

A

LEXICON,

HEBREW, CHALDEE, AND ENGLISH;

COMPILED FROM THE MOST APPROVED SOURCES,

ORIENTAL AND EUROPEAN, JEWISH AND CHRISTIAN,

INCLUDING

BUXTORF, TAYLOR, PARKHURST, AND GESENIUS;

CONTAINING

ALL THE WORDS WITH THEIR USUAL INFLEXIONS, IDIOMATIC USAGES, &c.

AS FOUND IN THE

HEBREW AND CHALDEE TEXTS OF THE OLD TESTAMENT,

AND, FOR THE CONVENIENCE OF THE LEARNER,

ARRANGED, AS FAR AS PRACTICABLE,

IN THE ORDER OF THE HEBREW ALPHABET;

MANY HITHERTO OBSCURE TERMS, PHRASES, AND PASSAGES EXPLAINED; AND
MANY ERRORS OF FORMER GRAMMARIANS AND COMMENTATORS
POINTED OUT AND CORRECTED.

TO WHICH ARE ADDED,

AN ENGLISH INDEX, ALPHABETICALLY ARRANGED,

FORMING A REVERSED DICTIONARY, ENGLISH, HEBREW, AND CHALDEE.

AND A SHORT DESCRIPTION OF THE TEMPLE OF SOLOMON, ITS FURNITURE, ETC.

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MDCCCXLIV.

TO THE
MOST REVEREND FATHER IN GOD,
WILLIAM,
BY DIVINE PERMISSION, LORD ARCHBISHOP OF CANTERBURY, PRIMATE
OF ALL ENGLAND, AND METROPOLITAN,

This Work,
INTENDED TO FACILITATE AND PROMOTE THE STUDY OF THE
ORIGINAL SCRIPTURES,
PRIMARILY IN OUR UNIVERSITIES,
AND THENCE GENERALLY
THE ADVANCEMENT OF DIVINE TRUTH IN THE
CHURCH OF CHRIST,
AND PARTICULARLY
IN THAT APOSTOLICAL PART OF IT ESTABLISHED IN THIS KINGDOM,

IS,
BY HIS GRACE'S PERMISSION,
MOST RESPECTFULLY INSCRIBED BY

THE AUTHOR.

P R E F A C E.

THE following work so long promised has, by the Divine aid, now at length been brought to a close. It becomes my duty, therefore, to lay before the reader, in the first place, the causes which led to the apparent delay; and, in the second, the views and principles under which it has been carried on.

In the first place, then, I certainly had formed a very erroneous estimate, as to the amount of thought and labour that would be required. I had very naturally supposed, from the number and pretensions of works of this sort published within the last thirty years, that I should have but little to do beyond the labour of arrangement, abridgement, and correction, to a small extent. I soon, however, had the mortification to discover, that this abundance of materials tended rather to increase my labour, and to multiply my difficulties, than the contrary. I found, or thought I found that, in reality, much less had been done in this way than I had supposed, and had, indeed, a right to expect.

On the works imported from the Continent, and principally from Germany, no reliance could generally be placed: of which examples will presently be given; and, as I was unwilling to omit any thing advanced in them which might be useful to the student, it now became a duty to consult them all, weigh every thing brought forward affecting either the etymology or the sense, and then to judge and act accordingly.

In cases innumerable it was evident that the Biblical text had never been consulted: many of the passages cited had been merely copied from the Concordance of John Buxtorf, where the references are found to be erroneous. To many, therefore, senses had been given which a reference to the context showed to be wrong. A very large number of words, constructions, and phrases, moreover, had, without any notice given of this, been systematically omitted; leaving it, apparently, to the ingenuity of the learner to supply these by the analogy of the Grammar: a work to which the ingenuity of no one could be equal.

In very many cases, moreover, the sense had been made to depend on the translation given of some Oriental word, phrase, or adage, which upon examination turned out to be inaccurate: and on this example will also be given. In others, the Rationalism of Germany had been allowed to supply the needful; of which numerous instances will be found noticed in the course of the work. Add to these things the business of a parish, attendance on my duties at Cambridge and Bristol, with the unavoidable occurrence of some circumstances of a very afflicting character: the aggregate of which conspired

to affect my health to such an extent, as to render the suspension of every thing like literary labour an imperative duty. All which, when duly considered, will, perhaps, account sufficiently for the delay above alluded to.

I now deemed it right to call in assistance, if such could possibly be had. The public were expressing much impatience for the work; the proprietor was necessarily anxious for the fate of his capital already vested in it. All of which tended to press the consideration, that every thing likely to expedite its completion should immediately be had recourse to. My esteemed and learned friend, the Rev. T. Jarrett, Arabic Professor in the University of Cambridge, was so good as to answer the call, and to tender his very timely and valuable aid. This he has most effectually done, commencing at p. 389 of the work, and supplying from that place the greater part of the copy.* All I was able to do, I did; which was, to supply a certain portion of the copy, sustain the office of editor with respect to the rest, and carefully to look over all the proofs before they were put to press.

I may now lay before the reader my statement, as to the views and principles under which this work has been carried on. And I shall premise, that *conciseness* and *precision* have always appeared to me the two great requisites, of which the writers of elementary works should never lose sight; or, to adopt the adage of the Arabs, *The best discourse is that which is (at once both) short and clear*, خَيْرُ الْكَلَامِ مَا قَلَّ وَكَثُرَ.

For the purpose of ensuring *conciseness*, then, it has been my endeavour to comprehend as much as possible in every individual case, under some general law or principle of grammar: and, in order to *precision*, as it regards particular words, to class every thing, as far as practicable, under some one leading idea or notion, and thence easily and naturally to deduce all the secondary or subsequent ones. The Grammar referred to, as to the first of these, is my own of the edition of 1832, in which the principles, here adverted to, have been uniformly laid down and acted upon.

As to the second, viz., the consideration of single words, my practice has been, as in my Grammar,† to consider the noun, in one or other of its primitive forms, as the root or leading word in each series, both as to form and meaning. Because in the noun, so taken, I could find something simple and tangible; something to which addition might be made in each case; and thence be intelligibly derived all that variety, both as to form and sense, which is found to prevail in every particular part of speech, however simple or com-

* It ought to be mentioned here that, in addition to the copy, said above to have been contributed by Mr. Professor Jarrett, the whole of the Index, or reversed part of the Dictionary (Appendix B), has been supplied solely by his industry; as also were many of the particulars contained in the Additions and Corrections (Appendix C) from his suggestions. I will only add, I trust that this will not be the last instance, in which the public will be benefited by his industry, talents, and learning.

† See my Grammar, Lecture x.

pounded it may be. While the verb as such—most commonly taken as the root—is necessarily either a compound term, or at least a simple one, involving at the same time the force of a pronoun, investing it with a precise personal signification.* To take such a word, as a *root*, has seemed to me at variance as well with the nature of things as with the term *root* itself, chosen as it has been to designate the leading and primary word of the several existing series. It should also be borne in mind, that the term *verb* can claim no higher authority than the opinion of those, who have thought proper to adopt it in the technical sense in which it is now used; that it is a mere technicality and nothing more, and, therefore, altogether inadequate to the task of proving the existence of any fact.

Nor will the adoption of the *Infinitive* or *Imperative* form of the *verb*, as presenting a simple form—which some prefer—at all mend the matter; for here, as before, we shall be assuming, that to adopt a mere technicality is the same thing as to determine a philosophical truth; the absurdity of which every one must perceive upon its being once suggested. The truth seems to be, these Infinitives or Imperatives, as they are termed,—conveniently enough for the technical purposes of grammar—present nothing beyond simple primitive segolate nouns, implying the *action*, *passion*, *circumstance*, or the like, which the author of language—or, it may be, general convention—has determined they should severally signify; and which usage only has assigned to the particular part of speech, in which Grammarians now class them, and upon which after-times has constructed other forms assignable to other uses. These then are, after all, simple primitive *nouns*, and nothing more; and, as they are found, for the most part, existing also as nouns, the fact that they are so, seems as obvious and certain, as it can be reasonably required it should be.

To those, however, who think differently, this arrangement can present no obstacle either in the Grammar or the Dictionary. They can—if they prefer doing so—as readily refer to the *verb* as the *root*, as they can in any other works constructed on their own principles. Nor will it be of much importance, generally, as to the views to be taken of Holy Writ. As far as my own experience goes—and this has been gained under both systems—I have found the one here recommended much better suited to the genius of language generally, and of this language in particular, than the other; and thence, in cases not a few, sufficient to suggest the means of removing difficulties which nothing else could.

Having thus, then, determined the nature and forms of words, the next thing was to ascertain their *precise* primary force and meaning; and, first, of the primitives. In very many cases no inquiry was necessary. When it was, a comparison of the Hebrew with the Oriental usage—as still existing—of the word in question, together with its cognates, has been instituted; and thence the apparently primitive acceptation elicited.† From this, again, the secondary

* See my Grammar, art. 187, seq.

† On this subject, see my Introduction to the Book of Job. London, 1837.

or subsequent significations have been derived, and, as far as practicable, in the order and manner which appeared the most easy and natural. By these means, *certainty*, it has been hoped in the first case, would, to a considerable extent, be ensured; and, in the second, a facility of recollection which was not to be expected under any other. How far success has been attained to, it will be for the reader to judge.

As to the force of combination, as in phrases, sentences, and of the context generally, it has been deemed necessary occasionally to call in the aid of pure Oriental grammar and rhetoric, and this, whenever it could be done, in connexion with the interpretations given in the New Testament; not neglecting, at the same time, those given by other well-received authorities, as the authors of the Septuagint, Aquila, Symmachus, Theodotion, and of the other Hexaplar versions; of the Targums, of the Peschito Syriac, of the Latin Vulgate, and of the Commentaries, Jewish and Christian, generally. But in no instance has it been attempted to elicit or determine from some Oriental word or usage only, the sense and bearing of any word or combination of words. This would be to pervert one of the best means of ascertaining the truth, to one very likely to propagate error. Nor, again, has either orthodoxy or heterodoxy been allowed, as far as I am conscious, imperatively and solely to determine any thing. The endeavour has been to assign to every, and to all of these, the influence to which they seemed severally—or conjointly as the case might be—fairly entitled, and no more. How far I have succeeded in these cases, it is, as before, for the reader to determine.

I have thought it right to make this statement, because, in the first place, those who are not conversant with Oriental literature generally, are very apt to imagine, both that it is of but little value as a help to the study of the Hebrew, and that very unjustifiable liberties have been taken with the Hebrew text from its adoption. To which it may be replied: It only requires an extensive practical knowledge of the languages and usages of the East, to be sufficiently convinced of the perfect futility of the first of these assertions; and, as to the second, although its truth, as a fact, may be admitted to a certain extent, it will by no means follow that the use of this valuable auxiliary is to be condemned, merely because its abuse may have been frequent and extensive.

Again, as to orthodoxy or heterodoxy, singly and respectively, I am well aware how far Grammarians and Interpreters, as such, have been led astray by an overweening and imprudent attachment to considerations connected with one or other of these. The Jews, for example—opposed as they necessarily are to the interpretations of the Old Testament which are found in the New—have spared no pains in the construction of their Grammars, Dictionaries, and Commentaries, tacitly to make every provision against their adoption. And, although they are now found generally among the loudest objectors to the use of the Arabic, time was when the language of Ishmael (*לשון ישמעאל*) was appealed to by them for this and other purposes, as one of the safest means they could adopt. To this they added an appeal to *tradition*; which, it is to be regretted, was so readily admitted by the divines of Europe;

PREFACE.

but which will be found, upon investigation, to rest on foundations no better than those of conjecture. Matter of this sort will be met with in the richest variety in the writings of Reuchlin, the elder Buxtorfs, our own Pococke, and many others; the influence of which is felt to a very great extent to the present day.

Heterodoxy has produced similar results among the writers of modern Germany. Grammars, Dictionaries, Scholia, Commentaries, evincing very considerable learning, industry, and talent, have been composed in the greatest abundance. In these, appeal is very generally made to Oriental languages and customs, to the opinions of heathen philosophers and poets, to Jewish Grammarians, Targumists, Commentators, Cabbalists, and the like; more for the purpose of adapting the several views and opinions cited to the sacred text, than for that of illustrating mere grammatical, rhetorical, or other usages, and which might fairly be supposed to have been common to writers both sacred and profane. This, I say, is apparent on the face of all the writers of that school; who, nevertheless, are for ever insisting upon it, that they give nothing beyond the legitimate grammatical and historical interpretation! * And, as to their appeals to the Oriental languages and usages, it is the fact that, in the former, they seldom evince a sound practical knowledge, rarely any thing like extensive reading; and, in no case, an acquaintance with the Grammarians and Rhetoricians of the East. In instances not a few they have perpetuated the mistakes of their predecessors, and in others they have advanced many which have originated with themselves; of all which examples will be found in various places throughout this work.

Again, as to orthodoxy in the article of Biblical interpretation, the only authoritative guide and corrective is, beyond all dispute, the New Testament. In this, a system of Theology repugnant to that of the Jews, and directly opposed to the notions of heathen philosophers and poets, is clearly discoverable. Its leading notions and principles are peculiar to itself; they claim an origin and authority super-human; and to this they every where evince an indisputable right. These notions and principles, therefore—connected as they are with theology—cannot fail, in the first place, to exercise a considerable influence on the Grammarian, and thence also on the Interpreter of Scripture, in the second. This, I say, they cannot but do, and that the consequence must necessarily be, a considerable variety discoverable between the interpretations, grammatical as well as theological, of the Jew or Neologian, and of the conscientious and well-informed Christian divine, respectively. And such is indeed the fact. Heathenish principles have here, as in other instances, led to heathenish results; and this, I must affirm, will ever be the case, where the only legitimate and authoritative guide, viz., the New Testament, is systematically disregarded.

It is not, however, intended to be affirmed, that the Grammarian is ever to go

* See my Introduction to the Book of Job, p. 101, seq.; Sermons and Dissertations, v. 124, seq.

out of his way, for the purpose of accommodating his rules to the advancement of what he may consider orthodoxy. This would be as dishonest on one hand, as the practice proscribed above, is faulty, partial, and unjust, on the other. Nor, if any reliance may be placed on my experience, will this ever be necessary. As far as I have been able to observe or discover, it is certain, the most extensive and deep acquaintance with the Grammarians, Rhetoricians, and usages of the East,—aided by the conclusions arrived at by the best writers of all ages, Jewish as well as Christian; and among the former, the Targumists may be allowed to occupy a distinguished place; among the latter, the fathers of the Church, such as Chrysostom, Theodoret, Jerome, and others,—will show most clearly that the Interpretations of the New Testament are, at once, the most easy, natural, judicious, and acceptable: those which exhibit the greatest agreement both in the letter and spirit with the declarations of the inspired writers whether of patriarchal or ancient Jewish times. One so circumstanced will find, moreover, a sort of family likeness pervading the whole, whether as to language, usages, or doctrines, sufficiently strong to convince him that, as members of the same household, they are the best qualified to explain each other's sentiments and views; and that, as such, they ought never to be separated, much less that their declarations should be interpreted by those, who are utter aliens to their commonwealth.

There is one principle more, not entirely unallied to the foregoing, which I have deemed it my duty never to have recourse to, viz., that of metaphysics, as employed on the one hand by John Calvin and his followers, and on the other by James Arminius, and his. I mean, that of eliciting particular doctrines from the declarations of Scripture, by calling in the acknowledged properties of the Divine mind as helps in the work of interpretation; and thence making deductions as unnecessary to mankind, as they are in reality groundless; but which have, nevertheless, proved the sources of endless dispute and strife. The instances particularly alluded to in the Old Testament, are those in which God is said to have hardened Pharaoh's heart; made blind the eyes, and fat the heart, of the Jewish people; to have made the wicked for the day of evil, and the like. All which originating, as they have, in ignorance of the real import of the original, have invariably been defended on the one hand, or attacked on the other, by an appeal to the metaphysical resources just mentioned. In the New Testament, again, St. Paul has been made a most rigid fatalist, when it is sufficiently evident that all he could have intended was, an appeal to the *particular prophecies*, which had foretold and *predefined* those events, times, and doctrines, which he had been commissioned to unfold, teach, and urge, throughout the world.*

On this last subject, see מַעַל, מַעְנֶה, (sign. c.), הָשָׁה, אָצָה, and שָׁמֹן,†

* Rom. viii. ix., &c.

† The reader should be apprized that the Hebrew Bible everywhere referred to, is the stereotyped edition of 1836, published by the proprietor of this work, Mr. James Duncan.

under their proper places in the Dictionary, my Sermons and Dissert. p. lxi., seq., with the notes : also Dissert. i., sect. viii., p. 35, seq.; and Gram. artt. 154. 8 ; 157. 6, with the notes. Whence it will appear, that the translations themselves are inconsistent with the Oriental idiom in all such cases, and that the defences usually advanced in favour of the doctrines so arrived at, rested solely on principles adopted from the schools of heathen philosophers.

[illegible][illegible]

In determining the sense of the Particles, the Concordance of Noldius, has generally been taken, and the endeavour then made to comprehend his numerous, and in many cases inconsistent, significations under some one primary and leading notion, and then, if necessary, adding as few more as possible, exhibiting at the same time shades of meaning as nearly allied to this, as the nature of the context would, in the several cases, admit of; which, although creating considerable labour in the investigation, never proved, to me at least, unsatisfactory in the end.

As to Noldius,—and the same may be said of lexicographers but too generally,—his practice evinces no endeavour beyond that of offering a signification well suited, as he thought, to each place in which any particle occurred; which eventually resolves itself into a system of mere conjecture; and one, moreover, which takes for granted, that in the particular signification he ascribed to every other word occurring in such passage, as well as the construction which he adopted, was above all suspicion or doubt correct and acceptable; a supposition by no means always true. And of this, proof sufficient will be found in the Dictionary under the Particles **אֵל** or **אֱל**, **אֵל**, **אֱל**, **אֵל**, **אֱל**, &c. Of this practice, as occurring in lexicographers generally, examples sufficient will be found under the terms already pointed out;* also

One or two examples of this sort, taken from a generally useful and popular writer

in my Sermons and Dissertt. Dissert. i., and my notes on the Book of Job generally.

And it may with truth be affirmed, that we owe to this most plausible and delusive principle, viz., of supplying an *apparently* suitable sense to Hebrew words, phrases, or declarations, instead of investigating their real Oriental import and force, all the difficulties, uncertainties, and ambiguities, which have conspired so abundantly to obscure the declarations of the Old Testament,

among ourselves, may not be out of place here. "In Scripture," says the late ingenious Mr. Taylor, in his *Fragments to Calmet*, vol. iii. p. 628, "בָּא, בָּא, signifies not only *coming*, but *going away*, going off, sinking, setting, as the sun sets, &c.," Gen. xxviii. 11 . . . "because the sun was set, was *gone off*," . . . Ps. l. 1; "from the rising of the sun to the *going off* of the same (מִבֹּאֵר)." . . . "In all which places," says he, "there is a clear and indisputable reference to the departure of the solar light." It may be answered, that this is the thing in some sense meant, there need be no dispute, as there can be no doubt about it. But this is not here the point in question; which is, did the sacred writers intend to convey the notion of *departure*, *going off*, or the like, when they used this word? My own impression is, that it is as certain they meant no such thing, as a question of this sort need be; and, to this effect, the cognate dialects will afford the amplest testimony. Mr. Taylor has here had the misfortune—common to many—to recommend a meaning which the word might in some cases possibly bear; but which it is sufficiently certain no Oriental ever ascribed to it. By מְבֹאֵר הַשֶּׁמֶשׁ, they mean *the entering-place of the sun*, i. e. in which it appears to enter the earth, or to set. And, in this acceptance, they oppose מָצָא, to מָצָא, i. e. *going in*, to *going out*; which last is the undoubted precise force of this latter term. Comp. Gen. xix. 23; Is. xiii. 10, &c. See also the Dictionary, under בָּא, מְבֹאֵר, and מָצָא. Here, therefore, by virtue of a very plausible conclusion, we have a signification given to this word directly opposed to its true one! I will only ask, What may not be arrived at from the adoption of a principle such as this?

Once more, Ib. vol. iv. p. 277, seq., the Syriac ܒܬܝܒܬܐ, *intinxit, baptizavit*, is cited to prove that baptism could not have been by immersion; because, it is said, this word is sometimes used to denote variety, as of stripes, spots, &c., in colour; which it is also affirmed could not have been obtained by *dipping*, as had recourse to in dying. In p. 278 of this volume it is also argued on the other hand, that this word is never used in the Syriac New Testament in the sense of *baptizing*; but, that when that sense is intended, ܒܬܝܒܬܐ, is invariably had recourse to. It is then urged, that as this last word signifies "*stetit, ita ut stare sit, stare in flumine, illoque mergi*,"—as Michaelis had, after all, only conjectured—the conclusion drawn is, "having thus investigated the *true* sense of the Syriac words used for baptism, we think," it is added, "the weight of evidence evidently preponderates in favour of immersion."

Here, then, the *true sense* of this Syriac term having been thus fairly established, we may now rest perfectly satisfied that all is right. The truth however is, the whole is palpably wrong. Michaelis was not aware how the verb ܒܬܝܒܬܐ, applied to baptism in the East, nor why the rite itself was styled ܒܬܝܒܬܐ. The fact is, Confirmation is administered in the Oriental Churches together with baptism; and it is to that rite, rather than to baptism, that these words have been applied. And this the last editor of Calmet ought to have known. See my *Sermons and Dissertations*, p. 178.—This work is, nevertheless, highly deserving of the attention of the Biblical student, particularly on account of the extracts, &c., collected from travellers and others.

and thence not very slightly to affect many of those contained in the New. To this I feel compelled to ascribe all the difficulty and darkness, which modern times have succeeded in casting over the question of prophecy; and thence, rendering nearly useless one of the most convincing evidences of the truth of Christianity; one which, in the hands of its early apologists, produced the happiest results. To this, too, we owe the plausible, but groundless system proposed some years ago by Mr. John Hutchinson, and which succeeded in carrying along with it some of our best, but not most prudent or well-informed men. To this also, the school of Capellus, Houbigant, Kennicott, Lowth, &c., owed all its beauty and grandeur; and the same may be said of many of the ephemeral and popular writers, male and female, still to be found among us.

It is not, however, intended to be affirmed, that conjecture is never to be had recourse to; this would be to evince both ignorance and folly. All that is meant is, that as we now have easy means of access to every species of Oriental literature, antiquities, and usage, our first duty is to consult these. It is when these, as well as every other aid, such as the ancient versions, commentaries, &c., fail us, that we may fairly have recourse to conjecture, or, which would perhaps be better, leave the matter in doubt, with the hope that the labours of others might be more successful.

As to the order in which the words have been arranged, that of the Hebrew alphabet has been adopted as far as practicable. I say, as far as practicable; because it was clearly impracticable to give *every form of word* occurring in the Hebrew Bible in this order: this would have swollen the work to an enormous extent. In this respect, therefore, Gesenius has generally been followed, except, as observed above, that the primitive noun has usually been made to take the lead; and that words only as they *actually occur*, and these in *all their inflected forms*, full or defective, regular or irregular, have been given; excepting only, as also intimated, those forms of each and every particular person in the verbs, of each and every prefix, or affix in the nouns; of which the learner, but slightly acquainted with the Grammar, could not stand in need. But when the leading word, in order, has *not* been found actually to occur, of this the learner is admonished either by the omission of the vowels, or otherwise. By the insertion of all the forms, of apocope in verbs, of the Infinitives, Participles, and other derivatives, whether masculine, feminine, or common; whether occurring in the singular or plural, the form proper for construction, or, with one or more of the affixes in each case, a very large number of words are presented to the student, which have usually been left, in similar works, to be supplied by his judgment from the analogy of the Grammar; which has appeared to me to be taking too much for granted.* And, as the order adopted is alphabetical, it was deemed unnecessary to present a second, in an analytical index of words either defective in their forms, or otherwise difficult to be found, as in the Lexicons of Gesenius and Winer. These,

* I regret that, in a few of the first pages of this work, this full exhibition of all the forms was not adopted. This, however, can present no very serious inconvenience.

In most cases all the *constructions* of the verbs and verbal nouns are given in the manner just mentioned. The student ought to be apprized, however, that cases occur in which these are so numerous and various, that it would be almost endless to give them in detail; and of this he is always warned. And, as this work was intended to teach how the Hebrew ought to be read and construed, rather than how it should be written, it has been deemed sufficient, in many cases, merely to say what the construction is, leaving it to the industry of the student to make the due application of this. The same is true of the significations ascribed to words generally, and of the various phraseology cited. Enough has been given, it is hoped, to enable the student to find his way with safety and certainty to a large extent in this field of inquiry; and, eventually, with the helps here and elsewhere pointed out, to arrive at that state of proficiency, which cannot but administer the greatest pleasure to himself, as well as profit to the Church of Christ, in the additional light it will be in his power to throw on the pages of revealed truth.

The proper names, both of persons and places generally, I have thought it right to omit; because, first, it was impossible to do justice to either of these, particularly the latter, within the limits assigned to a Dictionary; and, in the second, it appeared unnecessary. If it be suggested that, without this help from the Dictionary, the learner will be unable to distinguish between a noun used as an appellative, or as a proper name; my answer is, If the learner is here to appeal to authority only, then, that of the authorized, or any other good version, will be equally decisive with that of the Dictionary; but, if he is to proceed as a critic, then this in a mere learner will be absurd; and, if in any other character, the authority of a lexicographer will not be deemed sufficient. And, in any case, treatises written specifically on these subjects, and which are accessible in sufficient abundance, had better be consulted. In my Grammar, indeed, a section, or lecture, has been bestowed on scriptural proper names: but this was intended rather as an introduction to such works, in presenting a systematical development of the *forms* of words usually adopted, than any thing else. My opinion therefore is, that such terms are entitled to no place in a Dictionary, the implied business of which is to teach the language generally. In a few instances, indeed, in which I thought some theological or other interesting particular was involved, and on the explanations usually given of which some obscurity rested, I have departed from this general rule, as in *אמר בשמים*, *ירושלים*, *יהודה*, and some other words.

I have given, moreover, in an Appendix, a short description, with a plan and two sections, of the Temple of Solomon, which may be thought by some to be superfluous. My defence is, the descriptions of this famous edifice have appeared to me extremely faulty; the biblical text having been very generally disregarded by their authors; and thence, Rabbinical conjectures having been made to supply its place. Besides, it has been found so difficult to arrive at just notions of things, their positions, &c., from mere verbal description, and particularly with reference to the Temple, that I conceived it would be both the readiest and safest way to supply at once the short details and plan referred

to. For a fuller consideration of these particulars, the student is referred to authors who have discussed this subject more at length, and whose conclusions he will now, it is presumed, be the better able either to appreciate, or to receive with the greater care and caution. I once intended also to append to this work a short tract on the use of the Hebrew and Greek definite article, and a few references will accordingly be found made to it. But, as this would have had the effect both of delaying the publication of the work, and also of enlarging it, I made up my mind to publish this tract separately, as early as convenient.

I have now only to request the reader to attend to the additions and corrections given in the third Appendix (C), and to mark the places in his copy of this work, to which they severally belong, in order the better to ensure their assistance when it shall happen to be wanted. To all other instances of human infirmity, with which he will meet, I have to crave his indulgence, assuring him that, as far as my powers and opportunities would carry me, I am conscious of no case in which these have not been exerted to their fullest extent. To expect perfection in a work, occupying a range of inquiry so great, and involving, in cases innumerable, questions so difficult, and this too in a species of literature which may truly be said to be still in its infancy, would be to expect something the least likely possible to be met with. If, however, I have succeeded in making some additions to the stores collected in this way by the industry and learning of my predecessors,—and this I may, perhaps, hope I have done,—I shall, indeed, have the greatest reason to be thankful and to render all praise to Him, who has so far enabled me to succeed, and to make but the smallest additions to a species of literature, at once so important, and which has been generally so much neglected among us.

ABBREVIATIONS.

THESE, in the terms of grammar, names of authors, &c., are the same with those generally in use, and need no explanation. The following will be found sufficient, viz., *augm.*, augmented; *c.* or *com.*, common; *comp.*, compare; *compd.*, compound or compounded; *cog.* or *cogn.*, cognate; *contr.*, contracted or contraction; *dag.*, dagesh; *dim.*, diminutive; *fm.*, form; *it.*, item, also; *n. a.*, noun of action, or Infinitive; *non occ.*, non occurrit, occurs not; *r.*, root; *rel.*, relative noun; *seg.*, segolate; *v.*, verb. For others, see p. xiv. above.

HEBREW LEXICON.

א

אב

א, Aleph, or Eleph (אֵלֶף). The first letter of the Alphabet in Hebrew and its sister dialects, the Chaldaic, Syriac, Samaritan, Ethiopic, and Arabic; likewise, in the Persic, Hindoostani, Malay, &c., in which the Arabic Alphabet has obtained. What its origin was, it is impossible now to say with any certainty. Stephanus tells us in his *Thesaurus Gr.* from Plutarch, *Sympos.* ix. 2, and after him Gesenius, that it was named after the ox, which in the Phœnician is so called: *ὃν φασὶ τὸ ἄλφα πάντων προτάξαι διὰ τὸ φοίνικας οὕτω καλεῖν τὸν βοῦν*; and, is arranged first in the order, because, it is added, it is the *first among necessary things*, *πρῶτον . . . τῶν ἀναγκαίων*. Gesenius, however, tells us that it was so named, because it represented the form of an Ox's head with horns. Whether we are to take the reason assigned by Ammonius in Plutarch, or the conjecture of Dr. Gesenius, I leave it for others to say. I would only suggest, that my good friend's conjecture is quite as likely to be correct, as the guess of the learned Greek. See *Prep. Evang.* Euseb. x. § v.

The power of this letter is, according to Eastern usage, naturally a consonant; and it is pronounced with a sensible effort as occasionally heard in our A, though something more guttural, in order to avoid confounding it with the aspirated ה, our H. And hence it is, that it is often interchanged with ע in the various readings, and holds a parallel place with it in the Cognate roots; as in אָמַן, and עָמַן; אָנַן, and עָנַן; אָבַן, and עָבַן; אָמַן, and עָמַן, &c., as noticed by Dr. Gesenius; from whom I take these examples.

As some variety of pronunciation would probably prevail, even when the Hebrew was a living language (as is the case with our a here in England), it need not seem strange if in the Hebrew also, and particularly in the sister dialects, this letter often inter-

changed with others; as, אָמַן, and עָמַן; אָבַן, and עָבַן; אָנַן, and עָנַן; &c. That is, if its not very sensible power as a consonant, did in some cases fall in with those other consonants, which are occasionally lost in the power of a preceding vowel. See *Gram.* Art. 37.

It is occasionally prefixed to certain words, without at all altering their force; as, אָרֶם, and אָרֶם, *an arm*, as in our *special* and *especial*. Dr. Gesenius thinks that it is sometimes dropped, as in אָרֶם, for אָרֶם; אָרֶם, for אָרֶם; &c., but this is problematical, especially in the second case. For first, we have no means of knowing with certainty which of these is the primitive form; and, secondly, as it is allowed that א is occasionally prosthetic, as in אָרֶם above; it seems unnecessary to multiply rules, unless there were reasons for doing so. In the case of אָרֶם, for אָרֶם, moreover, we have also to account for the loss of the א. This word is, therefore, peculiar. But, what is most strange, Dr. Gesenius makes א the primitive form of this word, in another part of his work; assuming that both the א and א are adscititious! *Lexic.* p. 111, 112.

It is prefixed to nouns termed *Heēmanti*, as אָמַן, &c. See *Gram.* artt. 157, 158. And hence, perhaps, it is that the augmented species of verbs, in the Chaldaic and Syriac, prefix א, rather than the ה taken by the Hebrews, as in *Aphēl*, for *Hiphil*, &c.

It is likewise postfixed to nouns in the Chaldaic and Syriac, in place of the Hebrew definite article; as אָמַן, אָמַן; Heb. אָמַן, *the king*; which has been very constantly and erroneously termed *the Emphatic form*.

אָב, m. constr. אָבִי. Plur. אָבִים, constr. אָבִים. Syr. אָבִי, Arab. أبا, &c. is probably a

primitive noun, as it appears as such in most languages in one form or another; as, Gr. *ἄννα, panā*; Turk. *בָּאָבָא*; Malay *בָּאָב*, &c.

I. *A father*, Gen. xliv. 19, 20, &c., applied to God as having adopted his people as children, Is. lxiii. 16; lxiv. 7; Deut. xxxii. 6; comp. with Exod. iv. 22; 2 Sam. vii. 14; Ps. lxxxix. 27, 28, &c. It is true, man's creation is occasionally mentioned in connection with this use of the word; but the language of Scripture will not justify the assumption, that he is therefore necessarily a Father. The first and last cases cited here clearly imply the contrary, e. g. Is. lxiii. 16. *מִצְיָאנוּ* is joined in apposition (Gram. art. 217, 4) with *מִצְיָאנוּ* our Redeemer, Deut. i. c. *מִצְיָאנוּ*, thy Father, He hath acquired, or made, thee (his own); with strict reference to God's redeeming and adopting Israel, not to his having created him; for this he had done for all mankind. The gloss of Abusaid, therefore, viz., *خالقك*, thy Creator, approved of by Gesenius, is erroneous. I must here remark, this is a case in which the Judæo-Samaritan, the Jewish, and the modern German, school, are likely to concur. It is one of those plausible things by which they have contrived to strip the Scriptures of their peculiarities, and religion of its value.—Hence, considered as a defender, supporter, &c., Job xxix. 16.

II. Metaph. *An originator, inventor, &c.*, so, *ὁ τῆς βίβλου πατήρ*, Athen. i. 1; Gen. x. 21; xvii. 4, 5; Josh. xxiv. 3, &c. So the Messiah, Is. ix. 5. *מִצְיָאנוּ* Originator of an age (*אלון*), or dispensation.

III. Meton. *A head, chief, or ruler*, applied to Kings, Prophets, Priests, &c., 2 Kings v. 13; vi. 21; 1 Sam. x. 12; 2 Kings ii. 12; xiii. 14; Jud. xvii. 10; xviii. 19; Prov. iv. 1, &c. Hence, Joseph, as managing the chief rule, is termed *מִצְיָאנוּ*, a father to Pharaoh, Gen. xlv. 8; so, in the Arab. *الوالد الأمين*, (not *الأمير* as Gesen.) faithful father, given by Abulfeda as the signification of the Turkish *اتابک*, *Atabek*. Annal. Mosl. tom. iii. p. 226. Gesen. Thes. will supply other instances. Aff. *מִצְיָאנוּ*, *מִצְיָאנוּ*, pl. *מִצְיָאנוּ*, *מִצְיָאנוּ*, and *מִצְיָאנוּ*.

מִצְיָאנוּ, m. Chald. i. q. Heb. *מִצְיָאנוּ*, pl. *מִצְיָאנוּ*, Dan. ii. 23; Ezr. iv. 15; v. 12, &c. Aff. *מִצְיָאנוּ*, *מִצְיָאנוּ*, pl. constr. *מִצְיָאנוּ*, aff. *מִצְיָאנוּ*, *מִצְיָאנוּ*, *מִצְיָאנוּ*.

מִצְיָאנוּ, m. r. *מִצְיָאנוּ*, Arab. *إِبْ*, *gramen*,

pabulum quodcunque virens. Syr. *إِبْ* *fructus*.

I. Greenness, freshness, of a herb, Job viii. 12; Cant. vi. 11. Aff. *מִצְיָאנוּ*, &c.

II. Chald. aff. *מִצְיָאנוּ*, Dan. iv. 9, 11, 18. *Its fruit*. Cogn. Arab. *إِبْ* *Melongena*, and

عَنْب, *uva*.

מִצְיָאנוּ, v. pres. *מִצְיָאנוּ*, in pausa, *מִצְיָאנוּ*, Syr.

אֶבְ, *periit, amissus est*. Eth. *አበረ*: in-

sanivit; Arab. *أَبَى*, *indomitum fugit, au-fugit*, animal. I. *Strayed, lost*. II. Meton. *Perished*, applied to men, animals, the human mind, and things, e. g., *מִצְיָאנוּ* a wandering, straying, sheep, Ps. cxix. 176. Comp. Jer. i. 6; Ezek. xxxiv. 4, 16; Deut. xxxvi. 5; Is. xxvii. 13; Job vi. 18. See my notes on this place.—Is. xxix. 14, *מִצְיָאנוּ*, *wisdom hath perished*; i. e. is not to be found. Comp. Jer. ix. 11; Amos iii. 15; Ps. ix. 19; cxlii. 10. *מִצְיָאנוּ*, *the heart is lost, strays*, Jer. iv. 9. Comp. Job viii. 13, &c. Constr. *immed. and med.* with *ל* or *פָּן*.

Pih. מִצְיָאנוּ, *Made to stray, considered as such, meton. destroyed*. Jer. xxiii. 1; Eccles. iii. 6; vii. 7; Jer. li. 55; Numb. xxxiii. 52; Deut. xii. 2; 2 Kings xix. 18; Est. iii. 9, &c.

Hiph. מִצְיָאנוּ, i. q. *Pih.* meton. *Destroyed*. Deut. vii. 10, 24; viii. 20; Job xiv. 19. *מִצְיָאנוּ*, *מִצְיָאנוּ*, with par. *וְ*, and, as if from cogn. v. *יָבַד*, or *וָבַד*; Arab. *وَبَدَّ*, *succensuit*. Jer. xlv. 8. *Hoph. מִצְיָאנוּ*. Dan. vii. 11.

מִצְיָאנוּ, Chald. i. q. Heb. *מִצְיָאנוּ*: pres. *מִצְיָאנוּ*. Jer. x. ii.

Aph. מִצְיָאנוּ, pres. *מִצְיָאנוּ* Infin. *מִצְיָאנוּ* Cogn. v.

וָבַד, as above, i. q. *Hiph.* Heb. Dan. ii. 12, 18, 24.

מִצְיָאנוּ, m. part. f. *מִצְיָאנוּ*, v. *מִצְיָאנוּ*. *Perishing, about to perish*, Num. xxiv. 20, 24; Prov. xxxi. 6; Is. xxvii. 13.

מִצְיָאנוּ, (r. *מִצְיָאנוּ*), for *מִצְיָאנוּ*, Ezra xxviii. 16.

מִצְיָאנוּ, constr. *מִצְיָאנוּ*, Infin. *Perishing*. Deut. iv. 26, &c. Aff. *מִצְיָאנוּ*, in pausa *מִצְיָאנוּ*, *מִצְיָאנוּ*.

מִצְיָאנוּ, f. *Something lost*. Exod. xxii. 8; Lev. v. 22. Made equivalent to *מִצְיָאנוּ* by the *keri*, Prov. xxvii. 20.

מִצְיָאנוּ, m. *Destroying, destruction*, Est. ix. 5.

אָבָה, v. pres. **אָבָה**, in Kal only. Arab. **أَوْي**, *teneriore affectu commotus fuit*. Cogn. Heb. **חָבַב**, **חָבַב**, Arab. **حَبَّ**. *Desirous, willing*, constr. mostly with the neg. **לֹא**, either expressed or implied, and with an Infin. or verbal noun, with **לֵ** prefixed, or not; as, **לֹא אָבָה לְשָׁלֹחַ**, *He was not willing to send them*. Exod. x. 27. **הֲאִינָה רִים עֲבָדָךְ**, *Is the Oryx willing to serve thee?* Job xxxix. 9. Abs. Prov. i. 25. **לֹא אָבִיחָם**, *ye would not*. See Is. i. 19; xxx. 15; xxviii. 12; Prov. i. 10, &c. with **אֵל**, **אָבִי**, for **אָבִי**, as in the Arabic. Part. **אָבִי**:—with **אֵין**, Ezek. iii. 7.

אָבָה, m. Arab. **أَبَاةٌ**, nom. unit. **أَبَاةٌ**. *Arundo una*. A reed, probably that of the papyrus; once Job ix. 26. **אָבִיחָם** *reed-vessels*, i. e. small and very swift-sailing vessels in use on the Euphrates and Nile, occasionally used by robbers. See my notes on the place, and comp. Is. xviii. 2.

אָבָה } see **אָב** Chald.
אָבָה }

אָבָה, see **אָבָה** above.

אָבִי, m. Arab. **أَبِي**, *fastiditus, despectus*, **أَبِي**, *fastidium, nausea*. Cogn. **أَوْ**, *malum, ærumna*. Misery, Prov. xxiii. 29; Lxx. **θόρυβος**; Syr. **ܐܘܬܝܪܐ** *perturbatio*.

אָבִי, m. constr. probably for **אָבִי**, Gram. art. 73. form **אָבִי**, or **אָבִי**, Gram. art. 158. r. **בֹּשׁ**; Arab. **بَاصٌ**, *fugit*. 2. conj. *fructum bonum protulit*. **מִבָּשׁ** *locus quo quis confugit*. Cogn. **أَبَسَ** *conclusit*; **أَبَشَ** *collegit rem*; **أَبَشَ** *qui ornat atrium*; *instruitque cibo suo ac potu*; **أَبَشَ** *potu et ingurgitatione lactis (camelini) intumuit, &c.* "Convenit utcunque," says Castell, "cum Heb. **אָבַשׁ** *saginare, implere.*" A Crib, or Stall, in which animals are fed, Is. i. 3; Prov. xiv. 4; Job xxxix. 9. Aff. **אָבִי**; usually, but without sufficient reason, taken as a plural.

אָבִי, m. **אָבִי** pl. Part. pass. r. **אָבִי** above, *Fed, fattened*, Prov. xv. 17; 1 Kings v. 3; whence **אָבִי**, and Jer. l. 26; **אָבִי** *her granaries, &c.*

אָבִי, see v. **אָבִי**.

אָבִי, f. constr. **אָבִי** once, Ezek. xxi. 20.

Arab. **أَبَحَ** r. **أَبَحَ** *quievit, sedatus fuit ignis, vel ira; lassus, de viro, &c.* The Kamoos also gives, **أَبَحَ** *i. e.,*

they are in confusion.—*Resting*, as after great exertion; *remaining stationary* in any place. Our passage has **אָבִי**, *I have appointed the resting, descent, or remaining of the sword*, i. e. for the purposes of slaughter. See Ps. cxxv. 3; Is. xxv. 10, xxx. 32; Ezek. v. 13, xvi. 42. And here, viz. chap. xxi. 22, and xxiv. 13; comp. Is. xxxiv. 5. With this the **σφαγία πομφαλός** of the Lxx., as well as the **קָטַל וְנָחָה** of the Targumist, as cited by Dr. Gesenius, will agree sufficiently well, without changing the reading into **אָבִי**, as he proposes. Besides, one would hardly expect to find **אָבִי** at the end of the verse, as we now do, were this the original reading. Dr. Gesenius complains here, moreover, of the inaccuracy of Castell in giving **אָבָה**, for **אָבָה**, and this in the sense of *extremum*, instead of *licentiam*. The error in the vowel, however (if it really be one), is probably an error of the press. As to the sense of the word, the place cited by Castell is 2 Macc. xxvi. 6, where we have **אָבָה**, which certainly will not bear to be translated by Dr. Gesenius's "*licentia*" Judæorum. This would give utter nonsense. The probability is, that, as **אָבִי** is made equivalent to **אָבִי**, the iv. conj. is here used in the sense of the xth, viz. **אָבִי**, *root-ing up*, i. e. destroying. In this case, therefore, the **אָבָה** of Castell will be cognate with the **אָבִי**, i. e. **אָבִי** of the Kamoos given above, and much more suitable to the place under consideration, than the **אָבִי** of Dr. Gesenius.

אָבִי, for **אָבִי**, Gram. Art. 74. Hiph. r. **אָבִי**, also aff. 1st pers. sing. of **אָבִי**.

אָבִי, m. Arab. **أَبَّ**, *contendit ad, tetendit in*. **أَبَّ** *propositum, gramen, &c.*, **أَبَّ** *cursus, fluxus, &c.*, cogn. **أَبَّ** r. **أَبَّ** *educavit, &c.*; lit. *Proceeded on, matured, applied to corn*. I. *Grown*, and in the ear. Exod. ix. 31, **أَبَّ**, *the barley (was) grown*; not **أَبَّ** as Gesenius proposes, Lev. ii. 14. II. Hence given to the month, in which this earing of the barley took place, Exod. xiii. 4, xxiii. 15, &c.

And, as the year was then in all probability solar (see my Sermon on the Sabbath, second edit. with the notes), the observance of this month would be easy and regular.

אֲבִידָה, 1st per. pres. sing. with ה parag. Hiph. r. אָבַד, of cogn. יָבַד, Arab. وَبَدَّ.

אֲבִיּוֹן, m. pl. אֲבִיּוֹנִים, constr. אֲבִיּוֹנִי, r. אָבַד, *Wishing, desiring; hence wanting, destitute, &c.*

I. *Poor, needy*, Syr. **اَوْبَان**, applied to circumstances either *temporal*, or *spiritual*. Deut. xv. 4, 7, 11; Ps. ix. 19, lxxii. 4.

II. *Miserable*, as suffering distress or oppression, Ps. xl. 18; lxx. 6; lxxxvi. 1; cix. 22; Prov. xxx. 14; Jer. ii. 34, &c. Aff. אֲבִיּוֹנָה, אֲבִיּוֹנָה.

אֲבִיּוֹנָה, f. *Desire*. Eccl. xii. 5.

אֲבִיר, m. constr. אֲבִיר, Syr. **اَوْبَر** *plumbum*, comp. כָּבֵד, Arab. **اَوْبَر** *bene habuit, probus, benefic, fuit. Mighty, or powerful.* Gen. xlix. 24; Is. i. 24; xlix. 26, &c.

אֲבִיר, m. pl. אֲבִירִים, constr. אֲבִירִי.

I. *Mighty, powerful, courageous, or brave*, applied to men, or animals, Jud. v. 22; Jer. xli. 15; Lam. i. 15, &c. אֲבִירֵי לֵב, *men mighty of heart*, i. e. exceedingly courageous, Ps. lxxvi. 6; Is. xli. 12. אֲבִירֵי בָשָׁן, *mighty ones of Bashan*, i. e. strong and furious men compared to bulls, Ps. xxii. 13; applied to horses, Jer. viii. 16; xlvii. 3; L. 11.

II. *Chief or head*, 1 Sam. xxi. 8.

אֲבִיר, v. once in Is. ix. 17.

Hithp. אֲבִירָה, Arab. **اَوْبَر** *carnosus fuit*, cogn. عَبَقَ *commiscuit rem rei*, عَبَقَ *ad-*

hæsit ei, בָּאָק *pinguis evasit*, בָּאָק *cinxit*, Syr.

אֲבָן *gallus gallinaccus, superbè incedens, &c.*—*They swell*, as volumes of smoke; it is added, זָאִירָה, *the glorying*, i. e. as the towering, of rising smoke.

אֲבָל, m. Arab. **اَوْبَل** *nubes fecunda, pluviae gignendæ idonea*, cogn. وَبَلَّ *imbrem effudit*,

בָּל *rigavit*, propr. I. *Weeping*. II. *Mourning, lamentation*, as for the dead, Gen. xxvii. 41; L. 10; with בָּל, Deut. xxxiv. 8, compared with the cry of ostriches, Mich. i. 8. Aff. אֲבָלָה, אֲבָלָה.

אֲבָל, m. pl. אֲבָלִים, constr. אֲבָלִי, pl. אֲבָלִי, pl. *Lamenting, mourning*, Gen. xxxvii. 35; Est. vi. 12; Ps. xxxv. 14; Is. lxi. 3, &c. Aff. אֲבָלָה.

אֲבָל, v. pres. אֲבָלָה, *Mourned, lamented*,

constr. *med.* אֲבָלָה, Hos. x. 5; Job xiv. 22. Abs. Amos viii. 8; Joel i. 9, 10, &c.

Hiph. אֲבָלָה, *Made, or caused, to mourn*, Ezek. xxxi. 15; Lam. ii. 8.

Hithp. אֲבָלָה, *Betook him to mourning*, 1 Sam. xv. 35, &c. Imp. f. אֲבָלָה, *betake thee to mourning*: וְאֲבָלָה וְאֲבָלָה, *so I weep and mourn*, Neh. i. 4.

Part. אֲבָלָה, pl. אֲבָלָהִים, f. sing. אֲבָלָהִי, *One betaking him, or her, to mourning*, 1 Sam. xvi. 1; 2 Sam. xiv. 2; Is. lxvi. 10; constr. with אֲבָלָה *med.*

אֲבָל, see אֲבָלָה.

אֲבָל, used as an adv. *Certainly, nay rather, &c.*, Gen. xvii. 19; Ezra x. 13, &c. See Noldius.

אֲבָן, c. pl. אֲבָנִים, constr. אֲבָנִי, Syr. **اَوْبَان** *concrevit, lapis*; Eth. **ወገላ**: id. Arab. **اَوْبَان** *concrevit*,

ut nodus in ligno: **اَوْبَان** *spissus*; **اَوْبَان** *homo durus, pertinax, &c.* Cogn. **اَوْبَان** *ædificavit*,

&c. *A stone*, generally, Gen. xi. 3; Is. xxviii. 16, &c. Metaph. **הָיָה לְאֲבָן**, *became* (i. e. his heart) *for*, i. e. as *a stone*, as we say *astounded*, or *astonied*; i. e. made like a stone, insensible with fright, &c. **לֵב אֲבָן**, *heart of stone*; i. e. insensible, Ezra xi. 19. Hence, *Rock*, Gen. xlix. 24. **אֲבָן יִשְׂרָאֵל**, *thence a shepherd, the rock of Israel*; i. e. the Saviour.—*Of offence*, 1 Sam. xiv. 33.

אֲבָן עָלַי הַיּוֹם, *roll upon me this day a great stone*; i. e. take it for granted, that a great rock of offence, or weight, has devolved upon me. Comp. Ps. xxii. 9, xxxvii. 5; Prov. xvi. 3.—*Hail-stone*, **אֲבָן בָּרָד**, Is. xxx. 30. Comp. Josh. x. 11.—*Precious stone*, Is. liv. 12: with the adjuncts **אֲבָן יָקָר**, **אֲבָן יָקָר**, Prov. xvii. 8; Ezek. xxviii. 14, 16; Exod. xxviii. 13.—*Mineral*, Job xxviii. 2.—*Of certain weight* (as in our *stone of wool*, &c.) **אֲבָן מִשְׁקָל**, *stone and stone*; i. e. diverse weights, Deut. xxv. 13. **אֲבָנֵי כֶּסֶף**, *stones of (the) bag*, Prov. xvi. 11; with **אֲבָנֵי כֶּסֶף**, **אֲבָנֵי כֶּסֶף**.—*Weight of lead*, Zech. v. 8.—*Of tin*, ib. iv. 10, used apparently as a plummet. In Is. xxxiv. 11, **אֲבָנֵי בָרָד**, *stones, or weights, of emptiness*; i. e. a measure or rule determining that desolation has taken place. Aff. אֲבָנִי.

אֲבָן, Chald. def. אֲבָנָה, id. Dan. ii. 34, 35.

אֲבָן, Dual. אֲבָנִים, occ. twice, see Exod. i. 16, and Jer. xviii. 3. The pains taken to make this word suit both places may be seen in Rosenmüller, &c. which, as far

as I can see, have been to very little purpose. Nor do I think Gesenius's extract from Abulwalid much better, although he styles him an eye-witness of the thing in question. But the matter in question here is, *the meaning of this term*; and of this Abulwalid knew no more than Gesenius himself. In Jer. l. c. it is evident that the horizontal lathe of a potter is meant; on this, I think, there is no difference of opinion. I take אֲבָנִים here, therefore, to signify just what אֲבָנִים would; i. e. *two wheels*, were this substituted in its place. It would then be a cognate term; and it is not improbable this was the very term used by Jeremiah. In Exod. l. c. the case is altogether different. The question is there about childbirth; and the words are אֲבָנִים עַל הָאֲבָנִים. It is added, אֲבָנִים הֵם, *if it be a son, &c.* Gesenius gives here, "*Et videbitis super labro.*" He then tells us that this *labrum*, wash-pot, was probably like the potter's wheels; i. e. consisting of two stones, an upper and a lower, the upper of which acted as a *lid*, &c. But Why, let it be asked, are the midwives commanded particularly to cast their eyes on these? Had these the means of determining whether the new-born child was or was not a male? Again, supposing these wash-pots were composed of a lid, and sort of under-tub, Would this make them like the potter's horizontal lathe, which is thought to have consisted of two wheels? All this strikes me as extremely weak and inconclusive. Suidas, indeed, tells us of λοχαίου δῖφοι, used by women in childbirth; which were, perhaps, couches peculiarly constructed for that purpose; and which, as far as I can see, must have been things as far unlike the *wash-pot* in question, as they were to the *lathe* of Jeremiah's potter. It is truly astonishing that such incongruous matter could ever have been thrown together by a writer of Gesenius's powers. Let me now give my view on this passage. I suppose, then, that אֲבָנִים, is in this place cognate with אֲבָן; which, dual, would be אֲבָנִים. See Prov. xxv. 11, where we have אֲבָנִים, *its seasons, occasions, &c.* See this word below. I take the command of Pharaoh, therefore, thus, *Observe, look carefully on, the two occasions*; i. e. in which either a male or female child is born. It is added, *If it be a son, then, &c.* Now, it is curious to observe, that not one of the ancient versions says a word about this *wash-pot, stools, or the like.* The LXX. καὶ ὁσεὶ πρὸς τῇ τράκτῃ; Vulg. "*et par-*

tus tempus advenit," which is very near the truth. Targ. *videbitis in partu*; Syr. "*cum illæ procumbunt.*" The venerable Saadiah Haggaon, indeed, makes the midwives to look at the *pulpit*! عِنْدَ الْمَنْبَرِ, as does Erpenius's Arab. Gesenius, however, tells us that a MS. at Oxford reads مَنبَر, in the text of Saadiah; and this he translates (Thes. sub voce) by "*locus ubi mulier parit.*" But this might be a mere imitation of the Targum of Onkelos, which has לִמְבֵּרָא: at any rate the authority of this Jew is of little value.

אֲבָנִים, m. pl. אֲבָנִים. According to Hottinger the Pers. بَنْد (Winer writes بَنْد!) a *band* or *bandage*, which Gesenius prefers taking from the Sanscrit *bandha*, with a prosthetic م. Nothing, however, can be less probable than that the Israelites adopted a Persic word immediately after their egress from Egypt. The word is most likely Egyptian, and might be cognate with the Persic بَنْد, and our *band*, although not occurring in the Coptic books as we now have them. From the places in which it occurs, it appears to have been made of fine linen, variously wrought, and used to bind as a *girdle* about the body of persons in authority, especially the Jewish priests, Exod. xxix. 9; xxviii. 39; xxxix. 29; Lev. viii. 13; Is. xxii. 21. Aff. אֲבָנִים.

אֲבָן, m. Sam. פֶּאֶר, *pulvis*. Arab. أَبْنٌ *aufugit*. Cogn. عَبَقٌ *adhæsit ei odgr.* عَبَقٌ *pars, aliquid, adhærens butyri.*—*Dust*, light and easily ascending, Is. v. 24; Ezek. xxvi. 10. Applied to the mist of the clouds, when speaking of God, Neh. i. 3; occ. with עָבַר, Deut. xxviii. 24. The difference seems to be this: the former is so light as to be carried about by the wind; the latter heavy, and adhering to men and things. Aff. אֲבָנִים.

אֲבָנִים, f. once, constr. אֲבָנִים רִיחַ, *Powder of the merchant*, used as a perfume. Cant. iii. 6. Etym. as the last.

As a verb in Niph. pres. אֲבָק, *Adheres to; wrestles, or strives with*; constr. with עִם, Gen. xxxii. 25. Infin. אֲבָקָה, *in his wrestling*, ib. ver. 26.

אֲבָר, m. and אֲבָרָה, f. *A quill, or larger feather of the wing of any bird*, Ps. lv. 7; Is. xl. 31; Ezek. xvii. 3; Job xxxix. 16; pl. אֲבָרִים, Ps. lxxviii. 14. Aff. אֲבָרָה, אֲבָרָה.

Taken by many to signify the *wing*, in some of these places, and Deut. xxxii. 11; Ps. xci. 4. The context, however, rather makes against this.

אִמְרָה, occ. Gen. xli. 43. It appears to have been the term used in proclaiming the authority of Joseph. A similar thing was done in behalf of Mordecai, Est. vi. 11; where, however, we have several words used for this purpose. The attempts to interpret this word have been very various; some taking it as an imper. of **אָמַר** in *Hiph.*, and signifying *bow the knee*: others, with Luther at their head, have supposed it to be a compound of **אִמְרָה**; i. e. *father of the state*, and as of Chaldee origin. Others, again, have had recourse to the Coptic, supposing, which is indeed most likely, that the term is Egyptian: and, of these, the most probable seems to be the solution proposed by De Rossi (Etym. Eryp. p. 1), viz. **ⲁⲡⲉⲣⲉⲕ**, or **ⲁⲡⲣⲉⲕ**, i. e. *Incline the head*. Other Egyptian terms certainly are to be found in the Hebrew Bible, as it is likely would be the case; as **ⲁⲣ**, for **ⲁⲣⲟ**, the Nile. **ⲁⲣⲟ**, **ⲁⲣⲟ**, Lxx. **Ἀρε**, and **Ἀρε**, see sub voce: **ⲁⲣⲟ**, for **ⲁⲣⲟ**; i. e. *the king*: to which some others may be added.

אִמְרָה, for **אִמְרָה**, *Hiph.* r. גאל.

אִמְרָה, m. patronym. of **אִמְרָה**, Num. xxiv. 7; 1 Sam. xv. 18, &c. *An Agagite*, Est. iii. 1, 10. Joseph. Antiq. xi. vi. sec. 5, makes Haman to be an *Amalekite*.

אִמְרָה, f. contr. for **אִמְרָה**, Arab. **جَدَّ** *obesitas, corpulentia*; **جَدَّ** *magnitudo dignitatis*. Kamoos, **وَكُلُّ مَنْعَقِدٍ بَعْضُهُ فِي** *Anything one part of which is bound within another*.—Generally, *anything bound up together in one mass*.
I. *A bunch or bundle of hyssop*, Exod. xii. 22, &c.
II. *A body, or band of men*, 2 Sam. ii. 25. **אִמְרָה** *his band, people, or church*, Amos ix. 6. So the Targumist here. The arch or vault of heaven, as given by Gesen. and Simon. seems unsuitable.

III. Meton. *knots, bindings*, Is. lviii. 6. **אִמְרָה** *of the yoke*, Lxx. **σπαραγγαλίδας**.

אִמְרָה, m. Arab. **حُوز**, Pers. **گوز**, Syr. **ܥܘܙܐ**, augm. n. *Anut*, generally. The various species will be found recited by Castell, sub

voce; in Freytag, in Avicenna, the Medical Dictionary of Ibn Elhosain of Bagdad, &c. See also Celsii Hierobot. i. p. 28.—Occurs but once, Cant. vi. 11.

אִמְרָה, f. Arab. **أَجْرٌ** *merces, præmium*. as, **أَجْرُهُ**, *Reward, or wages, of silver*; i. e. of money, Lxx. **ὁβολός**. The Jews suppose it to be equal to the gerah. Talm. Lex. Buxtorf. sub voce **מנע**, col. 1236.

אִמְרָה, m. Arab. **أَجَلٌ** v. spec. *collecta fuit aqua*. **أَجِلٌ** *collecta in unum locum aqua*. **أَجِلٌ**, *The drops of dew*; opp. to **קָטַר** *rain*, Job xxxviii. 28. See my notes on the place.

אִמְרָה, m. Arab. **جَمٌّ** *multa fuit, pec. aqua in puteo*. Aug. n. contr. for **אִמְרָה**, pl. **אִמְרָה**. I. *A pond or pool of water*, Ps. cvii. 35; cxlv. 8; Is. xxxv. 7; xli. 18; &c. Constr. **אִמְרָה**, as **אִמְרָה**, Exod. vii. 19; Is. xiv. 23. Cogn. Arab. **أَجَمٌ** *alterata fuit aqua, i. e., from its being stagnant*.

II. Meton. *Flags, or reeds, growing in stagnant waters*; Jer. li. 32. *The flags* (used, perhaps, in making stockades for defence,) *they burned with fire*. Arab. similarly derived, **أَجَامٌ** *asylum, munimentum*. Freyt.

sub. **أَجَمٌ**. Is. xix. 10. **אִמְרָה**, of stagnant, i. e. afflicted mind. Cogn. Arab. **وَجَمٌ** *tetricus, et æger animi, &c.* Gesenius gives the form here **أَجَمٌ**, and is followed by Winer. If this were allowed, **אִמְרָה**, not **אִמְרָה**, would be the form of constr. For the **אִמְרָה**, above, too, he gives **אִמְרָה**, which is also incorrect; see Is. xxxv. 7.

אִמְרָה, or **אִמְרָה**, m. augm. of the prec. *A Flag or reed*, as before, opp. to **קָטַר**, *a branch*. Is. xix. 15; metaph. *The lowest and worst of the people*. Comp. Ib. ix. 13; lviii. 5. The Arabs oppose the head and tail much in the same manner. Hamasa. Freyt. p.

בְּנוֹתָן הַזֵּאֵבִים לֹא הַזֵּאֵבִים אֵי *بنو فلان الذوايب لا الذنايب اي* **الاعالي لا الاسافل**, *The sons of such an one are the forelocks, not the tails; that is, they are the highest, not the lowest*. **הֲלֹכִי כְּאֵמְרָה**, *Whether to bow down like a reed?* alluding to its elasticity. Meton. *the staff of a harpoon, or of an arrow*, Job xl. 26;—also, as used in making fires, **קָטַר נִשְׂחָה כְּאֵמְרָה**, *like a blown fire, with reeds*; because when dry they burned furiously, Job xli. 12. Comp. verse

following, and Ps. lviii. 10; where the same usage is alluded to. The Rabbins, and after them most modern writers, suppose this word to signify *a large pot*, or caldron, because the Gr. *λάκκος*, and the Lat. *lacus*, are sometimes used to signify *a large vessel*, and because Solomon's brazen sea was also a large vessel. I doubt whether much reliance can be placed on analogies of this sort, when destitute, as this is, of direct proof. The notion of burning, as above, seems to have obtained in the Arabic, probably for the same reasons; as, *مَنْجَم*. Conj. v. of *أَجَم*, *ferbuit dies, accensus fuit, arsit ignis, excaudit in aliquem.* *أَجَم* ardor, ira. Fréytag and Jauhari, sub voce. See Celsii Hiorobot. Pars. i. p. 465; and my notes on Job xli. 12.

מנן, m. Arab. *إِحَانَة*; Syr. *ܡܢܢܐ*, crater, lagena, hydria; pl. *مَنْجَمَات*. *A bason or bowl.* Exod. xxiv. 6; Is. xxii. 24; Cant. vii. 3.

מננים, m. pl. Arab. *جَفَ جَفَ*, agmen, caterva hominum, vel numerus ingens. Augm. with *م*. *Hosts, armies*, Ezek. xii. 14, xvii. 20; &c. Dr. Gesenius makes it the same with the Chald. *מַנְנָא*, or *מַנְנָא*, wing: Eichorn, after Schultens, *men clothed in armour*. I prefer taking the Arabic, which is here direct, and quite suitable. With affix. *مَنْجَمِي*, *مَنْجَمِي*, *مَنْجَمِي*.

מנן, v. pres. *مَنْجَمِي*; Arab. *أَجَرَ*, mercedem dedit, iv. locavit, id. Syr. *He laid up provision*, &c. Deut. xxviii. 39; Prov. vi. 8; x. 5.

מננה, f. def. *مَنْجَمِي*, Chald.; Syr. *ܡܢܢܐ*, Pers. *مَنْجَمِي*, *مَنْجَمِي*, *An account, narrative.* Meton. *Account book, a letter, edict.* Ezra iv. 8; ii. 5, 6, &c.

מננה, f. pl. *مَنْجَمِي*, i. q. *מננה*. Neh. ii. 7, 9; vi. 5, 17, 19. Esth. ix. 26, 29. Hence, as Gesenius thinks, with some probability, we have the *ἀγγαρεύειν* of St. Matt. v. 41.

מננה, m. Arab. *جَفَ*. Syr. *ܡܢܢܐ*, multum, vel totum cepit, verrendo abstergendoque rejecit. *מננה* occurs in this sense, Judg. v. 21: with a prosthetic *מ*, *The flat.* Exod. xxi. 18; Is. lviii. 4.

מננה, m. compd. of *מנן*, Collecting, and *מנן* blood, or *מנן* dew. Gram. art. 169. 10. Lxx. *Φυακτῆρες*. Vulg. *Phialæ*. Syr. *ܡܢܢܐ*, Dishes or basons, of gold or silver, Ezra

i. 9. Conjectures of the Jews and others, on the etymology of this word, may be seen in the Thesaurus of Gesenius, p. 22, many of which appear to me to be of little use, and not very well founded.

מנן, m. cogn. with *מנן*, which see. Arab. *مَنْجَمِي* *gravis*; *مَنْجَمِي* *aër, terra, &c.* Comp. Syr. *ܡܢܢܐ*. *Mist, vapour*, which arising in exhalations from the earth, is again precipitated in the rain, Gen. ii. 6; Job xxxvi. 27. So *מנן* *a cloud*, from *מנן* *densus fuit, evasit.*

מננה, for *מננה*, Gram. art. 83. 1. Hithp. r. *מננה*; id. with Aff. *מננה*.

מננה, m. from *מנן*, *A base or pedestal.* Arab. *مَنْجَمِي* *quievit, inhibuit, continuit eum;*

it. *مَنْجَمِي* *benè curavit adornavitve sponsam; percussit fuste.* The Phœnician *ʾAdônis*. Proprietor, master, or lord, applied either to God or man; but, when used of God, is mostly in the plural number, Ps. cxiv. 7; Is. i. 24; Gen. xlv. 8. Frequently with the affix of the first person, *מננה*, *my lord*, Gen. xxxi. 35; xxxiii. 8, 13, 14, &c.; also joined with *מננה*; as, *מננה* *מננה*, *the Lord, Jehovah of Hosts*, Is. iii. 1. *מננה*, Exod. xxxiv. 23. Our English Bibles generally translate *מננה*, by *LORD*, in capitals; when preceded by *מננה*, they translate it *God*; when *מננה* follows, by *LORD*; as in Is. iii. 1. *The Lord, the LORD of Hosts.* The copies now in use, however, are not quite constant in this respect. Plur. *מננים*, *Lords*, or *Lords*, by way of excellence.—I. Applied to men in authority, as in, *מננים*, Is. xix. 4, *a hard, or cruel lord.* *מננים*, Gen. xlii. 30, 33, *Lord of the land* (said of Joseph); and ib. xxxix. 2. II. To God; as, *מננים*, *Lord of Lords*, Deut. x. 17. *אם מננים*, *if I am Lord*, Mal. i. 6. And consequently with the affixed pronouns, *מננים*, or *מננים*, &c. In Ps. cx. 1, we have *מננים*, in the singular, but in ver. 5, *מננים*, with a plural form. The first exhibits a Jewish gloss, probably as old as the times of our Lord. See Matt. xxii. 42. Gesenius tells us that *מננים*, is exclusively applied to God. It is applied, however, Gen. xix. 18, by Lot, to the two angels. He thinks too, that this is a plural termination without the affix, although *מננים*, certainly signifies *my lords*, and has the affix *מננים*; Lot, however, Gen. xix. 2, addresses the angels by the term *מננים*; and again, ver. 18, by *מננים*, as just re-

marked. How then are we to know that the pronoun is used in the one case, but not in the other? This is a refinement incapable of support.

אָדָם, Chald. adv. Heb. **אָדָם**, or **אָדָם**: Arab.

אָדָם, or **אָדָם**, and in the comp. **אָדָם**. Then, Dan. ii. 15, 25, 48, &c. With the particle **אָדָם**, Dan. ii. 14, &c., Ezra iv. 24; and **אָדָם**, v. 16, *Thence, from thence*.

אָדָם, *Hiph.* r. **אָדָם** with Aff.

אָדָם, augm. of **אָדָם**, Arab. **أشهر**, *fissd spathā, conspicuos flores habuit palma; longa plena ac adulta fuit, et luxuriavit*, herba. Golius. The Kamoos adds, **أرض هادرة**

أرض هادرة, i. e. *Land* (termed) **أرض هادرة**, is that which is exceedingly productive of grass; comp. **أرض هادرة**, Syr. **ܐܕܪܐ** cumulus, congeries, &c., **ܐܕܪܐ** decoravit. Cogn. Heb. **אָדָם**.

Great, powerful, splendid, majestic, applied to beings animate and inanimate; to men, and to God, Ps. xciii. 4; cxxxvi. 18; Ezek. xxxii. 18; Neh. x. 30; Jer. xxv. 34; 1 Sam. iv. 8; Is. xxxiii. 21, &c.

אָדָם, m. has no plural number. Arab.

أدم, *colore fusco præditus*; **أدم** Adam, homo. Comp. the cogn. **أدم** with its derivatives.

Syr. **ܐܕܪܐ** terra rubra. **ܐܕܪܐ** homo. Ludolf takes the Ethiopic **አዳም** which signifies *formosum*. See his Lexicon, col. 377.

I. *Man, or men, generally; any man, any one, especially the first man*; the appellative becoming a proper name on account of its frequent occurrence, retaining, nevertheless, the definite article mostly in the earlier Hebrew, and hence may be rendered *The man*. Applied to man because he was formed out of the earth, **אָדָם**, Gen. ii. 7; imposed perhaps, to keep him in mind of his frail and mortal character: see Gen. iii. 19; and also Ps. lvi. 12; cxviii. 6; cxliv. 3; Is. xxxi. 3; such also is the term **אָדָם**, *Son of man*; see Num. xxiii. 19; Job xvi. 21, &c.

II. *Other men, as opposed to the Israelites*; Jer. xxxii. 20; comp. Is. xliii. 4; Ps. lxxiii. 5. On the constructions, **אָדָם**, **אָדָם**, Prov. xxiii. 28; **אָדָם**, Hos. xiii. 2; **אָדָם**, Is. xxix. 19, see my Heb. Gram. art. 224, 4, with the note. The following are in apposition, **אָדָם**, *a wild ass, man*, i. e. a man of that description, Gen. xvi. 12; so **אָדָם**, Prov. vi. 12. To

this term (**אָדָם**), are opposed, **אָדָם**, i. e. *a man of substance, or consideration*: **אָדָם**, *a brave or warlike man*: **אָדָם**, *a man liable to pain and sickness*. See these several words. As this word admits of no plural number, when it is necessary to address a certain number, the phrase **אָדָם**, is used, Deut. xxxii. 8; Ps. xi. 4, &c.

אָדָם, m. from the above, *A ruby*, or, according to some, *a cornelian*; Lxx. **σάρδιον**, Syr. **ܐܕܪܐ**, Chald. **ܐܕܪܐ**. Epiphanius, as quoted by Simonis, styles it **αίμαροειδής**, and compares it with the **σάρδιον αίμαρόεν** of Orpheus. See Braun. de vestitu sacerdot; lib. ii. p. 501, &c.; Exod. xxviii. 17; xxxix. 10; Ezek. xxviii. 13.

אָדָם, fem. **אָדָם**, augmented by doubling the last radical. See Gram. art. 154, 5. *Red, or reddish brown*, Num. xix. 2; Zech. i. 8; vi. 2; Cant. v. 10; Gen. xxv. 30; and hence Esau was named **אָדָם** *Rufus, Ruddiman*.

אָדָם, see r. **אָדָם**.

אָדָם, v. *Was ruddy, splendid* (rutilans). Meton. *healthy, noble*, Lam. iv. 7; *Her Nazarites were more pure than snow, more pure than (pure) milk; they were ruddy—healthy, splendid, &c.—in person above pearls; the sapphire (was) their cut*, i. e. their brilliancy. See **אָדָם**. Hence,

אָדָם, pl. **אָדָם** part. Puhā. Anything, as skins, *made or dyed red*, Exod. xxv. 5; xxxv. 7; Nah. ii. 4, &c.

אָדָם, *Hiph.* of the same. *They are red; show or impart redness*, Is. i. 18.

אָדָם, *Hithp.* *It (the wine) becomes, or shews itself, red and splendid*, Prov. xxiii. 31.

אָדָם, f. **אָדָם**, pl. **אָדָם**, redup. Gram. art. 169. 6. *Very red, or glowing*. See Bochart. Hieroz. tom. ii. lib. v. cap. vi. according to others, *Inclining to red, reddish*, Lev. xiii. 19; xiv. 37.

אָדָם, for **אָדָם**, Gram. art. 83. 1. *Hithp.* r. **אָדָם**.

אָדָם, f. **אָדָם** pl. I. *Ground, soil, land*, Gen. ii. 19; Exod. xx. 24, &c. II. *Fruits, produce, &c.*, as growing out of the earth, Is. i. 7. III. *Region, or country*; as, **אָדָם**, *foreign or strange country*, Ps. cxxxvii. 4. **אָדָם**, *land of Jehovah*, i. e. Canaan, Is. xiv. 2. **אָדָם**—*holg*, Zech. ii. 16. **אָדָם**, *the land, ḡ ḡ*, by way of eminence, Zeph. i. 2. **אָדָם**, *my land, or country*, Jon. iv. 2. According to some, the

whole world, Gen. iv. 11; vi. 1, 7, &c. But there appears no good reason for this.—אֲדָר differs from this, in signifying rather the surface, than the substance of the earth; and hence is, in the earlier parts of the Bible, opposed to שָׁמַיִם, heavens.

אֲדָרְמוֹנִי, or אֲדָרְמוֹנִי (Gram. art. 166, 8), Red-haired, Gen. xxv. 25, where is added by way of explanation, אֲדָרְמוֹנִי like a hairy robe. See also 1 Sam. xvi. 12; xvii. 42; Lxx. πυρράκης; Vulg. rufus.

אֲדָרִי, m. אֲדָרִים, pl. constr. אֲדָרִי. See אֲדָרִי. I. A base, especially the plates of copper, silver, &c., prepared to receive the tenons (דָּוִי) of the planks forming the wall of the Tabernacle. Their use apparently was, to preserve the wood from the damp of the earth, Exod. xxvi. 19; xxvii. 10, &c. II. Meton. Any foundation, Job xxxviii. 6; Cant. v. 16. Aff. אֲדָרִים, אֲדָרִים, &c.

אֲדָרִי, see אֲדָרִי.

אֲדָרִי, m. see אֲדָרִי above. Magnificence, Zech. xi. 13; Mich. ii. 8; i. q. אֲדָרִי.

אֲדָרִי, v. does not occur in Kal.—Niph.

אֲדָרִי, for אֲדָרִי הָיָה, Gram. art. 193, 6. It hath become glorious, or magnificent, Exod. xv. 6.

אֲדָרִי, Hiph. He makes glorious, &c., Is. xlii. 21, of the noun אֲדָרִי; for אֲדָרִי.

אֲדָרִי, Chald. m. Syr. אֲדָרִי and אֲדָרִי, Arab. أَدْر area, אֲדָרִי, Threshing-floors of autumn, Dan. ii. 35; Theod. αλων.

אֲדָרִי, Heb. and Chald. Syr. אֲדָרִי, Arab.

אֲדָרִי אֲדָרִי אֲדָרִי nom. mensis Syromacedonum. The month Adar, beginning with the new moon of March, and ending with that of April; but, as the Rabbins say, beginning with that of February, and ending with that of March; which is necessary to make it the twelfth, rather than the first, month. According to the Kamoos, the sixth Roomi month, of the Syro Chaldeans apparently. Among the Persians it was the ninth month of the

solar year, and dedicated to אֲדָרִי, fire. This word also signified the ninth day of any month; also the angel who had the charge of the sun, and presided over the festivities of every such ninth day, which was a feast. These days were looked upon as fortunate. The name is probably Chaldean; it occurs only in the later books of the Bible. Esth.

iii. 7, 13; viii. 12; Ezra vi. 15; 1 Macc. vii. 43, Ἀδάρ. See Scaliger de Emendatione Temporum, pp. 102, 245, 626, &c.; Relandi Antiquitates Sacrae, Par. iv. cap. i. par. ii.; and the Tracts in Ugolini's Thesaurus, vol. xvii.; the King of Oude's Pers. Dict. under אֲדָרִי.

אֲדָרִי, and אֲדָרִי, def. pl. Chald.

composed perhaps of the Pers. אֲדָרִי fire, and

אֲדָרִי passing; or id. and Chald. אֲדָרִי cut, decide.

Certain officers of state apparently, and perhaps those who presided over the ordeals by fire, and other matters connected with the government of Babylon, Dan. iii. 2, 3. Some prefer taking אֲדָרִי, magnificent, and אֲדָרִי, deciders, &c., i. e. chief judges. It is of little consequence what etymology is adopted, as it is quite impossible to determine with certainty, what these officers were.

אֲדָרִי, adv. אֲדָרִי and אֲדָרִי. Very quickly, Ezra vii. 3; Vulg. diligenter; Lxx. εὐτοίμως, according to Gibbs's Gesenius; but I can find no such thing. Winer, after Bohlen,

makes it the Pers. در راست, which, as Kosegarten has well observed, is bad Persian. His conjectural در راست, however, is little better; and the same may be said of در راست, neither of which is ever used in any such sense as אֲדָרִי. Gesenius's דר, and דר, are certainly much better.

אֲדָרִי, and אֲדָרִי. If these words signify the same thing, the latter seems to identify itself with the Greek δραγμα, 1 Chron. xxix. 7; Ezra viii. 27; ii. 69; Neh. vii. 70—72. In some of these places, it is manifestly connected with words signifying weights; in none, with names of coins; whence I am led to believe, that it is not the δρακός of the Greeks. The Syr. دَرَجَة of a writer, Barhebraeus, of the 13th century can have no weight in a question of this sort, particularly as nothing is more common than the Syrian practice of adopting Greek words. Winer's remark is, therefore, of little worth. Gesenius, however, gives us Darig, and Dergah, as the Persic for court. I can find no such word as the former. For אֲדָרִי, which he thinks represents the Persian form of this word, he then gives, as the last component part, کَرَن imago. But this again I can find in no Persian book! So that apparently no such Persian compound ever existed. Again,

under דַּרְמָן, he gives **دارا کمان** *regis arcus*. But, if these words meant the same thing, how could this happen? I am inclined, therefore, to think that *δραγμα*, and hence, with Salmasius, that the Arabic *dirhem* **درهم**, or **درم**, presents us with the same word, although I am unable to say what the real origin of either of these is.

אֲדָרְמֶלֶךְ, compd. of **אֲדָר הַמֶּלֶךְ**, *glory of the king*; or, perhaps, Pers. **آرم** *a weapon, a bow and arrow, spear*, &c. and **מֶלֶךְ**; put for the Apollo of the Greeks.—The name of an idol to which the Sipharenes made their children pass through the fire, 2 Kings xvii. 31. It is joined with **עֲבֹדָה**, either as another name for the same idol, or of another such idol. I think the former, i. e. *king of riches*, (**מֶלֶךְ הָעֲנָם**); which might well apply to Apollo. It is no objection to this, that human sacrifices are not expressly said to have been made to Apollo; for it is evident enough, from Macrobius and others, that every deity might be considered as resolvable into Apollo, in one way or other. Prop. name, 2 Kings xix. 37; Is. xxxvii. 38.

אֲדָרֶע, Chald. for Heb. **אֲדָרִיעַ**, *An arm*, Ezr. iv. 23.

אֲדָרֶת, see **אֲדָר** above.

I. Abundance, as of fruit, Ezek. xvii. 8; Zech. xi. 3; with aff. **אֲדָרֶסֶם**, &c.

II. A robe worn for the sake of distinction, as **אֲדָרֶת שִׁנָּיִם**, *a robe of Shinar*; i. e. richly wrought; Lxx. **ψαλή ποικίλη**. See Plin. lib. viii. cap. xlviii. (lxxiv.): "*Colores diversos picturæ intexere Babylon maxime celebravit, et nomen imposuit . . . Metellus Scipio triclinaria Babylonica sestertium octingentis millibus venisse jam tunc, posuit in Catonis carminibus*," &c. Hom. Il. iii. 125. Helen is introduced working such robes, which Eustathius says is **ἐμποικίλλειν**, and **ζωγραφεῖν**. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaelis on Josh. vii. 21. **אֲדָרֶת שֵׁצֵר**, Lxx. **μηλωτή**, *Hairy robe*, such as is usually worn by the ascetics of the East (comp. 2 Kings i. 8), and is called **فَرْجِيَّة**; see my Translation of the Travels of Ibn Batuta, p. 196. From such garment made of wool, the Soofees (**صوفى**) of Persia have received their name. The **بُرْدَة** of Mohammed, which his followers

say was worn in imitation of Elijah's mantle, was a similar sort of garment; as was the **τριβώνιον** of the Greek philosophers, which we are told Justin (Martyr) continued to wear, even after he had become a Christian. It is probable, from some places in Irenæus, that many of the early heretics really were the wolves in wool, which our Lord predicted, Matt. vii. 15, &c. Comp. Zech. xiii. 4.—Sackcloth differed from this, in its being worn in mourning, and often next the skin; see 1 Kings xxi. 27; 2 Kings vi. 30; Is. xxxii. 11. How Dr. Gesenius could have seen something in the former resembling the *fur-cloaks* of Europeans, it is difficult to say. Joseph's coat, Gen. xxxvii. 3, 23, termed **כִּתְלֵה פָּסִים**, was some such garment of distinction. The priestly vest of the Phœnicians too was, we are told, adorned with broad streaks of purple, Univers. Hist., vol. ii. p. 348, ed. 1747. And such, apparently, was the **بُرْدَة** of Mahommed.

אֲדָרֵשׁ, abs. noun, r. **אֲרַשׁ**, cogn. with **דָּרַשׁ**. *Threshing*; i. e. beating out corn, &c. with the wheel, Is. xxviii. 28.

אֲהָב, and **אֲהַב** v. pres. **אֲהַבֵּי** and **אֲהַבִּי**, 1st pers. **אֲהִיב**, and **אֲהִיבָה**. *Desired, loved*. Cogn. **אֲהַב**, Arab. **وَهَب**, and **حَب**, Prov. viii. 17; Hos. xiv. 5; constr. *immed.* rarely *med.* with **ל**, or **ב**. **אֲהַבְתָּ לְנַפְשׁוֹ אֲהַבְתָּ**, *the love of himself he loved him*; i. e. as himself, 1 Sam. xx. 17.

אֲהָב, *infin.* or verb noun, Eccl. iii. 8; *Loving*, opp. to **שָׂטָן**.

אֲהָב, *part.* or agent, *Loving, friend, companion*. **אֲהַב אֲדָרֶכָה**, *fond of agriculture*, 2 Chron. xxvi. 10; Prov. xviii. 24; Esth. v. 10, 14; Is. xli. 8.

אֲהָב, see r. **אֲהַב**.

נְאֻהִים, *part.* Niph. pl. *Lovely*, 2 Sam. i. 23; Pih. **נְאֻהֵי**, *my lovers*, Hos. ii. 7; see in its place.

אֲהָבִים, and **נְאֻהִים**, pl. *Amours, loves*, Prov. v. 9. Meton. *Gifts or rewards for love*, Hos. viii. 9; comp. Is. xxiii. 17.

אֲהָבָה, f. inf. or verb. noun, with prep. **ל**, **ב**, **ב**, **ב**. I. *Love or loving*, Is. lvi. 6; Deut. vii. 8; x. 15; xi. 13, 22; Hos. iii. 1; &c. Meton. *Person beloved*, Cant. ii. 7; iii. 5, &c.

אֲהָהָה, contr. **הָהָה**, interj. Ah! alas! Constr. *immed.* and *med.* with **ל**, Joel i. 15; Ezek.

xxx. 2; Judg. vi. 22, &c. Arab. ^أآ, ^سس, or ^زز, id.

אָהַב, *part. pass.* of **אָהַב**, *Beloved*. **אָהַבָּה** fem. id. Neh. xiii. 26; Deut. xxi. 15, 16, opp. to **שִׁנְאָה**.

אָהַרְבָּה, *Hiph.* See **רָה**.

אָהַר, for **אָהַר** per. metath. probably; as, **אָהַר מֶלֶךְ** ^{אָהַר} *where is now thy king!* Hos. xiii. 10. Some take it to be the apoc. pres. of **אָהַר**; but this is suitable neither to the vowels nor the context.

אָהַר, apoc. pres. 1st pers. v. **רָה**.

אָהַל, Arab. ^{أهـ}أهل, *populus, caetus hominum*. *A tent*, pl. abs. **אָהָלִים**, for **אָהָלִים**. Gesenius, *Lehrgeb.*, pp. 152, 572, terms this a Syriasm. It is an irregularity in the points certainly; and that is all that deserves to be said of it. Simonis and Gesenius make it to differ from **מִשְׁכָּן**, in that designating the external coating, this the internal. Whereas, the truth seems to be, **אָהַל** signifies the whole tent; **מִשְׁכָּן** the compartments into which it may be divided. Comp. Exod. xxvi. 1, 7; xxxvi. 8, 14; xl. 2, 18, 19; Job xxi. 28. The **אָהַל מוֹעֵד**, *tent of congregation*, constituted apparently the whole area enclosed: the **מִשְׁכָּן**, properly so called, the tent representing the *vault*, and containing the ark, &c. **אָהַל הַעֲדוּת**, *tent of the testimony*, as a smaller enclosure, was probably the same thing, Num. ix. 15; xvii. 23; xviii. 2. With affix **אָהַל**, **אָהַלִּי**. With postpos. **אָהַלְךָ**, which is irregular, for **אָהַלְךָ**, Gen. xviii. 6; pl. constr. **אָהַלְכֶם**, **אָהַלְכֵם**, **אָהַלְכֵי**.

אָהַל, v. not used in pret. pres. **אָהַלְתָּ**, *Pith.* **אָהַלְתָּ**, contr. **אָהַלְתָּ** (Gram. art. 73), Is. xiii. 20.

Hiph. **אָהַלְתָּ** *it gives out light, splendour*, Job xxv. 5; taking the sense of the cogn. **הָלַל** (Gram. art. 202, 4.) See my Translation of the passages, and notes.

אָהַלִּים, m. pl. and **אָהַלִּיִּם** f. pl. The perfumed wood, termed *lign aloes*; by the Greeks, *ἀγάλλοχον*; Arab. ^{أعلاجون}أعلاجون, and ^{أعلاجوي}أعلاجوي, more recently *εὐλαλον*. We have it in the New Testament, in John xix. 39, *μίγμα σμύρνης καὶ ἀλός*; which, a little lower down, is said to be *aromatic*. This wood is exceedingly valuable, even in the

East, where alone it is produced. A species of it was in great abundance in Ceylon, in the times of Ibn Batūta. See my Translation of his Travels, p. 184, with the notes; where we find that the Kamāri and Kākuli species are not produced in Hindustan, but in Java. See also p. 201, with the note. In the Medical Dictionary of Ibn Hosein of Bagdad, we have a very particular account of this wood and its properties, sub voce **عود**. See also the Hierobotanicon of Olavus Celsius, pars. i. p. 135—171; Dioscorides, lib. i. cap. 21. In Ps. xlv. 9, the myrrh, *aloes*, and cassia, mentioned, are said to be from the ivory temples of **מִןִּי**. In Jer. li. 27, we find that this is the name of a *place*; c. g. **מַלְכוּת מִןִּי**, *the kingdoms of Ararat, Minni, and Ashkenaz*.

The Minni is, according to Bochart, that part of Armenia which the Greeks termed *Mivias*, and produced perfumes. See the Phaleg. p. 15—23. Others think that a region in Arabia Felix is meant, in which a people named Minæi resided. See also the Phaleg. p. 135, C — 139; Thes. Gesenii, sub voce, Num. xxiv. 6; Prov. vii. 16; Ps. xlv. 9; Cant. iv. 14.

אָהַלְתָּ, *Ohōlah*, f. (*her tent*, or *tabernacle*.)

The allegorical name given to Samaria by Ezekiel, xxiii. 4, in allusion, perhaps, to her having set up a temple of her own. The Mappik required in **הָ** was dropped on purpose, perhaps, in converting the word into a proper name.

אָהַלְתָּ, *Oholibah*, (my tent (is) **יְנִי**, or with, her.) The name whereby Ezekiel represents idolatrous Jerusalem, ch. xxiii. 4, opposed to the above.

אָהַלְתָּ, see **רָהַבְתָּ**.

אָהַלְתָּ, for **אָהַלְתָּ**, Gram. art. 74. 87. 1, *Desiring, willing*, one or the other of several things; so the Latin *vel*, from *velle*. See Nold.—Arab. ^{أوت}أوت, &c. Or, *either—or; whether*. So Pers. *خواه*, from *خواستن* *to desire*.

אָהַלְתָּ, with the vowels suitable to **אָהַלְתָּ**, which is in the margin; *better*, perhaps, **אָהַלְתָּ** (as above) *desiring*, &c. Prov. xxxi. 4.

אָהַב, pl. **אָהַבִּים**; the etymology is doubtful. Perhaps we have some remains of it in the Arabic **آب** used as an imprecation; as

أَبَى اللَّهِ, may God reject him! *felix*

fortuna, &c. root אב. See Freytag's Lexicon. Simonis may also be consulted. I. *A spirit of divination*, supposed to possess certain privileged persons, or to be within their call. Such was the young woman, Acts xvi. 16, who had a πνεῦμα Πύθωσος; such the woman of Endor; 1 Sam. xxviii. 7. אִשָּׁתָא בְּעִלְזָא:—to whom Saul said, ver. 8. אִשָּׁתָא בְּעִלְזָא לִי בָּאִיר. Divine, I pray, for me by a πνεῦμα Πύθωσος. This spirit was common to both men and women, see Lev. xx. 27. II. *A man or a woman in whom there is a spirit of divination* (אבו). Characters of this sort are by no means uncommon at this day in the East; and to these may be compared the witches, wizards, and conjurers, among ourselves; which, however, the light of the Reformation has almost entirely brought to flight. The hocus-pocus jargon of our modern conjurers, &c., seems to have been in use in the Biblical times, see Is. viii. 19; xxix. 4. The LXX. mostly translate אִבוֹת, by ἐγγαστριμύθους, on account of their muttering. On this subject may be consulted the dissertations of David Millius, in the Thesaurus of Ugolini, tom. xii. num. 5; or in the Dissertationibus Selectis, num. xii.; or Leonis Allatii Syntagma de Engastrimytho, in the Critici Sacri, tractat. Bibl. vol. i. p. 331; Van Dale de idololatria, p. 649; and Thes. Gesenii, sub voce.

אבות, f. pl. Arab. أَبَوَاتٌ, root אב, for authorities differ, *uter. Skins used as bottles for wine*, Job xxxii. 19. These were probably the ἀσκοί, Arab. أَزْرَقَاتٌ, of the New Testament, Matt. ix. 17, &c. The same custom is alluded to, both in Job and in the Evangelists. Dr. Gesenius and others consider this word as the primitive, from which the preceding has been taken, and used in a translated sense; because, say they, necromancers, &c., speak as if speaking out of a jar. I doubt this, because it presents a most slender thread of connexion, and because the words are apparently derived from different roots. See also my notes, &c., on Job xxxii. 19.

אבנא, or אבנא (root אבנ, with א Heemanti. Arab. أَبْنَى, *imber*), *A river, according to most authorities; but most probably a canal, from יב, which see, Dan. viii.*

2, 3, 6. That canals were made prior to Daniel's time in the kingdom of Babylon we have the best reason for believing; and of these the shortest, and perhaps best, accounts, with their authorities, will be found in the Ancient Universal History, vol. iv. b. i. chap. ix. § 1, edit. 1747.

אבד, m. pl. אבדים, Syr. ܐܒܕܝܢ, perhaps the Arab. عَوْد wood. Bar Bahlul, cited by Gesenius, has ܐܒܕܝܢ ܕܥܘܕ a smoking udo; which that author says, smokes upon its being extinguished. *A stick of firewood*, taken out of the fire before well kindled, and hence emitting smoke. See Is. vii. 4; also the Targum on Job xii. 5, for ܐܒܕܝܢ ܕܥܘܕ; Amos iv. 11; Zech. iii. 2. Scheidius makes it a participial noun, of אבד, i. e. אבד, for אבד, signifying bent, and thence, "lignum per ignem incurvatum."

אבדות, pl. f. אבדות, or אבדות. Arab. وَكَيْ projecit, &c. *Projects, means; cause, account*, &c. Gen. xxi. 11, 25; Exod. xviii. 8; &c., with affix אבדות.

אבדה, *Hiph.* r. אבדה.

אבדה, fem. Arab. هَوَى أَوْي. Syr. ܐܒܕܝܢ, cogn. Heb. אבדה. I. *Natural desire for food*, &c., Deut. xii. 15; xviii. 6; 1 Sam. xxiii. 20. II. *Lust*, Jer. ii. 24, &c.

אבדה, v. *Pih.* generally with אבדה, as אבדה, As to my soul, I have desired thee, i. e. greatly desired, &c., Is. xxvi. 9; Job xxiii. 13, &c., v. neut. and trans. Constr. *immed. and med.* with א, and ל.

אבדה, *Hith.* pres. אבדה, 2 Sam. xxiii. 15; Apoc. אבדה, Prov. xxiii. 3, 6; xxiv. 1, *Becoming desirous of, coveting, claiming*, Deut. v. 18; Jer. xvii. 16. אבדה, Num. xxxiv. 10, has given endless trouble to the commentators, some supposing the verb here to be the same with אבדה, in vv. 7, 8, which, however, no analogy can reconcile; others say that *describe, mark out*, is the sense to be given to the verb; which, it is affirmed, the word אבדה (but is this word derived from either אבדה, אבדה, or אבדה? I think not) will sufficiently establish. For my own part, I see no reason whatever for all this; because, I think, *and claim for yourselves*, or the like, will suit the place sufficiently well. אבדה, They became desiring a desire, i. e. intensely desiring, Num. xi. 4.

אֲרוּחָהּ, *keri* הוֹחֵלָה, Jer. iv. 19. See *r. חול*.

אֵי, and **אֵינָהּ**, *interj.* Constr. *immed.* and *med.* with *ל*, as *אֵי עִיר נִדְמָסִים*, *Wo, city of much blood!* Lam. v. 16: *אֵינָהּ לָנוּ*, *Wo now to us!* Ezek. xxiv. 6; Num. xxiv. 23; Ps. cxx. 5, &c. Nearly allied to *הוֹי*, which see, and may designate *grief, threatening, depreciation*, &c., as the context shall suggest.

אֹיֵב, *m. pl.* אֹיְבִים. See **אֵיבָה**. *An enemy, adversary*, public or private, Ps. iii. 8, vi. 11, &c.; ib. xlv. 6; ex. 1, &c. **אֹיְבֵי יְהוָה**, *the enemies of Jehovah*, i. e. of his religion and people, Ps. xxxvii. 20; xcii. 10; with affix **אֹיְבֵי**, *אֹיְבֵךְ*, &c., regularly.

אֹיֶבֶת, *f. id.* Micah vii. 8, 10. **אֹיְבֵתִי**, i. q. **אֹיְבָה**, Hos. x. 11. See Gram. art. 175. 15, note.

אֹכֵל, see *r. אכל*.

אוֹכֵל, *m. r.* יֵכֵל, cogn. *טֹב*, *Provision*, Hos. xi. 4.

אֹיִל, *m. pl.* אֹיִלִּים, Arab. **أُول**, *r.* **أُول**, i. q. **أُول**, *descivit, defecit, incrassuit*, &c. *A fool*, particularly as to religion; opp. to **חָכָם**, Prov. x. 14; to **עָשִׂים**, ib. xi. 16. It differs from **נָבִל**, which rather signifies *corrupt*.

אֹיִלִּי, *id.* with relative *י*, Gram. art. 166. 4, &c. *Foolish*, Zech. xi. 15.

אֹהֵל, *f.* *Foolishness*, pec. with regard to religion, Prov. v. 23, &c. Ib. xiv. 24, we have, **נִצְרָה חֲכָמִים עֲשָׂרָם אֹהֵל בְּסִלִּים אֹהֵל**. To render the last member by, *the folly of fools is folly*, would be to involve the author in the charge of dealing in truisms, and also of transgressing one of the commonest rules of oriental rhetoric; which requires that, when the same word happens to occur twice in the same period, it must be taken in different senses. De Sacy's Hariri, p. 444, on **الْحَكِيمُ**, Gladwin's Prosody and Rhetoric of the Persians, p. 6. So Rev. xvii. 8, **οὐκ ἔσται, καὶ ἔσται**, i. e. *remains not, although it now is*. See my Expos. on the place. Here, *their wealth (is) the crown of (the) wise; the backsliding, apostasy, of (the) confident*, i. e. of fools in this sense, *(is) their folly*; i. e. as **עֲשָׂרָם** may be taken to signify *the acquisition, or wealth*, in a good sense, made by the truly wise; so **אֹהֵל**, taken in its primary sense, *falling off*, &c., may, the loss occasioned to

the opposite characters, by their dense ignorance. Comp. 1 Tim. vi. 5, 6, and Prov. xv. 16.

אוֹל, *m. Arab.* **أُول** *rectè disponere ac administrare*. So Ps. lxxiii. 4, **בְּרֵאשִׁית אוֹלָם**, *Fat, i. e. prosperous, is their administration*, &c.; and, taking an abstract for a concrete (as in **כָּלֶךְ**, **עָכָד**, &c., Gram. art. 152. 10.), **אוֹלֵי הָאָרֶץ**, (*Keri has אוֹלֵי*) *princes, or governors, of the land*, 2 Kings xxiv. 15.

אוֹלִי, compd. of **אוֹ**, and **לִי**, cogn. *טֹב*, *לֵא*, nearly allied to **לֵא**, and **אֵלֵם**, which see. A particle implying a negation obviated by some occurrence; nearly corresponding to our *unless, except*; Lat. *si non, nisi*; Lxx. *ἐὰν μὴ*, modified as the context shall require. *Locus valdè vexatus*, is Num. xxii. 33. **אֵלֵי נִמְסָה כִּפְנֵי**, *unless she had declined from before me, surely now I had even slain thee*; i. e. had not this first event taken place, the second (which has not) surely had. Winer asks, on this place, "Unde negandi vim huic voc. accedere existimemus?" I answer, from the same cause which we do in the last syllable of **לֵא**, **לִי** (Gram. art. 86. 3,) being perfectly equivalent to **לִי**. So ib. xxxiii. 27, **אֵלֵי יֵשֶׁר**, *lit. or it will not seem right*, &c., Gen. xvi. 2. **אֵלֵי אֲנִי . . . בָּרָא**, *Go in now . . . or I shall not bear by her*, &c. In all cases, I think, a preceding condition will be found, so as to allow of some such solution as the preceding. See Nold. *sub voce*.

אוֹלָם, compd. **אוֹ** + **לָם** *lit. Or not, otherwise, nevertheless*. **אוֹלָם אֲנִי וְנָו**, *otherwise I, &c.* i. e. I betake myself to other considerations. Job ii. 5, v. 8. See Nold. *sub voce* and p. 318.

אוֹלָם, or **אֵלֵם**, *pl.* אֵלֵמִים; also **אֵלֵם**, *pl.* אֵלֵמִים, and **אֵלֵמָה**, a name applied to a certain part of the Temple. See **דִּבְרֵי**.

אוֹנָן, *m. seg. prim.* **أُونَن**, Arab. **أُونَن** or **أُونَن**, *time, delay, occasion*, in either a good or bad sense.—I. **אוֹנָן**, *Virtue, manhood*, Gen. xlix. 3, Deut. xxi. 17, &c.; meton. *Power*, Job xviii. 7, 12, &c.; *Wealth*, Hos. xii. 9, Ps. xx. 10, cogn. with **הוֹן**. From its beauty and fertility, the valley of Damascus, Amos i. 5, **בְּגִשָּׁתוֹ**, now termed *Un*, Lxx. *Ων*, and by the Persians **گلستان**, rather **اَرَم**, as some of their authors tell us. II. *Inconstancy, falsehood, sin, idolatry*; meton. *Idol*, and *sorrow*, Is. xli. 29; Ps. xc. 10; Zech. x. 2, &c. In

Hos. iv. 15, &c., בֵּית אֵל *Bethel*, lit. house of God, sarcastically styled בֵּית אֵתֶן *Bethaven*, lit. *house of idolatry*, &c.; with affix אֵתֶן, אֵתֶן, אֵתֶן. Phr. מִתְּחִלָּה אֵתֶן, *men of iniquity*; פִּעְלֵי אֵתֶן, *doers of iniquity*, &c.

אֵתֶן, m. pr. אֵתֶן, concr. of the above, pl. אֵתֶן. I. *Powerful*, Is. xl. 26, 29; Ps. lxxviii. 51. II. *Sinners*: meton. *Sorrowful*; לֶחֶם אֵתֶן, bread, i. e. usual fare, of such persons, Hos. ix. 4; Prov. xi. 7. Hence v. in Hithp. part. Num. xi. 1, מִתְּחִלָּה, *sorrowing, murmuring*, &c.

אֵתֶן, see אֵתֶן, *Ships*.

אֵתֶן, m. see אֵתֶן. *One collecting any thing*, Numb. xix. 10.

אֵתֶן, or פֶּן, Jer. x. 9; Dan. x. 5; Cant.

v. 11. It is neither a different name for אֵתֶן, nor a different way of writing that name, as some have thought, but a mere epithet signifying *Pure, refined*, or the like. In Jer. x. 9, we have מִתְּחִלָּה . . . וְהָיָה כֶּסֶף כָּרֵעַ, i. e. *beaten silver . . . and refined gold*; supposing מִתְּחִלָּה here, to be parallel with כָּרֵעַ, not with מִתְּחִלָּה: which I think extremely probable. Because, not only is this word written מִתְּחִלָּה, in 1 Kings x. 18, which is sufficient to show that the מ prefixed, is not the prep. מִן; for, this place, as compared with 2 Chron. ix. 7, has מִתְּחִלָּה in the parallel. In this case it will be a derivative from מִתְּחִלָּה, or מִתְּחִלָּה; Arab. وَفَرَّ, *part. מוֹפֶרֶת*, i. q. وَفَصَّ; in conj. v. *disregavit*, &c.; cogn. with فَزَّ, فَصَّ, and فَصَّ, *dimovit, separavit*. From the last of which we have فَصَّ *silver*; because so refined.

On the other hand, see Bochart's Phaleg, p. 161, Canaan, p. 769.

אֵתֶן, or אֵתֶן, the name of a place celebrated for its gold. It probably took its name from אֵתֶן, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia. (Gen. xxv. 18, &c.) Seetzen, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies, or elsewhere; because Arabia seems too near to account for the three years' voyages

of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the Σοφία, Σώφειρα, or Σώφειρα, of the Lxx., has been supposed to be an Egyptian name of the East Indies, which has been thought corroborated by the סוֹפָרָה *Sufara* of Abulfeda, situated on the coast of Malabar. *Sāfala* again, on the Eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's Phaleg, p. 147, &c.; Reland's Dissert. Miscel. i. 4; Spicileg. Geogr. Sacr. Michaelis ii. 184, &c. also my notes on Job xxii. 24, &c.

אֵתֶן, pl. אֵתֶן, *The wheel of a chariot, threshing machine*, &c., Gen. xiv. 25; Prov. xx. 26; Arab. أَفْنٌ *diminuit*, &c.

• אֵתֶן, not in use; v. pret. אֵתֶן, *Pressed, was urgent upon*; constr. with ב, ל, מ. אֵתֶן, *pressed, or hastened, to go down*, Josh. x. 13; אֵתֶן לְךָ, *it pressed upon thee*, ib. xvii. 15; Jer. xvii. 16.

Hiph. pres. אֵתֶן, *They pressed, urged*, ב, Gen. xix. 15; Is. xxii. 4, with ל; Syr. جَمَّأَ, *compressus*; Sam. דַּעַץ, *cinxit, constrinxit*; cogn. Arab. عَوَّصَ, عَوَّصَ, *difficilis intellectu*, &c.

אֵתֶן, pl. אֵתֶן, constr. אֵתֶן. r. אֵתֶן, Arab. حَبَسَ, cogn. حَصَرَ, *i. q. حبس*, *continuit in carcere. A treasury*; meton. *a treasure*, Deut. xxviii. 12; 2 Kings xx. 13; Is. ii. 7: with affix, אֵתֶן, אֵתֶן, &c.

אֵתֶן m. part. of אֵתֶן. f. id.

אֵתֶן, m. אֵתֶן f. pl. אֵתֶן. Arab. أَوَّارٌ *durus, torridus, de solo*. أَوَّارٌ *austus ignis, solis*, &c. *Light, lightning*, Gen. i. 3—5; Job xxxviii. 3, 11, &c.; meton. that which gives light, *A luminary, the sun*, i. q. אֵתֶן, *instrument, or place, of light*, Ps. cxxxvi. 7. It has been supposed from one or two passages, that this word also signifies certain *green herbs*, as 2 Kings iv. 39. But *herbs* can hardly be meant here, for the context tells us, that the person sent to gather the אֵתֶן, whatever that was, gathered it from a vine, גֶּפֶן. Again, Is. xxvi. 19 has, אֵתֶן, but it is not necessary that אֵתֶן, here should signify herbs. *Dew of lights*, i. e. *light-giving, or reflecting*, dew, will suit the terms full well. The passage contains, apparently,

an allusion to Ps. cx. 3. כִּשְׁמֵרָה יָקָר בִּלְיָדָה, i. e. *The dew of thy birth (is) a dawn to thee*, i. e. the period of thy being born into the world, shall exhibit a dawn, from which thy Gospel light shall spread throughout the world: both passages evidently referring to the coming of Christ. Again, Is. xviii. 4. אִדּוּר, as, or *while (the) clearness warms into light*. It is added בְּצֶלֶם חֹמֶם, as the dense dew in the warmth of harvest; i. e. as the heavy dew which then falls is gradually warmed by the great power of the sun; so, when the standard of Gospel truth shall be erected in the days of the Messiah, will I, from heaven, contemplate with pleasure its invigorating influences, extending itself by my aid and co-operation to the utmost boundaries of the earth.

As אִדּוּר, occurring in 2 Kings iv. 39, I take it to be the Arabic *أدور* (אִדּוּר), *spinæ species*; and the intention of the gatherer to have been, to collect either the leaves or berries of this; which is, perhaps, the *Egyptian thorn*, and the leaves of which are, according to Prosper Alpinus, collected when green, and boiled in the broth of fowls, &c. His words are, "De brassica spinosa . . . cum audiveram sponte natam, et in Ægypto, et Judea, et Syria, conspectam fuisse. . . . Folia, ut dictum est, cum virescunt decocta ex aqua, aut jure gallinaceo; ferculi modo comedunt, atque etiam non minus cruda: itidem folia cum sale." De plant. exot., lib. ii. cap. x.—This person, in his progress, collects the *berries or grapes* (אִדּוּר) of the plain, i. e. wild grapes (not *gourds*), which I take to be a species of the *عنب الثعلب*, *fox-grape* of the orientals. One of the five species of this, we are told by Ibn Hosein, in his medical dictionary, entitled *اختيارات*, *إدیع*, is poisonous, lit. *killing*; the antidote to which is *قند*, *sugar-candy*. His words are *عنب الثعلب ينفع نوعيست يك نوع* *از آن کشنده بود... واصلح وي قند بود*. The prophet, miraculously or not, neutralized the killing property of the berry by throwing a quantity of meal into the broth.—Celsius makes the *אִדּוּר*, and *אִדּוּר*, alluded to, to be the *cucumis sylvestris*; but, how, this can be styled a *vine*, *אִדּוּר*, I am unable to see. Hierobot. pt. I., pp. 393—459. On the

oriental usage of the term *dew*; see my notes on Job xxix. 19.

II. Meton. *Prosperity*, Ps. lvi. 14; Job xxii. 28, &c.

III. *Knowledge*; the mind being supposed to be enlightened, Luke ii. 32; Is. ix. 1, 5; xxxv. 5, &c., opposed to misery and ignorance, Matt. xxii. 13; John iii. 19; Is. viii. 22; Joel ii. 2, &c.

IV. Metaph. applied to *God*, as the source of all spiritual light, prosperity, knowledge, Is. x. 17; xlix. 6, &c. In the New Test. to Christ, John i. 7, 9; iii. 19; viii. 12, &c.

אִדּוּר, for אִדּוּר, Gram. art. 75. form גִּל v. *Became light, enlightened, shining, prosperous*, &c., Gen. xlv. 3; 1 Sam. xxix. 10; ib. xiv. 27, 29. Imp. אִדּוּר, *shine thou*, f. Is. lx. 1.

Niph. אִדּוּר, *Became bright*, &c., Ps. lxxvi. 5, pres. אִדּוּר, 2 Sam. ii. 32. Infin. אִדּוּר, Job xxxiii. 30.

Hiph. אִדּוּר, apoc. אִדּוּר, *Made light, enlightened, informed*, &c., Ps. lxxviii. 19; xviii. 29; Job xli. 24. Meton. *Refreshing, invigorating*, constr. with אִל, אִל, אִל, and א, Num. vi. 25; Ps. xxxi. 17; Ps. cxix. 135, &c.; also, *Setting on fire*, Is. xxvii. 11; Mal. i. 10.

אִדּוּר, m. pl. אִדּוּר contr. of אִדּוּר, *Any thing enlightened or inflamed*; hence *Fire*, Is. xxiv. 15; xlv. 16; xlvii. 14; Ezra v. 2. Meton. *The light of fire*, Is. i. 11.

The Urim, worn in the breast-plate of the high priest, which, with the *Thummim*, were perhaps intended to typify the influence and value of revealed religion. Occasionally, by way of distinction, with the article, אִדּוּרֵי הַחֹמֶם Exod. xxviii. 30; Lev. viii. 8, &c.; lxx. literally, *ἀγλαοὺς καὶ ἀληθεύς*. In Exod. xxviii. 17—21, this breast-plate is particularly described: and, from the circumstance of its being used in obtaining answers from Jehovah, it is there termed, אִדּוּרֵי הַחֹמֶם. One would be disposed to think that the *Urim* and *Thummim* added, as it seems to have been, to this breast-plate (ib. ver. 30), was intended particularly to shadow out Him, who was to be the *light, the truth, and the life*; and that, from its being attached to the breast-plate, bearing twelve precious stones, representing perhaps the twelve tribes,—as their names were engraven on these,—the whole was intended to represent the true church, and its influence with God, under both Testaments. See Rev. xxi. 11, 12, 13, 14, 19, 20, 23: which seems to me to apply all this to

Christ, and to the Christian Church. Dr. Gesenius, however, as the manner of his school is, finds here nothing beyond mere idols, such as the Egyptians had. Diod. Sic. i. 48, 75, Ælian var. Hist. 14, 34. He then goes to Philo's Life of Moses (tom. ii. v. 152, edit. Mangey), where he makes his author style these *Images*, following, in this case, our Spencer. But, why did he not refute the note of Mangey, ib., who shows that the whole is a mistake, founded on a wrong interpretation of the word *ἀγαλματοφορή*? Nor can I see why the accounts of Diodorus, or Ælian, are to be preferred to those of Moses himself, just alluded to; unless, indeed, heathen writers are the only safe expositors of Holy Writ! It is not impossible, indeed, that the Egyptians might have had something representing these instruments of the Hebrew ritual, which they had borrowed from the Jews; and which would, of course, be made to quadrate with their own notions; just as the idolatrous Arabs made the Hebrew כֹּהֵן, *کاھن*, a *magician*, and the חַמָּם, *تھام*, amulets to hang about the necks of children. See Hariri's Second Consessus. The age of Diodorus and Ælian will admit of this.

אור כְּשִׁדְיָיִם. The name of a place in Mesopotamia, Gen. xi. 28; xv. 7; Neh. ix. 7, in which the family of Abraham originally resided, usually styled *Ur of the Chaldees*. It has usually been supposed to mean, *The fire of the Chaldees*, on account of the fire-worship supposed to be carried on there. Gesenius, ever ingenious and interesting at least, proposes a new view of this. *Ur*, he tells us, signifies, in the Sanscrit, a *town*, or *place*. This, it is his object to substitute for the *castle*, or *fortification*, of Ammianus Marcellinus (25, 8).—Bochart (Phaleg. pp. 43, 87, 88), and Cellarius in his Geography, had fixed upon this *Ur*, as the birth-place of Abraham. Unfortunately, however, for that theory, *اور*, *Ura* is still, in the Persian, a mere appellative, signifying a *castle*, as Meninski will shew. All, therefore, that can be made of the passage in Ammianus is, that the Roman soldiers, asking in their march the name of the fortress, were told that it was *A castle*! Bochart, therefore, who does not appear to have been acquainted with the Persian, was, like them, mistaken; and so, of course, was Cellarius. In the next place, it will, I presume, be no easy task to shew, that

Ur, in the Sanscrit, signifies a *town*, and less easy also to shew that this language ever prevailed, or was even known in Mesopotamia; which this hypothesis requires. In the sixth book of the Prep. Evangel. of Eusebius, we have: Δεκάτη δὲ γενεὰ φησιν (i. e. Eupolemus) ἐν πόλει τῆς βαβυλωνίας Καμαρίνη, ἣν τινες λέγειν πόλιν οὐρίην, εἶναι δὲ μεθερμηγενομένην, χαλδαίων πόλιν, ἐν τρισκαίδεκάτῃ γενέσθαι Ἀβραὰμ γενεῇ, i. e. He, i. e. Eupolemus, says that Abraham was born in the tenth age (i. e. after the flood) in Camarina, a city of Babylonia, which some name *Ouria*, but, being interpreted, signifies a city of the Chaldeans, &c.—Here Gesenius thinks that Eupolemus must have misunderstood his original; and, as we do not know from other sources the precise situation, &c., of this city, not much reliance can be placed on it. I think differently. It seems to me to agree so well with the accounts given in the Bible, that it is worthy of all acceptance. I suspect, however, that this passage was not fully understood by Gesenius. By πόλις Καμαρίνη, was probably meant, a city of priests, as *καμαρ*—כֹּהֵן still,—signifies a *priest* in the Chaldee. χαλδαίων πόλις, signifies the same thing; as it is certain that *χαλδαίος* was specially applied to the *learned** among the Babylonians. These were, therefore, synonymous terms. And if this place was principally inhabited by

* Diodor. Sicul. lib. i. xxxviii. Τούς τε ἱερεῖς . . . οὓς Βαβυλώνιοι καλοῦσι Χαλδαίους. Flamines . . . quos Chaldeos Babylonii nominant. And Strabo, lib. xv. Edit. Casaubon. p. 508 et seq. Ἀφώριστο δ' ἐν τῇ Βαβυλωνίᾳ κατοικία τοῖς ἐπιχωρίοις φιλοσόφοις, τοῖς Χαλδαίοις προσαγορευομένοις, οἱ περὶ ἀστρονομίαν εἰσι τὸ πλεόν . . . Ἔστι δὲ καὶ τῶν Χαλδαίων τῶν ἀστρονομικῶν γένη πλεῖον. Καὶ γὰρ Ὀρχηνοὶ τινες προσαγορεύονται, καὶ Βορσιππῆνιοι, καὶ ἄλλοι πλείους, ὥς ἂν κατὰ αἰρέσεις, ἄλλα καὶ ἄλλα λέγοντες περὶ τῶν αὐτῶν δόγματα. Constituta est habitatio peculiaris in Babylonia philosophis indigenis, plurimum astronomiam tractantibus qui Chaldæi appellantur . . . Chaldæorum astronomicorum genera sunt aliquot. Nam quidam Orcheni dicuntur, quidam Borsippeni, et alii complures qui (ut in sectarum fieri solet diversitate) eisdem de rebus aliter et aliter statuunt. And, a little lower down we are told, that *Borsippa* is a city sacred to Apollo and Diana: not unlike our *Καμαρίνη πόλις* perhaps. It is evident that in Dan. ii. 4, *כְּשִׁדְיָיִם* is a generic name for philosophers of this sort. The other names, ver. 2, are probably specific names of sects, such as Strabo mentions above.

heathen priests; whose creed was that of fire worshippers, it is not at all unlikely that *ouph, fire*, was a name given to it; especially as we find that such names were formerly given to places in Persia on the same account. So, in the King of Oude's Persian Dictionary (p. ۸۴) **آذر آبادگان**

... نام آتشکده تبریز است و شهر تبریز است کویند چون در تبریز آتشکده بسیار بوده است بنابر آن بدین نام موسوم شده. That is, *Adhar Abadgān* ... it is the name of a fire-temple of Tebriz; it is also the city of Tebriz. They say, as there were many fire-temples in Tebriz, on that account it was so named. See also other compounds of **آذر** fire. It should seem, therefore, hardly safe to appeal to the Sanscrit, when no proof can be adduced for its use in these parts, and particularly as the older interpretation had authority so good for its support.

אָרור, i. q. **אָרור**, f. pl. 2 Chron. xxxii. 28. Syr. **أَرْوَر**, Arab. **أَرْوَر**, and **أَرْوَر**, pl. **أَرْوَر** *stabulum, præsepe. Stables, or stalls for beasts.*

אור, c. for **אור**, Gram. art. 75, pl. **אור**, r. **אור**. Sg Arab. **أَوْرَة**, for **أَوْرَة**, or **أَوْرَة**, r. **أَوْرَة**. Syr. **أَوْرَة**, pl. **أَوْرَة**.

I. A mark of distinction, memorial, or warning, Gen. i. 14; xvii. 11; Num. ii. 2; Exod. xxxi. 13, 17; Ezek. xx. 12, 20. See my Sermons and Dissertations, p. 95, &c. Exod. xiii. 9, 16; Deut. vi. 8; Ezek. xiv. 8; Job xxi. 29, &c. Id. False or counterfeited, Ps. lxxiv. 4; Is. xlv. 25; Jer. x. 2.

II. *Miraculous signs, or wonders*, consisting either in word or deed, whereby the certainty of any thing future is foretold or known; as, I. *Prophecy*, which is at least miraculous, Gen. iv. 15; Exod. iii. 12; iv. 8; 1 Sam. ii. 34; 2 Kings xix. 29; Is. vii. 11—14; xxxvii. 30; Dan. iii. 32, 33: II. *Miraculous events* given as pledges, 2 Kings xx. 8, 9; Is. viii. 18; xxxviii. 7, 22. In this sense it is often joined with **אור**, and is then equivalent to the Greek *σημεία καὶ τέρατα*, Deut. iv. 34; xiii. 2; Is. xx. 3, &c.

אור, i. q. **אור**, and **אור**, which see.

אור, or **אור**, v. Niph. pres. **אור**, **אור**, constr. with **ל**: *Consenting to, agreeing to*, Gen. xxxiv. 15, 22, 23; 2 Kings xii. 9. It is cognate with **אור**, *came in*: hence, *to agree with*. So Lat. *convenio*, and the 3 conj. Arab. **آوَى**, *convenit, &c.* as Dr. Gesenius has well remarked.

אוריות, f. pl. *Things coming, or to come.* r. **אור**, Is. xli. 23; xlv. 7; xlv. 11.

אור, Arab. **أَوَى**, part. of excitation, Eng. 'st. see, behold, &c. (Nold. **אור**, *accendit, &c.* Eth. **ላላላ** *jussit*.) used with either of the tenses, or a participle; as, **אִנְיָ**

אִנְיָ **אִנְיָ**, or **אִנְיָ** **אִנְיָ**, or **אִנְיָ** **אִנְיָ**. *I came to thee, behold Zaid stood, or Zaid (was) standing, or Zaid (then) stands.* Hence it has obtained the sense of *Then, at that time*, and the usage of an adverb. Used with either of the tenses; as, **אִנְיָ** **אִנְיָ**, *then thou speakest*, Ps. lxxxix. 20. **אִנְיָ** **אִנְיָ**, *then speaks, &c.* Josh. x. 12. From this last usage it has been supposed, that the particle had the power of converting a pres. into a past tense, in the verbs. So all the grammarians from the days of Aben Ezra, up to those of Dr. Gesenius. Noldius, however, found several places in which this notion would not hold; as Josh. i. 8; Is. xli. 1, &c. Annot. et Vind. p. 794, ed. 1734. See lett. v. The truth appears to be, that these writers were perfectly ignorant of the principles which regulated the use of the Arabic and Hebrew tenses. See Gram. art. 231. 9, et seq. Compd. with **אִנְיָ**, as, **אִנְיָ**, *from that time, since*, Ruth ii. 7; Ps. lxxvi. 8; Exod. iv. 10: *since thy speaking*, with infin. &c. compd. with 'pron. So Arab. **أَذَلِكَ**, of **أَذَلِكَ** and **أَذَلِكَ**. **أَذَلِكَ**, id. Ps. cxxiv. 3—5.

אור, or **אור**, v. Chald. Arab. **أَوَى**, *accendit*, cogn. **أَوَى** *siccavit*, Dan. iii. 19. **أَوَى**, for **أَوَى**, contr. for **أَوَى** infin. Pehl. *To heat*, ib. v. 22. It. Pehl. *he heated*, ib. 19. **أَوَى**, infin. as before with pron. **אִנְיָ** or **אִנְיָ** changing into ' as is usual.

אור, v. Chald.; Arab. **أَوَى**, *occlussit ostium, &c.* or **أَوَى**, *cooperuit*. Some make it the same with **אור**, *abiiit*; hence Dan. ii. 5, 8, the only places in which it occurs;

I. *The matter is closed*, i. e. *confirmed*, by me; or, II. *It has gone out from me*, i. e. *has been decreed and published*; or, III. *It is covered, concealed from me*. The context seems to me to require this latter. LXX. ἀπέσκη. The form אָזַר, is that of a fem. participial noun.

אָזַר, m. Syr. ܐܙܪܐ; Arab. زُرَا. *Hyssop*, the ὕσσωπος of the Greeks; much used in sprinkling blood, water, &c., under the law, Exod. xii. 22; Levit. xiv. 4, 6, &c. See *Castell under אזר; Bochart Hieroz. i. 587—598. Hierobot. Celsii, i. 407, &c.; Vislingii observ. ad Prosp. Alpinum, de plant. Egypt. p. 32.

אָזַר, m. r. אַזר, which see; *A belt, or bandage*, used apparently to *strengthen* the loins, 2 Kings i. 8; Is. v. 27; xi. 5, &c.;—or, *to bind them*, Job xii. 18.

אָזַר, v. see אָזַר.

אָזַר, r. אַזר, *A memorial*, a term much used in the East in a religious sense, as یاد Pers.; Arab. ذِكْر; LXX. μνημόσυνον, ἀνάμνησις, pec. *A species of offering* so named. See Lev. ii. 2, 9, 16; xxiv. 7; Numb. v. 26.

אָזַר, v. pres. fem. אֶזְרִי, for אֶזְרִי, Gram. art. 72; Arab. cogn. زَالَ, abiit, defecit, cogn. Heb. et Chald. אָזַר, it. Chald. אָזַר, *He, or it, went away, departed*. אָזַר, *He goes him away*, comp. Prov. xx. 14, with Gen. xii. 1. This pleonastic use of the pronoun is most frequent in the Syriac and Chaldaic. Heb. Jer. ii. 36; Job xiv. 11; 1 Sam. ix. 7. Chald. Ezra iv. 23; v. 8, 15; Dan. ii. 17, 24, &c. אָזַר, for אָזַר, Ezek. xxvii. 19, has been taken by some as the participle of Puhál of this verb, and as signifying, *Made to go, going to and fro*, as a company of merchants. Bochart. Schulz, in his edition of the Lex. of Cocceius, and Rosenmüller, prefer considering it as if written אָזַר, i. e. *from Uxál*, the ancient name of Senaa in Arabia Felix. See under אָזַר Gesenius and his followers, as a participial noun, derived from אָזַר,—supposing it to be cognate with the Syr. ܐܙܪܐ; Arab. ܐܙܪܐ, whence the Talmudic אָזַר, *textor*, and the Syr. ܐܙܪܐ, *rete*,—signifying *to spin* or *weave*. I prefer Bochart's view of the subject.

אָזַר, 1st pers. sing. Kal. v. אָזַר Chald.

אָזַר, f. Arab. ܐܙܪܐ; Syr. ܐܙܪܐ; Gr. οὖς, *The ear*, with afflix. אָזַר, אָזַר, constr. אָזַר of

dual אָזַר; with aff. אָזַר, Jer. vi. 10; אָזַר, *uncircumcised is their ear*; comp. Acts vii.

ܐܙܪܐ, equivalent to the Arab. ܐܙܪܐ. *I have clothed my ear to him*, i. e. will not attend to him; opposed to this is אָזַר, *he uncovered, or laid bare (the) ear*, 1 Sam. ix. 15; xx. 2; 1 Chron. xvii. 25; Job xxxvi. 10, אָזַר; Ps. xl. 7, *he dug out*, i. e. *cleared out the ears*; expressive of the state fit to receive instruction, and thence to obey. See my Prolegomena to Bagster's Polyglot Bible, prol. iv. § iii. par. xvii. Rosenmüller in loc. The symbolical use of circumcision seems to be, to intimate that our mind is to be laid open to God; and that, as nothing can be concealed from him, so we must be ready to hear and obey, under all circumstances.

אָזַר, Pihél. Arab. ܐܙܪܐ, aurem, seu ansam fecit, &c. It occurs only once, Eccles. xii. 9, *He both attended to and investigated*. The Rabbins have had recourse to the Arabic وزن, *he weighed*, here, and in this they have generally been followed; but the Hebrew signification seems sufficient.

אָזַר, or אָזַר, Hiph. *To attend, or listen to*; meton. *obey*. Constr. either *immed.* as Gen. iv. 23, or *med.* with ל, Job xxxiv. 2; אָזַר, Ps. lxxvii. 2; אָזַר, Prov. xvii. 4; אָזַר, Num. xxiii. 18. Hence, *to obey*, Exod. xv. 26; Neh. ix. 30; part. אָזַר, Gram. art. 72, for אָזַר, Prov. xvii. 4, imp. and infin. אָזַר or אָזַר; par. אָזַר, attend, I pray, Num. xxiii. 18, &c.

אָזַר, m. r. אָזַר or אָזַר; Arab. ܐܙܪܐ, or-natus, &c.; Syr. ܐܙܪܐ, armavit; Chald. ܐܙܪܐ, id. *Implement of husbandry, or of war*. It occurs only once, Deut. xxiii. 14, *Thou shalt have a pin, or pule, over (and above) thy implement*. Some MSS. read אָזַר, pl., which the versions generally do not countenance.

אָזַר, m. pl. Arab. ܐܙܪܐ, uter, platea angustior, cogn. ܐܙܪܐ, compedes, cogn. ܐܙܪܐ, angustia, id., Chald. ܐܙܪܐ, ligavit: אָזַר, with a prosthetic א, Gram. art. 84. r. אָזַר. *Chains or bandages*, particularly for the hands. Comp. Jer. xl. 1, with ib. ver. 4.

אָזַר, v. Arab. ܐܙܪܐ, cinxit, roboravit. *He, or it, bound*; constr. either *immed.* or *med.* with א, 1 Sam. ii. 4; 2 Kings i. 8; Jer.

i. 17; Job xxx. 18; xxxviii. 3; 2 Kings i. 8.

Niph. נִפְּחַר, with ג, Ps. lxxv. 7, *Girded*.

Pih. *immed.* pers. and thing (Gram. art. 229. 11); Ps. xviii. 33, 40; xxx. 12; Is. l. 11; sense as in Kal.

Hithp. *Became bound*, Is. viii. 9. Imp. Ps. xciii. 1, *immed.* On the force of the Niphthál and Hithpahél species, when occurring in the same verb, see Gram. art. 157. 16, note, and ib. par. 19.

אֶרֶב, i. q. רֶבֶעַ, f. with a prosthetic א, Gram. art. 84. *The arm*. See רֶבֶעַ.

אֶרֶב, m. See רֶבֶעַ. 'Indigenous, home-born'. Lev. xvi. 29; xviii. 26; Ps. xxxvii. 35, נִפְּחַר רֶבֶעַ, *like an indigenous* (tree or person) *flourishing*. Most interpreters supply רֶבֶעַ, tree; others אֶרֶב, or אֶשׁ. Comp. ver. 36, with Ps. ciii. 16. See Hierbot. Celsii, i. 194, and Rosenmüller on the place. Proper name (רֶבֶעַ, for אֶרֶב), 1 Chron. ii. 6. Whence—

אֶרֶב, m. patronym. Gram. art. 166, of the foregoing; comp. 1 Kings v. 11; Ps. lxxxviii. 1; lxxxix. 1; with 1 Chron. ii. 6. *Ezrahite*.

אֶרֶב, m. אֶרֶב, *consuit, consociavit*; Chald. I. *A brother*, whether of the same father, or mother only, or of both. II. *A relation*, generally, whether by affinity or blood, as uncle, cousin, nephew. III. *One of the same country, tribe, or neighbourhood*. IV. *A fellow, or familiar*. V. *Any person or thing like another*. VI. *A term of affection* generally, Gen. iv. 2; xlii. 15; Judg. ix. 1;—Gen. xxiv. 27; 2 Sam. xx. 9; Gen. xiv. 14; xiii. 8; xx. 5; Lev. x. 4; 2 Sam. i. 26;—Num. viii. 26; Ex. ii. 11;—Am. i. 9;—Prov. xviii. 9; Job xxx. 29; Ezek. xviii. 10;—Job xix. 13. Constr. אֶרֶב, alt. form אֶרֶב, or אֶרֶב. Gram. art. 86, 4; Gen. x. 21: with aff. אֶרֶב, for אֶרֶב, Gram. art. 73; Gen. iv. 9. So אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב, alt. form, with the grave aff. אֶרֶב, אֶרֶב, plur. abs. אֶרֶב, pl. with aff. אֶרֶב, in *pausa*, אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב. In all which cases, the first vowel (-, or -) ought to be considered as equivalent to Kaméts; Dagesh being implied. Gram. art. 109, as אֶרֶב, or אֶרֶב, &c. Chald. pl. with aff. אֶרֶב, Ezra vii. 18.

אֶרֶב, f. *A sort of pot*, or rather *stove*, used in the East to warm their rooms in the winter.

Arab. أَرَب, olla, Jer. xxxvi. 22, 23. See Jahn's

Biblische Archäologie, 1 Theil. p. 236, plate ix. fig. 20.

אֶרֶב, interjection, *Ah! alas!* Ezek. vi. 11; xxi. 20.

אֶרֶב, m. pl. Is. xiii. 21; Arab. أَهْ, *he cried ah! ah!* Either, I. *Howlings*, as Bochart, Castell, and some of the ancient translators suppose; or, II. *Howling animals, owls, &c.* as others think. I incline to the former.

אֶרֶב, m. constr. אֶרֶב, f. אֶרֶב, in *pausa*. אֶרֶב. Eth. אֶרֶב: *paucus fuit*, &c. contr. m. אֶרֶב, Ezek. xxxiii. 30; Dan. vii. 5; and, according to some, אֶרֶב, Ezek. xviii. 10; but Gesenius and Rosenmüller take it to mean, *fellow* (deed); i. e. "si fecerit socium quid ex facinoribus illis:" which is preferable. I. Numer. One, or, taken as an ordinal, *First*, Gen. i. 5, &c. *Some one* (ris), used as an indefinite article; a Eng., un Fren., ein Germ., O Copt. &c. not merely in the more modern Hebrew, as Gesenius asserts, Gen. xxi. 15; xxii. 2; xxvi. 10, &c. See Nold. Concord. part. p. 750, ed. 1734. II. By way of eminence, *Singular, rare*, 2 Sam. vii. 23; 1 Kings xxii. 13; Zech. iii. 9; xiv. 7. So the Pers. ي, Pers. Gram. ed. 1828, p. 24—28, and Arab. وَاحِدٌ, of *unity*, ib. So Eng. "He was a man, take him for all in all," &c. III. *The same*, i. e. *one and the same*, Gen. xi. 1; xl. 5. IV. Distributively, *The one, and the other*, Exod. xvii. 12; xviii. 3, 4. V. *Alone, only, one only*, Gen. xix. 9; Is. li. 2, &c.; Exod. xxxiii. 5.

אֶרֶב, or, cog. אֶרֶב, Arab. اَحَدٌ, or وَاحِدٌ, *fedus icit, unicus fuit*. The first not used in Kal. Hithp. אֶרֶב, Ezek. xxi. 21. Gesenius, Rosenmüller, &c., *Unite thyself* (spoken of a three-edged sword, v. 19.) Schnurrer, *operam da*, &c. I am inclined to believe, that it is here used for אֶרֶב, Chald. אֶרֶב, Arab. اَخَذَ, *To take hold, to begin*, &c.: hence אֶרֶב יְמִינִי, *take (i. e. begin), take the right hand; place (act), take the left hand, &c.* The second used in Kal and Pihél, Gen. xlix. 6; Is. xiv. 20. אֶרֶב, Ps. lxxxvi. 11, for אֶרֶב, Gram. art. 73.

אֶרֶב, Copt. ⲁⲭⲓ, *Ægyptiacè scribebatur* ⲁⲭⲓ, Lex. La Croix. Jerome, in his Com. on Is. xix. 7, says, "Audivi ab Ægyptiis hoc nomine lingua eorum quicquid in palude

Arab. **أَوْحَلَّ**, *gravavit, affixit malo. My wishes! hopes!* 2 Kings v. 3; Ps. cxix. 5; used as an interjection, *Would to God!* &c.

חל, or אהל, r. חל.

אחלמה, Chald. **ܐܚܠܡܐ**; Syr. **ܐܚܠܡܐ** *solidus, integer*. According to the accent, the **ח** is paragodic, Gram. art. 175. 8; but, little reliance can be placed on the accents. *A precious stone*; according to the Lxx. *the amethyst* (not the agate, as Winer says in his edit. of Simonis). So Josephus, Jerome, &c. The Syr. and Chald. have **ܥܝܢ ܥܝܢܐ**, *cat's eye*, supposed to represent **ܐܚܠܡܐ** that stone. Some suppose it to be the *emerald*; see Braunius de vest. sacerd. ii. 16; Lud. de Dieu on Exod. xxxiii. 18; xxxix. 12.

אחר, m. dag. imp. Gram. art. 109, Arab. **آخِر**, *alter, alius, &c.*; Syr. **ܐܚܪܐ**, *distulit*, &c. pl. constr. **ܐܚܪܐ**, aff. pron. **ܐܚܪܐ**, &c. used mostly as a preposition, or adverb. *After, behind*, Gen. xxii. 13. Hence, *Western* (see **אחור**) Exod. iii. 1; *Afterwards*, Exod. v. 1; Num. v. 26; with pron. pleonastic, Prov. xxviii. 23: with verbs **בוא, הלך, דרך, שלח, יד, יצא**, which see; followed by **בן**, *son*, Lev. xiv. 8; Ezek. xl. 1; pl. Gen. xvii. 8; Exod. xxxiii. 8, &c. See Nold. concord. part. sub voce. It. Chald. Dan. ii. 29, 45; vii. 24, id.

אחר, m. f. **אחר**, pl. **אחרים**. *Other*, Chald. **ܐܚܪܐ**.—Gen. xxvi. 21; xxix. 7; Exod. xx. 3; Is. xlii. 8; Job xxxi. 10. In Ps. xvi. 4, **אחר** is more suitable to the context, viz. **אחר קהר** (for **אחר**), *who hurry, or hasten backwards*, i. e. from God. Hence

אחר, v. pres. 1st pers. **אחר**, for **אחר**, Gram. art. 86. 5; Arab. **آخِر**, *tardavit; Delayed, waited, deferred*, Gen. xxxii. 5.

Pih. **אחר**, for **אחר**, *Cause delay*, Gen. xxiv. 56; Ex. xxii. 28. Constr. with **ל** pers. **אחר** **לשנאו**, *he makes no delay, as to his hater*, i. e. to punish him. **אחר**, Jud. v. 28, with (·) instead of (·) on account of the (·) following. Gram. art. 107, **מאחרים**, *delaying over*, Prov. xxiii. 30, with **ב** in, i. e. *until*, Is. v. 11, spoken of God by an anthropopathia, Ps. xl. 18; lxx. 6, &c.—**אחר**, *keri*, 2 Sam. xx. 5, taking **אחר**, or **אחר**, for the root, as cognate with **אחר**, Hiph.

אחרון, m. **אחרון**, f. augm. Gram. art. 168, pl. m. **אחרונים**. I. *Latter*, opp. to **ראשון**, *former*, with respect to either time, place, or order, 2 Chron. ix. 29; Ps. xlviii. 14; lxxviii. 4, 6; Job xix. 25; Is. xli. 4; xlv. 6; Prov. xxxi. 25; Is. xxx. 8. Particularly the *latter days*, or *times*, i. e. those in which

Judaism and heathenism were to lose their prevalence, and the Christian Church was to be reared. See my notes on Job xix. 25. Comp. Heb. i. 2; 2 Pet. iii. 3; 1 Pet. i. 20; 1 John ii. 8. See also my Sermons and Dissertations on Prophecy, &c., p. 365, &c.—II. *Western*, Deut. xi. 24; xxxiv. 2. See **אחר**. Adverbially, Deut. xvii. 7; 1 Sam. xxix. 2, &c.

אחר, for **אחר**, Pih. v. **אחר**.

אחר, Chald. f. i. q. **ܐܚܪܐ**; the final **ר** in such words as **אחר**, **אחר**, is used in Chald. and Syr. for the form of construction. *Another; future, &c.* Dan. ii. 39; viii. 5, 6.

אחר, Chald. attrib. Dan. iv. 5, **ܐܚܪܐ**, *At length*.

אחר, *After, latter, or distant state*, as to time or place, Deut. xi. 12; Job xlii. 12; Eccl. vii. 8: opposed to **ראשית**: particularly that time in which Judaism and heathenism should cease to be dominant, Gen. xlix. 1; Num. xxiv. 14; Deut. iv. 30; xxxi. 29; Is. ii. 2; Jer. xxiii. 30; Ezek. xxxviii. 8; Dan. viii. 19; x. 14, &c. See **אחר** above. It. Chald. Dan. ii. 28. Whether it is to be taken in a good or bad sense, the context will always be sufficient to determine.

אחר, Chald. attrib. *Another*, Dan. ii. 11. **אחר**, f. used adverbially, *Backwards*, Gen. ix. 23; 1 Kings xviii. 37, &c.

אחר, pl. m. foreign compd. See Gram. art. 169. 10, *Chief satraps, or chief doorkeepers*. Dr. Gesenius, however, proposes in his Thesaurus a more certain etymology, as he thinks; but he has been misled through a want of knowledge of the Sanscrit, to which he has appealed: "*Khschatryapati ordinis bellici dominus*." He then goes on to say, "*Khschetrao, postea schetrao rex*. Ita *khschatrap* **𐎧𐎲𐎠𐎫** *Sarpatras*." But, *khschatryapati* is a compound, signifying *Lord of the field* (i. e. of battle). If, then, *khschetrao* means *king* in the Pehlair, I do not see how it can be any part of the compound *khschatryapati*, unless it be a compound of *kshetra*, *field*, and *ap*, Pers. **آب**, *water*. But this would be fanciful. I therefore prefer the former etymology. Est. iii. 12; viii. 9; ix. 3; and with the Chaldee termination, Dan. iii. 2, 3, 27; vi. 2, 3.

אחר, m. pl. Est. viii. 10, 14, i. q. **אחר**, ib. See **אחר**. Compd. of **אחר**, and

tion of the member which immediately follows, or else presents us with a miserable dislocation, and interpolation of the text. Sym. has a sense not very distant from this: viz. *Πρὶν ἢ αὐθιγῶσιν αἱ ἄκανθαι ὑμῶν ὥστε γενέσθαι ῥάμνος, ἔτι ζῶντα ὡς δόλοηρον λαίλαψ ἀρεί.* So Jerome: "*Antequam crescant spinæ vestræ in rhamnum, quasi viventes, quasi in ira tempestas rupiet eos.*"—The Vulgate, however, "*Præquam intelligerent spinæ vestræ rhamnum; sicut viventes, sic in ira absorbet eos.*"—And in his commentary, *Rhamnus, sentium genus est asperrimum aculeis, et flore gratissimum.* Unde intelligitur duplam habere virtutem, ultionis, et bonorum retributionis, id est, justis floret ad ornatum, peccatoribus præbet spinas ad confringendum. As a *hedge* it may be considered as a *defence*, Job i. 10, to the good, or as a hindrance to the bad, Prov. xv. 19; Mic. vii. 4. In all these cases, the Heb. סִּיחִי, is taken to signify *thorns*. Rosenmüller thinks this might be tolerated, had the plural ended in ים; but, in the eleven other places in Scripture, in which the word occurs in this form, it means *pots*. This is not true, for in Amos iv. 2, where this word occurs, he says; "Sane סִּיחִי, feminina pluralis terminatione, alias significat *ollas* . . . sed *spinarum*, sive *hamorum* significatione admissa (*ut non sit a סִּיחִי diversum*) quam inter Hebræos et Kimchi h. l. agnoscit, elegantior prodit similitudo, et aliis prophetarum locis, uti ostendimus, congrua," &c. It should also be borne in mind, that there is no mention in the Bible of this thorn being burnt under pots, &c. If then we can suppose the (תִּצְחֵ) *blackthorn*, to have been taken by a metaphor to signify the *lowest* and *worst* of the people, (see Josh. xxiii. 13; 2 Sam. xxxii. 6,) who, when in power, are always

the most oppressive; and the term to have been used proverbially since the days of Jotham, we shall find no difficulty in seeing how it applies here, and in what sense the ancient translators took it. See Hierob. Celsii, i. p. 199, &c.; Bochart. Phaleg. pt. ii. lib. ii. cap. xv. p. 834; Prosp. Alpin. de Plant. Aegypti, p. 21.—Proper name of a place, Gen. l. 10, 11.

אֶרֶץ, m. *A cord or thread*, apparently of Egyptian manufacture, Prov. vii. 16. The form אֶרֶץ occurs in the Targums, as a translation of the Heb. מִצְרַיִם, or מִצְרַיִם, Num. iv. 32; Jos. ii. 15; 1 Kings xx. 32, &c. No satisfactory etymology has yet been offered. Some take ὁ θύων, or ὁ θύωνος.

אֶרֶץ, Arab. اَرَضٍ, *arctavit, occlusit ostium*, id. Chald. *He shut or closed the lips*, Prov. xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15; —spoken of windows played, i. e. the walls of which verge obliquely towards closing on the outside, 1 Kings vi. 4; Ezek. xl. 16. Jerome says on this place . . . “non directas (habet fenestras) et æquales, sed obliquas et angustas exterius, et se intrinsecus dilatantes,” ib. xli. 16, 26. Sym. θυρίδες τοξικαί. “Idcirco,” says Jerome, “a sagittis vocabulum perciperunt, quod instar sagittarum angustum in aëdes lumen immittant et intrinsecus dilatentur;” ib. lxx. δακτυλωταί, *netted or cancellated*; Eng. window, i. e. wound, or cancellated, with twigs, &c.

Hiiph. אֶרֶץ, *He closes (the) ear*, Ps. lvi. 5. See אֶרֶץ.

אֶרֶץ, v. pres. 3 fem. אֶרֶץ; Arab. اَرَضٍ, *sepiit, nervo obligavit sagittam*, &c.; cogn. Heb. אֶרֶץ *cinxit*, &c., *Contract, shut or close*, constr. with עַל, Ps. lxix. 16.

אֶרֶץ, m. Arab. اَطْرَافٍ, *peccatum*, &c., i. e. faulty; so مَرْبُوطٌ and مَرْبُوطٌ, *alligatus*, but used in the sense of *impotent. Bound, restrained*, from using the right hand, Jud. iii. 15; xx. 16.

אֶרֶץ, m. pl. אֶרֶץ and אֶרֶץ. אֶרֶץ contr. Gram. art. 73. אֶרֶץ; Arab. اَوْرَاقٍ, r. اَوْرَاقٍ or اَوْرَاقٍ, for اَوْرَاقٍ, *mansionem capere*. I. *Inhabiting, residing*; by meton. *Habitation, habitable land, or country*, whether that be a continent or island; hence *land*, as opposed to sea or river. II. *The shore, or countries on the sea shores*. Synon. אֶרֶץ, properly signifies *ground or land*, with respect to culture.

אֶרֶץ, the *earth*, or *land*, generally, whether cultivated or not; and occasionally the *whole earth*, particularly before Canaan was allotted to the Israelites. אֶרֶץ, signifies the *world* generally, including also the sea:—2 Sam. xxii. 16; Gen. x. 5; Is. xlii. 15; Jer. ii. 10; xiii. 22; L. 39; Est. x. 1; Ezek. xxvi. 15, 18, &c.

Also אֶרֶץ, contr. for אֶרֶץ, patron. of the above. III. *Land-animals*, particularly those not subject to man; i. e. frightful *land-monsters generally*; אֶרֶץ being those peculiar to deserts only; אֶרֶץ those to both sea and land; which see. Hence, perhaps, the LXX. treated them as fabulous animals, viz. *ὄνοκένταυροι*. See Jerome on Is. xiii. 22. Modern lexicographers have, after Bochart, supposed them to be the shagāls, vulg. jackals, of the Persians; because the אֶרֶץ, Ibn Awi of the Arabs seems to present the same word. In after times, indeed, the Arabs might have confined this word to that animal; but it appears unlikely that this, or any of the words above noticed, was so defined in the times of Isaiah, or Ezekiel: and this view has generally, and I think properly, been taken by the elder translators and commentators. See Is. xxiv. 14; Jer. L. 39; Bochart. Hieroz. tom. i. p. 842, seq.

Hence IV. interj. אֶרֶץ, *Fearful! woe! &c.*, Eccl. iv. 10; x. 16, constr. with ל; comp. אֶרֶץ. Some have supposed this to be a mere ejaculation, as O!

Hence also, V. from the signification of residing, &c. אֶרֶץ in constr. for אֶרֶץ, Gram. art. 86. 4. *Where? q. d. residence? or place?* i. e. name it; as אֶרֶץ-יִשְׂרָאֵל, *where (is) this the way?* 2 Kings iii. 8; see 1 Sam. ix. 18; Job xxviii. 12, &c., it. אֶרֶץ, *where, from this*, i. e. whence? Gen. xvi. 8, &c., it. אֶרֶץ, *where for this?* i. e. How? Jer. v. 7. It. compd. אֶרֶץ = אֶרֶץ + הָ, *where here?* אֶרֶץ = אֶרֶץ + הָ, *where thus? how?* It. with הָ, אֶרֶץ, *where?* Gen. xix. 5, with pron. אֶרֶץ, or אֶרֶץ for אֶרֶץ with parag. נ, Gen. iii. 9, *where (art) thou?* אֶרֶץ, Exod. ii. 20, &c., *where (is) he?* אֶרֶץ, Is. xix. 12, *where (are) they?* אֶרֶץ of אֶרֶץ + הָ, which last see, *how?* Cant. v. 3; Est. viii. 6. And VI. taken interrogatively to imply a strong negation; as אֶרֶץ, *where is (the) glory?* i. e. *it is departed*, 1 Sam. iv. 21; Job xxii. 30. Some however take this last instance to mean *residence, or island, of the innocent*. See my notes on the place.

אֶרֶץ, for אֶרֶץ, Gram. art. 86. 3. Arab.

אֵבֶּלֶּה, i. q. *iratus fuit*; hinc אֵבֶּלֶּה, i. q. *amovet cum Deus*, אֵבֶּלֶּה, or אֵבֶּלֶּה, i. q. *et tibi*. Enmity, Gen. iii. 16. &c.; constr. אֵבֶּלֶּה, Ezek. xxv. 15, &c.

אֵבֶּלֶּה, m. Arab. *أَد*, *durities*, r. אֵבֶּלֶּה cogn. אֵבֶּלֶּה, *gravis molestus*, r. אֵבֶּלֶּה, for אֵבֶּלֶּה, Gram. art. 86. 3. *Calamity, destruction*, 2 Sam. xxii. 19; Ps. xviii. 19; Jer. xlviii. 16; Job xviii. 12, &c., with aff. אֵבֶּלֶּה.

אֵבֶּלֶּה, f. see אֵבֶּלֶּה above. *An unclean bird*, so called, perhaps, on account of its cry, Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. The Arab. *يَبْرِبَر*, according to Bochart. Hieroz. par. ii. p. 193, &c., *A sort of hawk or vulture*.

אֵבֶּלֶּה, see אֵבֶּלֶּה art. V.

אֵבֶּלֶּה, or אֵבֶּלֶּה, ib.

אֵבֶּלֶּה, or its equivalent אֵבֶּלֶּה, ib.

אֵבֶּלֶּה, of אֵבֶּלֶּה and אֵבֶּלֶּה, *Where (art) thou?*

אֵבֶּלֶּה, see ib. *

אֵיל, constr. אֵיל or אֵיל, of אֵיל Gram. art. 86. 3. m. seg. pl. אֵילִים or אֵילִים, of concr. form אֵיל perhaps, see Gram. art. 75. Arab. *أَيْل*, *crassus liquor*, *أَيْال*, *crassescere*, cogn. *أَيْل* of *أَيْل*, *incrasuit liquor*; *extenuata fuit caro camelæ*; i. e. humore amisso rigida evasit. Eng. ill.—hinc *أَيْل*, *familia*, &c. It is not used, says the author of the Kamoos, except where excellence is the prevailing idea. لا يستعمل *أَيْل* *Strength*, Ps. lxxxviii. 5, abstr. for concr., *Powerful or mighty one*. Applied,—

I.—*To God*, Arab. *إِيل* or *إِيل*, pl. *الآل*, *a hill*, &c. and idol worshipped by the tribe of Bakar. Kāmoos. Eng. *hale, hill*, cogn. *خَيْل*, Gen. xiv. 20, 22; Is. vii. 14; comp. viii. 8, 10; ix. 6; comp. x. 20, with affix *أَيْل*, Exod. xv. 2. Frequently used in compounds, Is. vii. 14; ll. cc. *أَيْل*, ib. xxix. 1, &c.

II.—*To false, or suppositious, gods*, Is. xlv. 10; xlv. 20, &c. Hence used as a qualifying term, signifying *the greatest, or best*, of any thing: *أَيْل*, *mighty cedars*, Ps. lxxx. 11; comp. civ. 16; Ps. xxxvi. 7, with xviii. 16.

III.—*To heroes, or mighty men*, Exod. xv. 17; Ps. xxix. 1; lxxxix. 7; Ezek. xxxi.

11. In constr. Exod. xv. 15; Ezek. xvii. 13; xxxii. 21. See Bochart. Hieroz. part i. lib. ii. p. 422, &c. *שֵׁל לַאֵל*, lit. *there is of God power*, Gen. xxxi. 29; Prov. iii. 27; Mic. ii. 1; Neh. v. 5; neg. Deut. xxviii. 32; comp. Job xii. 6; Hab. i. 1.

IV.—*To the pine, or terebinth*. *אֵילָה* fem. Gen. xxiv. 5; Jud. vi. 11; masc. pl. Is. i. 29; Ezek. xxxi. 14; Cels. Hierob. part i. pp. 34—58.

V.—*To rams*, as being the strongest of the flock, Gen. xv. 9; Exod. xxix. 15; pl. Gen. xxxi. 38; Exod. xxv. 5, &c.

VI.—*To the lintel, or arch*, over a door, or window, which supported the superincumbent wall, 1 Kings i. 31; Ezek. xl. 14, 16. See *הָאֵיל*.

אֵיל, m. *אֵילָה* or *אֵילָה* f., *Antelope, or gazelle*, Ps. xlii. 2; Deut. xii. 15; xiv. 5; pl. *אֵילִים*, Cant. ii. 9, 17; viii. 13; Lam. i. 6. Fem. Gen. xlix. 21; Jer. xiv. 5, &c., pl. f. *אֵילִים*, 2 Sam. xxii. 34; Ps. xviii. 34;—xxxix. 9, we have, *אֵילִים*, see Auth. Vers. and in the corresponding member, *הָאֵילָה*, *he lays bare the woods*. How the former signifying *antelopes*, and the latter *woods*, can agree together, I cannot see; nor, how the thunders can contribute towards making these animals bring forth.* If we take *אֵילִים*, instead of *אֵילִים*, we shall have *antelopes*, instead of *antelopes*; and the context will be consistent; we shall also be able to see how the thunders perforating, or riving up, the stately pines, will keep up the strength of the context. So the Syr. *أَيْل*. Comp. 2 Sam. xviii. 9, 10, 14, where the Heb. has *אֵיל*. So also Shakspeare—

*"Split't the unwedgable and gnarled oak,
Rather than the soft myrtle."*

Measure for Measure.

In constr. *אֵילָה*, Cant. ii. 7; iii. 5; Bochart. Hieroz. part i. lib. iii. c. xvii. On the title of Ps. xxii. see *אֵיל*.

אֵילָה, m. augm. of *אֵיל* above, pl. *אֵילִים*, i. q. *אֵיל*, sig. IV. *Pine, or terebinth*, Jud. ix. 6, 37; 1 Sam. x. 3; Gen. xiii. 18; xiv. 13; xviii. 1; According to Gesenius Thes. pp. 50, 51, *The oak*.

* Dr. French and Mr. Skinner, "*maketh the hinds tremble as in labour*." The note tells us that "this timid animal is named as being one of those most terrified by the thunder." I remark, if this were true it would make the Psalmist a mere driveller. As to the translation, it is nothing beyond a comment.

אִילָרַת, f. i. q. אִיל, or אִל, *Strength*, Ps. xxii. 20, compd. of אִיל + רַת, Gram. art. 86. 2.

אִילָקָה, v. הִלָּךְ, or יָלָךְ.

אִילָם, or אִלָם, see יָדָל.

אִילָן, m. Chald. augm. of אִיל Gram. art.

168, *A tree*, generally, Dan. iv. 7. With the definite article postfixed, אִילָנָה, ib. iv. 8, &c.

אִים, m. אִימָה f. for אִימָה, Gram. art. 96.

2; Arab. ⁵⁴أيم *vocem anhelando edere*, q. d.

querulam ardoris notam; ⁵⁴أيم *fumum excitare*, cogn. with אִים, אָמַם, הָוֵם, הָמָה, הָמָם, which see. *Fearful*, Hab. i. 7, syn. with נִוְרָא; *formidable*, Cant. vi. 4, 10, spoken of the Church when arrayed against its enemies.

אִימָה, f. pl. אִימִים, f. for אִימָה, Gram. art. 75. I. *Fearful*, Gen. xv. 12; Job xxxix. 20; xli. 6, &c. Also, II. *Fear*, Deut. xxxii. 25; Prov. xx. 2; Job xxxiii. 7, &c., with the paragogic ה, i. e. of *unity* (Arab. ⁵⁴إيم), Exod. xv. 16, *singular or extraordinary fear*. Aff. אִימָה, Exod. xxxii. 7. Pl. אִימֹת, Ps. lv. 5, i. e. *great or many fears*. Pl. m. אִימִים or אִמִּים, Job xx. 25; Ps. lxxxviii. 16; *Fears*, or *fearful things*. Meton. *Idols*, as objects of fear to their followers; Jer. l. 38. Also the name of a very warlike people, who once inhabited the land of Moab. Gen. xiv. 5; Deut. ii. 10, 11; identical with the רַעֲשָׁה. See my notes on Job xxvi. 5.

אִין, constr. אִין, it. once אִין, (or אִין) for אִין; Gram. art. 86. 3, 4; Arab. ⁵⁴أين *tempus idoneum*, hinc ⁵⁴أين *ubi*? Cogn. ⁵⁴أني and ⁵⁴أون,

tempus, ⁵⁴أني *ubicunque, unde*? Hence taken interrogatively to imply *Non-existence, is not*, q. d., *no where to be found*: whereas אִין negatives *property* or *quality* only; and hence (لا) is termed by the Arabs ⁵⁴نفي

الجنس, while ⁵⁴كَيْس, like the Heb. אִין, negatives the existence of the thing. Comp. אִין, Mal. i. 6. See אִין and אִין. Interrog. *Is there not?* אִין שֶׁיִּהְיֶה, *Is not here?* 1 Sam. xxi. 9; *Is not, exists not?* אִין אִין, *putting the case (that) it exists not, (then) I am a dead woman*, i. e. I may be considered as such, having no child to keep my name alive, Gen. xxxi. 1. *Waters exist not*, אִין יוֹסֵף *no (existence of) Joseph in the well*, Gen. xxxvii. 29. Whence it may be

seen, that when this word comes last in the context, it will take the absolute form; when otherwise, it takes that proper for construction (Gram. art. 171. 3): and also, that the interrogative sense, implying a negation, will suit it. But this appears more clearly when another interrogative with a negation precedes; as, הֲבֵינִי אֵין קְרָרִים בְּמִצְרַיִם, lit. *Is it not from a non-existence of graves in Egypt?* Exod. xiv. 11. See 1 Kings x. 21; 2 Kings i. 3, 6, 16. The word is otherwise indeclinable, and its tense may be considered as present to any time implied by the context, e. g. אִין בְּאֵרֶן. *There is not* (i. e. at that time) *in the ark*, 1 Kings viii. 8. Constr. with pron. אִין, *non-existence of thee*, i. e. thy not being; it. אִין, *their not*, Gen. xx. 7, with ⁵⁴עִנְתִּי; אִין, *its not, by no means*, &c., Gen. xxx. 33, &c.; אִין, *non est mihi*, i. e. *non habeo*, Levit. xi. 10, &c.; with prep. בְּאֵין, *in not being*, Prov. xi. 14, &c.; אִין, *like the not being*, i. e. *was very near being*, Ps. lxxiii. 2; אִין, *to non-existence*, i. e. to him who has not, Is. xl. 29. Hence the ⁵⁴εὐρί αὐτὸς of the New Test., Matt. ii. 18, which is nevertheless found in classical Greek, Eurip. Hippol. 357; Alcest. 281; and Iliad, β. 641, as quoted by Dr. Gesenius. See Schleusn. sub voce εἰμι.

אִיפָה, or **אִפָּה**, f. cogn. אִפָּה, *circumvity* Arab. ⁵⁴أف *paucitas*, q. d. *circumscrip- tum*

quid. cogn. ⁵⁴وفي *aequiponderavit*. The *ephah*, a dry measure so called, containing three seahs, or ten omers; somewhat more than three pecks. See Exod. xvi. 36; Lev. v. 11, &c. Equal to the bath in liquid measure, Ezek. xlv. 11; and according to Josephus, equal to the Attic *medimnus*, Arch. 15. 9. § 2. Also, *meton*. The vessel used in measuring this quantity, Zech. v. 6; Deut. xxv. 14, אִפָּה, אִפָּה, *ephah and ephah*, i. e. diverse measures; rendered variously by the LXX., τρία μέτρα, οὐφεί, οὐφί, οὐφί, ὀφεί, ὀφί. Hence the German lexicographers have been led to suppose that the word is Egyptian, and this, the ΠΙΩΠΙΩ found in the Coptic translations of the Pentateuch, they believe confirms. But it is not improbable that both these present nothing more than the Hebrew word a little deformed. Nor will Dr. Gesenius's Coptic ⁵⁴ωπ (for ⁵⁴ωπ does not occur; the ⁵⁴ωπ, ⁵⁴ω, of Lacroze exhibiting the noun with the article ⁵⁴Π after it, for the purpose of shewing its

gender, not a different form of the root) *numerare*, mend the matter; to enumerate and to measure being two very distinct and different ideas. He also says "Unde **מִנְסֻרָה** *mensura dicta est.*" La Croze, however, gives no such word.

אִיפּוּהוּ, Where? How? See under **אִי**.

אִיפּוּהוּ, id. See ib. Jud. ix. 38.

אִישׁ, m. **אִשָּׁה** f. for **אִשָּׁה**, **אִשָּׁה** for **אִשָּׁה**, pl. **אִשִּׁים**, Ps. cxli. 4; Prov. viii. 4, more usually sort, *אִשָּׁה*, of **אִשָּׁה** inusit. whence constr. **אִשִּׁים**, or by a periphrasis, **בְּנֵי אִישׁ**, *sons of man*. For

אִשׁ contr. Gram. art. 75; Arab. **أَش**, *agilis*

fuit, cogn. **أَيْس**, *robur*; Heb. **אִשָּׁה**, *fundamentum* in Hithp. Heb. and Chald. *corroboratus*, &c. I. *A man* of the higher or better sort, *אִשָּׁה*, *vir*, opposed to **אִשָּׁה**, *man* generally, 1 Sam. xxvi. 15; 1 Kings ii. 2; Ps. iv. 3; xlix. 3. II. *A husband*, Gen. iii. 6; ib. vr. 16. III. Used distributively either for persons or things. *Each*, Judg. ix. 55; Zech. x. 1, Joel. ii. 7; **אִישׁ וְאִשָּׁה**, *one and another*, i. e. different persons, Ps. lxxxvii. 5, with **אִשָּׁה**, or **אִשָּׁה**, *man and his brother*, &c., i. e. each of them, Gen. xi. 3. Even when speaking of inanimate things, Exod. xxv. 20; *One, any one*, 1 Sam. ix. 9. IV. Combined with either an abstract or concrete noun, will express a person possessed of the character implied by such accompanying word, as **אִישׁ חָזָק**, *a man of form*, i. e. handsome; 1 Sam. xvi. 8; **אִישׁ שֵׁנִיָּה**, *a man of age*, i. e. aged, Deut. xxxii. 23; **אִישׁ שֹׁפָרִים**, *a garrulous man*, Job xi. 2, &c.; Exod. iv. 10; Ps. cxl. 12; Exod. xv. 3; Josh. xvii. 1; Jud. iii. 29; 2 Sam. xvi. 7, &c.; with aff. **אִישִׁי**, Gen. xxix. 32; **אִישִׁיךָ**, Gen. iii. 17; Num. v. 10, &c. See **אִישִׁי** in its place. Hence v. in Hithp.

הִתְאַזְּשׁוּ, pl. **הִתְאַזְּשׁוּ**, *Become ye men*, i. e. stout, courageous, Is. xlvi. 8; comp. 1 Cor. xvi. 13.

אִישׁוֹן, m. dim. of **אִישׁ**, see gram. art. 168. *Homunculus*, *manikin*, signifying the small image of a person, as seen in the eye.

So in the Arab. **أَنْسَانُ الْعَيْنِ**, *man of the eye*, or **أَنْسَانُ بَنْتِ الْعَيْنِ**, *a man, daughter of the eye*. By a meton. that part of the eye in which the image appears. I. *The pupil*; and generally, II. *The middle*

of any thing. I. Adage. **هُوَ أَكْزَرُ عِنْدِي**, *He is more dear to me than the pupil of my eye*; constr. with **עֵין**; see Deut. xxxii. 10; Prov. vii. 2, with **בְּחֵצֶן**, Ps. xvii. 8; comp. Lam. ii. 18. II. **אִישׁוֹן לַיְלָה**, *the pupil, middle, or darkest point of night*, Prov. vii. 9; comp. xx. 20. So Arab. **هُوَ فِي بَوْبِ**

الْمَجْدِ, *he is in the (very) pupil*, i. e. *midst of glory*; Greek, *κόρη, κοραίσκος, κορασιδων*, Lat. *pupa, pupula, or pupilla*.

אִישׁוֹן, see **אִישׁוֹן**.

אִתְרוֹן, m. *keri*, Ezek. xl. 15; see *kethiv*. **אִתְרוֹן**; Targ. **מִצְדָּקָה**, *middle*, supposed to be for **אִתְרוֹן**, from **אִתְרוֹן**, *to come in*, and hence translated *entrance*. But every gate or door is necessarily an entrance; besides, neither of these forms can be regularly derived from **אִתְרוֹן**; I prefer, therefore, taking **אִתְרוֹן**, Syr. **أَمْرٌ**, as the primitive, signifying *existence, essence*; hence **أَمْرٌ** *essential*, cogn. Heb. **אִתְרוֹן** *fortis, robustus*, &c., to which **אִתְרוֹן** is an equivalent form; **אִתְרוֹן** will then be *Essential or principal gate*. The second form may be derived from the cogn. **אִתְרוֹן**, which will then signify *the beautiful gate*, and is perhaps the same with that mentioned Acts iii. 2.

אִתְרוֹן, Chald. i. q. Syr. **أَمْرٌ**; cogn. Heb. **אִשׁ** and **אִשָּׁה**; Arab. **أَيْس**: apparently a plural in constr. for **אִתְרוֹן**, q. d. *existences of*, used for the substantive verb in all its persons. **אִתְרוֹן**, *there is a man*, Dan. v. 11; **אִתְרוֹן**, *he is . . . able*, Dan. iii. 17; with pron. **אִתְרוֹנִי**, *he is*, i. e. *his being*; **אִתְרוֹנְךָ**, *thou art*, &c. **אִתְרוֹנְכֶם**, *you are*. See the Chaldee and Syriac Grammars.

אִתְרוֹן, see v. **חָסֵם**.

אִתְרוֹן, or **אִתְרוֹן**, m. attrib. pl. **אִתְרוֹנִים**; Arab.

أَيْس, *radicalis, firmus*; **أَيْس**, *idola*; comp. Is. i. 31; **אִתְרוֹן**, *strong*, for idol: see **אִל**; cogn. **וִשְׁן**

idolum, **أَيْسٌ** *multus fuit*, &c.; *valida fuit*, **وִשְׁן** *superstes fuit, res*; cogn. **وִשְׁן** *perennis*

fuit: i. e. **אִתְרוֹן** for **אִתְרוֹן**, Gram. art. 158. I. *Mighty, irresistible, violent*, (men or things); *impregnable* (place); as an abstr. II. *Might, irresistibility*, Mich. vi. 2; Job xii. 19; Prov. xiii. 15. **אִתְרוֹן**, *the way (manner) of the perfidious (is) violent*, i. e. as

opposed to **זָן**, in the preceding member. Job xxxiii. 19. **נָדָל מֵיָמֶיךָ**, *an irresistible stream or torrent, not perpetual*, for these were occasionally dried up, Deut. xxi. 4; Ps. lxxiv. 15; Amos v. 24; which last I take to mean, *for judgment rolleth (away) as the waters (roll away), and righteousness (disappears) like the mighty torrent (נָדָל מֵיָמֶיךָ)*. Or, taking **נָדָל** as the apocopated pres. of Niph'al, *is laid bare*, i. e., overcome and carried away, as a captive. It appears unnatural to take this verse in a sense antithetical to that of the context. **יָרַח הַחֲמִינִים**, *month of the powerful*, i. e. Tisri, 1 Kings viii. 2. Gesenius, Winer, &c., suppose **נָדָלִים** is to be supplied here, and that the swelling of the rivers is alluded to; but this cannot be true, because the "former rains" did not begin to fall before the next month. Kimchi, and some of his persuasion, suppose the month to have been so called, on account of the feast of Tabernacles, &c., in which the *heads* (powerful) of the Tribes were assembled. I believe this to be the better explanation. See also Jer. v. 15; xlix. 19; II. Gen. xlix. 24; Exod. xiv. 27.

אָדָּה, part.; Arab. **اَلَك**, *compressit*, &c.; **אָדָּה**, *trusio, impulsio*, i. e. **אָדָּה**, for **אָדָּה**, *excluding, exclusion*; hence, *Only*, **אָדָּה**, *only Noah*, Gen. vii. 23. **אָדָּה הַפֶּעַם**, *only this occasion*, Exod. x. 17. **אָדָּה עָשִׂיתִי**, *only make for me*, 1 Kings xvii. 13. **אָדָּה כִּרְחֵ פִיָּךְ**, *he is only* (i. e. nothing else has happened to him) *torn to pieces*, Gen. xlv. 28. **אָדָּה נִצָּח**, *he had only quite gone*, i. e. just gone, Gen. xxvii. 30. And so, always excluding every thing but the principal idea. See the examples in Noldius.

אֶכְזֶה, 1st pers. sing. pres. Kal. v. כחח.

אֶכְזֶב, m. Arab. **كَذِب**, *albedo*, i. e. *nullo distinctus colore*; hinc *munda, pura, mulier*, &c.; **אֶכְזֶב**, *sefellit, irritus, vanusque fecit*. *Deficient, deceptive, unstable*, opp. to **אֶכְזֶב**, Jer. xv. 18; comp. Is. lviii. 11; Mic. i. 14. Words signifying *lying* in Hebrew, properly imply *deficiency*; comp. **כָּחַשׁ**, **כָּדָר**, and Rom. iii. 7.

אֶכְזֶר, m. Arab. **كُذِر**, *turbidus, turbida aqua...vita*, &c.; *Untractable, cruel, fierce*, Job xxx. 21; xli. 2; Lam. iv. 3; Deut. xxxii. 33.

אֶכְזֶר, m. augm. of the preceding, opposed to **אֶכְזֶר**, Jer. vi. 23; Prov. xii. 10; **אֶכְזֶר**

אֶכְזֶר, *a very cruel angel*, i. e. to disturb and harass him, Prov. xvii. 11; comp. 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15; 2 Chron. xxxii. 21, &c.

אֶכְזֶרֶת, f. of **אֶכְזֶר**, Gram. art. 87. 2, and 164; *Great cruelty*, i. e. a cruelly destroying state of mind, Prov. xxvii. 4.

אֶכְלֵ, m. **أَكَل**, f. Arab. **أَكَل**, *comestio, erosio*, actively or passively, and in a good or bad sense, Gram. art. 146, 8. *Eating, an eating, or consuming*, Gen. xli. 35; Jer. xii. 9; **אֶכְלֵהָ**, *it hath been given up to consumption*, Ezek. xv. 4, &c. with aff. **אֶכְלֵהָ**, **אֶכְלֵהָ**, **אֶכְלֵהָ**, **אֶכְלֵהָ**.

אֶכְלֵ, m. *an eater*, Jud. xiv. 14; Is. lv. 10; Nah. iii. 12.

אֶכְלֵ, or **אֶכְלֵ**, i. q. **אֶכְלֵ**, Gen. ii. 16, &c. in constr. **אֶכְלֵ**, Deut. xii. 23, *Eating, consuming*.

אֶכְלֵהָ, f. *What is eaten, meat*, 1 Kings xix. 8.

אֶכְלֵ, v. pres. **אֶכְלֵ**, and **אֶכְלֵ**. Either in a good or bad sense. I. *He ate*, hence *he subsisted*; meton. *feasted, enjoyed*. II. *He devoured, consumed, or destroyed*, spoken of men or things (particularly of the sword, which is hence said to have a mouth), and construed either absolutely or transitively, and with or without the intermediate particles **אֶכְלֵ** and **אֶכְלֵ**. Hence the following phrases **אֶכְלֵ**, *eating bread, feasting*, Gen. xliii. 32; Jer. xli. 1; comp. Matt. xv. 2. **אֶכְלֵ**, *eating ashes*, i. e. living on that which is unprofitable and grievous, Ps. cii. 10; comp. Gen. ii. 14; and Is. lxxv. 25; Mic. vii. 17. **אֶכְלֵ**, spoken metaphorically of the Old Serpent, the Devil. **אֶכְלֵ**, *eating or consuming the flesh*; injuring any one, Ps. xxvii. 2; comp. Job xix. 22; Is. ix. 19; *the flesh of his own arm*, i. e. his own strength. Jer. xv. 16, **אֶכְלֵ**, *thy words have been found* (by me), and *I have eaten them*, i. e. feasted on them; see the rest of the verse. Comp. Ezek. iii. 1, 3; Rev. x. 9—and my exposition on this last passage—and John iv. 32—34; also Job xxi. 25. In a bad sense, III. *Practising fornication, delighting in the sin*, Prov. xxx. 20. **אֶכְלֵהָ**, for **אֶכְלֵהָ**, usually **אֶכְלֵהָ**, not in Pihél, as some have thought, Gram. art. 86. 5; 190. 4.

Niph. **אֶכְלֵהָ**, *Is eaten, may be eaten*, Gen. vi. 21; Exod. xii. 16; Lev. xi. 47.

Puh. **אֶכְלֵהָ**, pres. **אֶכְלֵהָ**, *Devoured, consumed*, Exod. iii. 2; Neh. ii. 3; Is. i. 20.

Hiph. **אֶכְלֵהָ**, *Gave, made, or caused, to eat*,

enjoy, devour, &c. Exod. xvi. 32; Ps. lxxx. 6; Is. lviii. 14; xlix. 26; Jer. xix. 9. Once *אכל* for *האכל*, Gram. art. 199. 9, but this might be for *האכל*, of the verb *אכל*, in the sense of *אכל*, or *יכל*, as the root. See Ezek. xxi. 33. *אכל* in Ezek. xlii. 5, has been supposed to be the Hoph. of this verb. But this is also unlikely, as the sense would then be unsuitable to the passage. Dr. Gesenius has "*nam tigna s. columnæ detrahebant inde*," i. e. as if they bit something off, which is not the Hophal sense of *אכל*. I am inclined to think that it is only another way of writing *אכל*, *they were* (the galleries) *completed, finished, or terminated* (by these *מבשרים*), i. e. chambers; so that the lower story projected out beyond the upper. In this case the verb will be the Hoph. of *אכל*, not of *אכל*. The Arabic cogn. *وكل*, or *يكل*, *commisit, commendavit rem suam alteri*; in *ejus potestate reliquit fretus ipso*.—Castell. sub voce,—will supply a similar sense. This verb may be considered as in Kal. I doubt, too, whether *אכל* is the 1st pers. sing. Hiph. of *אכל*. It might, indeed, of *יכל*. The context, Hos. xi. 4, rather requires that it should be a noun, as *food or sustenance*. See, in its place.

אכל, pres. *אכל*. Chald. i. q. Heb. Dan. iv. 30; vii. 5, 7, 19, 23. On the phrase *אכל בשרו*, Dan. iii. 8; vi. 25; see פָּרָע.

אכל, 1st pers. sing. apoc. Pih. v. כלה.

אכלה, id. with aff.

אכלו, augm. of *אכל*, for *אכלו*, r. כן, *aptare*. Syr. *أحمع*, *firmavit*. Arab. *كزن*, *אכלו*, or compd. of *אכל* and *כן*, i. e. *אכלו*, for *אכלו*. Surely, certainly, most truly, Gen. xxviii. 16; Exod. ii. 14; 1 Kings xi. 2, &c. See Noldius sub voce, who gives it more meanings than one, perhaps unnecessarily.

אכלה, with aff. *אכלה* (form *אכלה* etym. see *אכלה*, and cogn. *אכלה*) i. q. *אכלה*. The palm of the hand, and by meton. the hand, Job xxxiii. 7. Comp. ib. xlii. 21, lxx. *ἡ χεὶρ μου*; Targ. and Syr. give *oppositio*, and *onus*. See my Com. on the passage.

אכלה, v. Arab. *أكف* *constrinxit*, cogn.

אכלה, and *אכלה*. Syr. *أدفع*, *sedulus fuit*,

אכלה, *incurratus*. Compels, bows (one) down to, Prov. xvi. 26. For his mouth compels, or bows (him), to it; i. e. the evil conversation

(not hunger) of a bad man, forces him to submit to sorrowful labour. (See *אכלה*, and compare the context.) So the Targumist, Syriac, and lxx. in the main.

אכלה, 1st pers. sing. pres. Niph. v. כה.

אכלה, m. Arab. *أكل*, *fossor terra*. Syr. *أكل* *agricola*; pl. *أكلهم*, aff. *أكلهم*. Ploughman or husbandman, Jer. li. 23; Amos v. 16; joined with *vine-dressers*, 2 Chron. xxvi. 10.

אכלה, see v. כרה.

אכלה, part. of prohibition, used much with the apocop. pres. Chald. *אכלה*, *exploravit*, or of *אכלה*, *imprecatio*, q. d. *absit!* Arab. *أل* *jusjurandum*. Syr. *أل*, *deploravit*. By no means; not at all. Used, for the most part, with a pres. tense, occasionally with an imper. and once or twice with a pret., Gen. xxii. 12; by no means put forth thy hand against the boy: Exod. xvi. 29. *אכלה*, fear not at all, Gen. xliii. 23. *אכלה*, let not my blood fall! 1 Sam. xxvi. 20. *אכלה*, or, as some think the reading ought to be, *אכלה*, or *אכלה*, but neither of these will afford a tolerable sense. Better perhaps thus; supplying the ellipses, and transposing the text into the order in which it is to be construed. *והאמר לו אל (היה) הלא על אדון לשלחני (והיה) ומהאמר לו אל (היה) הלא על אדון לשלחני ומהאמר לו אל (היה) הלא על אדון לשלחני ומהאמר לו אל (היה) הלא על אדון לשלחני* So she says to him; Let not this be: because to send me (away, so will be) the evil greater than the other which thou hast done with me. Or, allowing *והאמר*, to keep its place. Let it not (be); because this great evil, (i. e.) to send me away (is greater) than the other which thou hast done with me. In either of these cases, both *אכלה* and *אכלה* is necessary to the sense; and, as some mss. have either the one or the other here, *אכלה* has been omitted inadvertently by the copyists, 2 Sam. xiii. 16. *אכלה*, excel thou not, Gen. xlix. 4, where a future circumstance is enounced by an imperative formula. See Gram. art. 239. *והאמר לאל מלה*, and will lay down my speech for (a) "by no means;" i. e. a thing not to be regarded. This mode of speaking is common with the Orientals. See the first two or three sentences of the Anvāri Soheili. Job xxiv. 25. *אל תשחקם היום*, by no means make a rush (or attack) to-day, 1 Sam. xxvii. 10; where we have an imperative enounced by the preterite sense. See Gram.

הַלֵּקָבִישׁ, m. *The hail*, as it appears from the context, Ezek. xiii. 11, 13; xxxviii. 22. The etymology is doubtful. The rabbins

take it as a compound of אל, *powerful*, and נָבִיט, *crystal*, i. e. mighty hailstone (Job xxviii. 18). Kimchi tells us, moreover, that it stood in some correct copies written as two words, in others as one. Dr. Gesenius thinks it is compounded of the Arabic article אל, and the word جَبَسَ, because he finds

in the Kāmoos, p. 743, الجَبَس given as signifying "*congelatum*." But he has misunderstood his author, who has الجَبَس الجامد

الروح, i. e. *Eljibso*, that which is hard (or inanimate); one affected with difficulty of breathing, &c. So in Freytag's

Hamasa p. 655, الجَبَس الثقيل الجاني,

i. e. *Eljibso*, that which is heavy, injurious, &c. Parcau, as cited by Gesenius, makes the Coptic אל calculus, the first component part, but this is unlikely. I am inclined to believe that the word is a compound of נָבִיט as above, of Æth. ጎጠረ gypso inducit, deal-bavit; cogn. Arab. جَبَس, or جَمَش, he smoothed, polished. The former part of the compound, viz. אל, takes its form and sense probably from اَيْال crassescere, and then signifies the aggregate of white or lucid stones, i. e. a hail-shower.

אֶלְגָּמִים, see אֶלְגָּמִים.

אֶלָּה, f. pl. constr. אֶלָּלוֹ: for אֶלָּהָ, or אֶלָּהָ, Gram. art. 73; Arab. أَلَا for أَلُو defecit, tardavit, et trans. decurtavit; cogn. وَلَّى iv.

أَوَّلِي constrinxit; أَوَّلِي juramentum. Hence,

أَلَّى يُولِي إِلَاءً i. q. حَلَفَ he swore, and

أَلَّى يُولِي إِلَاءً, i. q. أَلَّى يُولِي إِلَاءً, i. e. *An oath*, a formula couched in terms implying some mulct, damage, ban, or curse. Not from אל, as calling God to witness, as Dr. Gesenius imagines; this belongs to the verb נָשַׁב or נָשַׁב, which see: and in this respect only, these words differ in sense. Properly, *The terms of damage, or execration, contained in an oath; a curse, execration, or imprecation*, and by a meton. *An oath*, Lev. v. 1. קול אֶלָּה, the sound, i. e. words, or terms of an oath; which, if required, and one did not declare,

he was guilty. 1 Kings viii. 31, אֶלָּה לְהַחֲלוֹ, the condition or terms of an oath to restrain him, Neh. x. 30. בָּאִים בְּאֶלָּה וּבְשִׁבְעָה, (persons) coming into the terms of an oath (as it regards an imprecation), and into an oath (as sworn by the certainty of the existence of God, Gram. art. 242. 4—10). In Kings, however, אֶלָּה, i. e. is not equivalent to this phraseology in Neh., as Drs. Gesenius and Winer will have it. I have no doubt that אֶלָּה here is the verb, and the passage to mean, "*and he come (and) swear*, i. e. utter the terms of the oath, before the altar." It is added, then hear thou, i. e. the terms so uttered, ib. אֶלָּה בּוֹ אֶלָּה, one lay upon him, recite the ban of an oath to him; Deut. xix. 13; Is. xxiv. 6; Jer. xxiii. 10. הָיָה לְאֶלָּה, became for a curse (Gram. art. 229. 3), Jer. xlv. 12. יִתֵּן לְאֶלָּה, let him give up (or out) for a curse, Num. 7. 21. As this passage contains the other words used in imposing an oath, it will be worth while to notice it a little farther. Then the priest shall swear the woman (הַשְּׂבִיעַ, i. e. in God's name) with the oath (שְׁבִיעָה thus administered) of execration (הַשְּׂבִיעָה, expressive of injury or damage), and the priest shall say to the woman, May Jehovah give thee up (or out). This refers to the שְׁבִיעָה just mentioned for an execration, imprecation or curse, and for an oath (sanctioned by his name, i. e. that similar conduct shall assuredly be similarly visited) among thy people. 22. Then shall these waters, conveying the ban of the curse (הַשְּׂבִיעָה), this verb signifying, to do the injury so designated, or to declare that it shall be done. See root אָדָּר, enter into thy bowels, &c. Hence Lam. iii. 65, הַשְּׂבִיעָה, thy curse. See in its place.

אֶלָּה, v. no pres. He made an imprecation, laid (some one) under a curse, Jud. xvii. 2; infin. אֶלָּה, Hos. iv. 2; אֶלָּה, lay on an imprecation (swearing), and failing (to perform its conditions); ib. x. 4, דִּבְּרוּ דְּבָרִים אֶלָּה שְׁוָה, they have spoken words, swearing (or laying on an imprecation by that which is) vanity, i. e. which can impose no mulct.

Hiiph. יִשְׁבַּע, apoc. pres. (perhaps of Kal), Gram. art. 233. 3, cogn. r. יָשַׁב, according to the points; but disregarding these, אֶלָּה, —He swore, laid under a ban; infin. הַשְּׂבִיעָה, to curse, &c., 1 Kings viii. 31; 2 Chron. vi. 22, Arab.

אָי, *jusjurandum dedit*.

אֶלָּה, pl. אֶלָּים, see אֶלָּה, or אֶלָּה.

אלה, pron. pl. *These*, com.

אלה, f. *The terebinth*, or *pine tree* of the East, i. q. אלה. See אל or אל, and Hierob. Olavii Celsii, pt. i. pp. 34—57; Josh. xxiv. 26.

אלה, m. Chald. *God, any god*; with the def. art. affixed אלהא, *God*, the true God, pl. אלהין, *gods*, def. אלהיא, Dan. iii. 25, בְּרֵאשִׁית אֱלֹהִים, *son of gods*, or rather *Son of the great God*, κατ' ἐξοχην. The Babylonians, holding the emanation system, supposed the fourth person, seen to be the first-born or agent produced by the Almighty, and by whom he had formed all things. He is termed Διὸς υἱὸς or Θεοῦ παῖς, by the Greek poets; occasionally Αὐτῆ, φάρις, or φάμα;* by the philosophers, who are followed by Philo, ὁ λόγος.† This was a mere corruption of the Scriptures, which represent the visible God, or Saviour, as a man, styling him occasionally the *Word*, and at other times speaking of his *outgoings* as being from eternity. With pref. אלהא, Dan. ii. 19, and aff. אלהיהם; ib. vi. 24; it. iii. 28; אלה ישראל, Ezra v. 1; אלה אברהם, Dan. ii. 23, &c.

אלה, Chald. i. q. אר, which see; ל and ר, being of the same organ, are interchanged. See, behold, Dan. ii. 31, &c.

אלה, of אלה and לה; Arab. اَلَا; Syr. ܐܠܐ, of ܐܠ and ܐܠ. Otherwise, unless, Eccles. vi. 6; Est. vii. 4.

אלהיהם, m. אלהים, pl. *God, any god*. Arab. اَلِلّٰه, for اَلِلّٰه, with def. art. اَلِلّٰه, contr. اَلِلّٰه, propr. *adoratio*; infin. iv. conj. of اَلِلّٰه, *coluit, adoravit*: cogn. اَلِلّٰه; by meton. *Object of worship*. Comp. אלהיהם. So Syr. ܐܠܐܝܗܡ, i. q. ܐܠܐܝܗܡ; v. ܐܠܐܝܗܡ, *deificavit*, &c. The ܐ, being *radical*, is retained in every case, as in גבה. “Ad imitationem Aramaismi formæ singularis usus est nonnisi in *sermone poetico* et in *sequiore Hebraismo*,” &c., says Dr. Gesenius in his Thesaurus. It occurs, how-

ever, in Deut. xxxii. 15, 17. Are we to suppose that Moses has *imitated the Syrians* here, or that this exhibits a specimen of *modern Hebrew*? The word occurs, moreover, again and again in Job, who must have lived as early as the sons of Israel. See my Introduction to that book, § iii. Is it necessary also to suppose, that we have here nothing but *modern Hebrew*? אלה נקרי, *a strange god*, Dan. xi. 39; אלהים, *every god*, i. e. *any god*; ib. 37, אלהים קצרים, *god of fortifications*, ib. 38; spoken of the latter Roman heathen emperors, from Domitian perhaps to the death of Dioclesian. Of the first, Eutropius says, “*Dominum se et Deum primus appellari jussit: nullam sibi nisi auream et argenteam statuam in Capitolio poni passus est; superbia quoque in eo execrabilis fuit.*” Of the last, “*Diocletianus moratus callidè fuit, sagax præterea, et admodum subtilis ingenio, et qui severitatem suam aliendâ invidiâ vellet explere, diligentissimus tamen et solertissimus princeps; et qui in imperio Romano primus regiæ consuetudinis formam, magis quam Romanæ libertatis, iniecit; adorarique se jussit, cum ante eum cuncti salutarentur.*” See also Suidas sub voce Διοκλητιανός, and 2 Thess. ii. 3—11. Modestius, too, tells us that the first cohort in the Roman armies carried, with the eagles, images of the emperors, which the soldiers worshipped.*

The pl. אלהים, used for the *True God*, has given rise to various speculations; some supposing, particularly the elder divines and Hutchinsonians, that the notion of a Trinity in Unity lay concealed in this word; others, again, particularly the Rationalists of modern Germany, have thought that vestiges of a very ancient polytheism were discoverable in it.† Both seem, in this case, to have taken too much for granted, viz., that the ancients were guided in their writings by the technical rules of modern grammarians; and also that they were complete metaphysicians: neither of which can be maintained; hence both are probably false. On the former, see Gram. art. 215. 6, 216, &c. The latter needs no refutation. The Rationalists, too, suppose that, from the occurrence of this word in

* Sophocl. Œdip. Tyr. 151, 162. See also Schol.

† It is quite impossible, as some of the early fathers of the Church clearly saw, to give any reasonable account of these things which does not originate in the declarations of Holy Writ. Euseb. Prep. Evang. lib. vii. Justin Martyr to the Greeks. Cyril. Alexand. contra Julian. lib. i. Lactantius De Vera et Falsa Sapientia, &c. &c.

* Modestius de Vocab. Militar. in the edit. of 1613 of Ælian's Tactics.

† So think Dr. Gesenius, Ewald, &c. The plural form seems intended to intimate excellence. See Gram. art. 223. 3.

conjunction with, or separated from, that of יְהוָה, they can ascertain the fact that the book of Genesis was originally composed out of two or more documents: one containing the one word, another the other, &c. Gesenius has applied this theory to the book of Psalms also; and has actually ascertained that, in some instances, the one word occurs more frequently than the other! See his *Thesaurus* sub voce. This theory, as applied to Genesis, must necessarily be false, for we are expressly informed, *Exod. vi. 2, 3*, (see also my *Prolegomena* to Mr. Bagster's *Poly. Bib. Prol. i. § iii. par. ii.*) that the word יְהוָה was unknown to the patriarchs: and the probability is, that if this book is really patriarchal, which I believe to be the case, the introduction of this word must have been the work of Moses, its authorised editor. In all the other cases, the inquiry can afford no useful result.—When defined, either by the article (הַיְהוָה), or the context, mostly *The true God*, *Gen. i. 1*; *Deut. vii. 9*; *1 Kings xviii. 21*, &c.: but not universally so with the article, *Exod. xviii. 11*.

It has been supposed occasionally to signify *Angels*,* but there is no real necessity for this. *Ps. viii. 6*, הַיְהוָה פָּנֵם מַלְאָכָיו, which the LXX. and St. Paul, *Heb. ii. 7*, take thus: ἰαλιπτωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους, i. e. *thou hast lowered him, in some degree, as it respects the angels*, is applicable to Christ, and manifestly relates to his sufferings on earth. "The angels" here, are probably those who only sustained the messages, and spoke in the words, of Jehovah, *Acts vii. 53*; *Gal. iii. 19*. St. Paul then comments only here.

In *Ps. lxxxii. 1*, אֱלֹהִים, *God hath been* (i. e. surely shall be) *set up in the congregation of the mighty one* (אֱלֹהִים, God): *in the midst of gods* (inferior deities) *doth he give judgment*,—is manifestly a prophecy relating to the victories of Christianity. *Ib. vr. 6*, I have said ye are *gods* (אֱלֹהִים), rather, supply בְּנֵי from the next hemistich, and read *God's*, i. e. children), and *sons of the Most High* are ye

all; i. e. I have declared that this is your proper designation, comp. *Gen. vi. 2*; *Job i. 6*: it is added, but as Adam ye die, i. e. ye fall by your heathenish sins. *Ps. xcvii. 7*, *worship him all gods* (כָּל־אֱלֹהִים), i. e. all ye heathen deities, fall down before him,—by a personification), is clearly a prediction of the victories of Christ. See also *Ps. cxxxviii. 1*. It is not necessary, therefore, to suppose with Gesenius, that אֱלֹהִים בְּנֵי אֱלֹהִים (*Ps. lxxxii. 1, 6*), must mean *kings*. Nor is it true that خُدا in Persian, signifies "*Dominus*," in the sense of *rex* or *princeps*; nor that خُدا and خُداوند are equivalent in this respect: this notion must have grown out of a want of knowledge of Persian usage.

Nor does the word אֱלֹהִים, signify *judges* or *magistrates*, in *Exod. xxi. 6*; *xxii. 7, 8*, &c. *Comp. Deut. xix. 17*, where לפני יְהוָה, *before Jehovah*, is followed by לְפָנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים, *before the priests and judges*; who all assembled before God, from Him to receive, and for Him to pronounce, the judgment.

In the instances in which a negative is used with this word, its primitive and proper sense seems to suit the context best, as *2 Kings xix. 18*, לֹא אֱלֹהִים הִפָּה, *no objects of worship are they*. *Comp. Is. xlv. 6*; *xlv. 5*, &c.

It is occasionally used (like אֱלֹהִים) to form phrases expressive of *goodness, plenty, or greatness*; as הַר הָאֱלֹהִים, *mountain of God*, i. e. of *great plenty*, *Ps. lxxviii. 16*; *comp. Ps. xxxvi. 7*, קְדֵרֵי אֱלֹהִים, *as the hills of God*, i. e. *abundant*, see the context. So *Ps. lxx. 10*, מִלֵּךְ אֱלֹהִים, *God's river*, i. e. *full of water*, *comp. Exod. iii. 1*. הַפֶּחַ אֱלֹהִים, *the fear of God*, i. e. *great fear*, *Gen. xxxv. 5*, see *ib. xxx. 8*; *1 Sam. xiv. 15*; *Ps. lxxx. 11*; *Job vi. 4*. לְאֱלֹהִים, *Jon. iii. 3*, עִיר־נִזְוָה לְאֱלֹהִים, *a great city of God*, i. e. *God allowing it to be so*, as in לֹא יָד, *of God (is) the hand*, or *power*, sub voce אֱלֹהִים, *comp. לְיָדָה*, *Jud. xvii. 2*.

So the Arabs, لِلَّهِ مَا فِي السَّمَوَاتِ, *God's*

(is) *what (is) in the heavens*; لِلَّهِ دَرَكٌ, *God's*

(is) *thy good fortune*, i. e. it is of God. So also *Acts vii. 20*, ἀστέριος τῷ Θεῷ, *comp. 2 Cor. x. 4*. On the same analogy, אֱלֹהִים, אֵישׁ אֱלֹהִים, בְּנֵי אֱלֹהִים, &c., where the context

* The Jewish commentators and translators of the Scriptures, as well as their Samaritan neighbours, filled as they were with metaphysical notions of the Deity, (which Dr. Gesenius terms *puriore*) have constantly had recourse to this interpretation, whenever the appearance of God was mentioned in the Scriptures. The way in which they have managed *Gen. iii. 22*, will be seen in my *Proleg.* to Mr. Bagster's *Polyg. Bible*, *Prol. ii. § 3. par. xi.*

* Winer, in his edition of Simonis, makes these expressions equal to *King of Israel*, in a secular sense. He then cites *Ps. ii. 7*; *lxxxii. 6*; *lxxxix. 27*, to be *comp. with 2 Sam. vii. 14*,

אֱלִיל, m. pl. אֱלִילִים, Arab. ^{عَل}اَل, cito ivit;

^{על}אלל, *faetore corruptus fuit*; ^{אלל}אֵלִיל, *gemitus, sonus fluentis aquæ*. Syr. ^{אלל}ܐܠܝܠ *debilis, Any thing unstable, perishing, and worthless, particularly idols*, Ps. xcvi. 5; 1 Chron. xvi. 26. ^{אלל}אֵלִיל כֶּסֶף, *vain things, lit. idols (of) his silver*, Is. ii. 20; xxxi. 7, &c. ^{אלל}רֹפֵא, *healers of a perishing thing, or man*, i. e. you are throwing away your labour. An adage, apparently, Job xiii. 4. ^{אלל}רֹעֵה הָאֵלִיל, *shepherd, or feeder, of that which is vain*, Zech. xi. 17.—So, *mortuis mederi: aquam infundere cineri*, Adag. Erasmi, p. 477.

^{אלל}אֵלִיל, interj. lit. *My woes!* Arab. ^{אל}آل, *gemit; cogn. אלל—לי, woe to me, or woe is mine*, Job x. 15; Mic. vii. 1.

^{אלל}אלֵל, or ^{אלל}אלֵן, Chald. pron. pl. com. *These*, Dan. ii. 44; vi. 7.

^{אלל}אלֵל, id. Chald. *Those*, Dan. iii. 12, 13.

^{אלל}אלֵל, m. in the Arab. the sense is only a secondary one. ^{אל}الم, *dolor*, like ^{אלל}הָבֵל, *dolor*, from ^{אלל}הָבֵל, *funis*; pain being supposed to result from constriction or narrowness of circumstances; hence ^{אלל}ישׁ and ^{אלל}צַר, ^{אלל}כָּל and ^{אלל}רַב, Arab. ^{אלל}وسع, are constantly opposed to each other. *The being dumb, silent*; hence, ^{אלל}הֲאֵלֵם אֵלֵם הַזֶּה בְּרִבְּרוֹן, *is there truly silence?* i. e. is there an entire silence? *Speak ye truth*, &c. This I think is the exact force of this passage, although it militates against the construction suggested by the accents, which is to this effect—*Is it true*; i. e. really so, (that) *justice (is) silence* (i. e. silent)? *Speak ye*, &c. In either of which the paragoric ׀, in the verb, has the force of an imperative. See Gram. art. 235, &c. The word occurs only once more, Ps. lvi. 1, ^{אלל}עֲלֵי־יָדַי אֵלֵם רִחֹקִים, which may be translated, “on the dove of silence of distant” (ones): and hence, the Psalm may perhaps be referred to the pain experienced by David at the court of the king of Gath, (see 1 Sam. xxi. 11), as the occasion which suggested it. I believe, too, that the word ^{אלל}דֹּלִיט, *dove*, notwithstanding Bochart’s authority to the contrary (tom.^o ii. Hieroz. p. i. &c.) is expressive of the *murmuring* or *complaining tone* of this bird, derived from ^{אלל}דָּלַט, or cogn. ^{אלל}דֹּלִיט, &c. We have a similar heading to Ps. xxii. viz. ^{אלל}עַל־אֵיךְ הַצִּיד, i. e. *on the gazelle of the dawn*. That this psalm refers to the sufferings of our Lord is beyond doubt.

In the Song of Solomon, the Beloved, i. e. Christ, is assimilated to the *zebi* or *gazelle*, chap. ii. 8, 9. The term *dawn* (^{אלל}דָּוֶן) probably refers to the eternity of his existence. See Ps. cx. 3. Comp. Is. xli. 2; xliii. 13; Mic. v. 1; Prov. viii. 22 et seq.—In these cases, the titles seem to designate the nature of the context; and, in the last, the allusion is mystical. It is worth remarking, that the Persians have a sort of ode which they term the *gazel* (^{אלל}غزل), and a species of composition styled ^{אלל}سَجْع, which signifies “the cooing of doves:” another, ^{אלל}سُسَجْع, lit. *dove-cooed*: to which some others may be added of a similar description: some of which might have been derived from a very high antiquity, and others fabricated to suit the whims of modern Orientals; such, perhaps, are the ^{אלל}رُكْتَا, *a species of sheep of a grey colour*; and ^{אלל}كَيْفَا, *a horse, one eye of which is black, the other blue*. See Gladwin’s Dissertations on the Rhetoric and Prosody of the Persians, pp. 2, 18, 28, &c.

^{אלל}נָחַלִם, v. Niph. *Became or remained silent*, Is. liii. 7; Ezek. iii. 26; xxxiii. 22; xxiv. 27; Ps. xxxi. 19; xxxix. 3; Dan. x. 15.

Pih. part. act. ^{אלל}מַבְלִיִּם, *Persons binding up*; ^{אלל}אֲבָלִים (for ^{אלל}אֲבָלִים) *things bound*; i. e. *bundles*, sheaves of corn, or the like, Gen. xxxvii. 7.

^{אלל}אֲבָלִים, m. ^{אלל}אֲבָלִים, pl. *Dumb person*, i. e. *tongue-bound*, Exod. iv. 11; Ps. xxxviii. 14; Is. xxxv. 6; lvi. 10.

^{אלל}אֲבָלִים, see ^{אלל}אֲבָלִים.

^{אלל}אֲבָלִים, m. pl. i. q. ^{אלל}אֲבָלִים, metath. The word is apparently foreign, and occurs only in 1 Kings x. 11, 12; 2 Chron. ii. 7; ix. 10, 11. It is, perhaps, the Sanscrit ^{אלל}अगमः *āgāmah*, a tree; and, as the Hebrews have no short syllables in their language (Gram. art. 31, note), the ^{אלל}אֲבָלִים may have been introduced, just as the ^{אלל}אֲבָלִים is in ^{אלל}דִּמְשִׁק (Arab. ^{אלל}دمشق) for the purpose of obviating this difficulty.* If this be true, the Hebrews, ignorant of the

* In all such cases, as the liquid readily blends itself with the preceding vowel, the short vowel may now be considered equivalent to a long, or perfect one. Hence the implied dagesh in all such instances as ^{אלל}בִּרְךָ, for ^{אלל}בִּרְךָ.

real meaning of this word, took it to signify a certain sort of *precious wood* brought from Ophir; just, perhaps, as the Roman soldiers, and after them many learned men, supposed *Ur*, to be the name of a place, when it signified a *castle* only. (See אור בְּסָדִים). If then the Ophir from which this wood, together with certain precious stones, was brought, was Ceylon, as Bochart seems to have shown (Canaan, lib. i. xlv.); let us see whether we can find any such wood there. Ibn Batūta (my Translation p. 184) tells us, that "the whole of its (the region of Battāla) shore abounded with *cinnamon wood*, *bakam*, and the *kalanji aloe* (العود الکَلَنْجِي) . . .

The merchants of Malabar and of the Maabar districts, transport it without any other price than a few articles of clothing, &c." These precious woods, therefore, were in great plenty, were cheap, and were transported accordingly in great abundance by the merchants. That precious stones, particularly the *ruby*, abounded in Ceylon, the same author attests p. 187, and that pearls abounded in the pearl-fisheries. If, then, Solomon and Hiram's merchants traded to this place, they would readily obtain these articles in exchange for others. Now we are told (1 Kings x. 12) that the king made out of this wood, whatever it was, מִסְכָּד לְבֵית יְהוָה, אֲבִיבֵי הַמֶּלֶךְ וְזִנְיֹת וְהַבָּלִים וְלִשְׁרִים, *A MISKAD, or support, &c., for the house of Jehovah, and for the king's house, also lyres and nablia for the singers.* This is given again in 2 Chron. ix. 11, except that instead of מִסְכָּד, we have מִסְכֹּת, which, in other places, seems to signify a *way thrown up*, or made artificially. In Ps. lxxxiv. 6, it seems equivalent to מִסְכָּד, in the sense of *support*, or *supporter*. The first is rendered ὑποστηρικτὰ by the LXX., the second by ἀναβήσεις. The first, the Syriac renders by ܡܫܬܝܬܝܬܐ, *ornament*, the Targumist by מִסְכָּד, *fulcimentum*; the second by מִסְכֵּי, *seats, or benches*; and מִסְכֵּי, *steps to ascend*; but, with no claim to probability, can either of them be rendered *pillars*. Our auth. version gives *terraces* for the second. If then, we are here to understand benches, brackets, terraces, or something similar, we need not suppose the timber to have been very large which was brought from the East; for this sort of wood very rarely grows large, but is very hard, and admirable for constructing brackets, or other furniture, such

as would be wanted in the temple and the palace.

In the next place, *lyres* and *nablia* are also made out of this wood, on account perhaps of its hard, and hence sonorous, quality. We have seen above, that the *kalanji aloe* (عُود), was one of the precious woods found in Ceylon. We now remark, that the Eastern lyre is,—because perhaps made of this sort of wood,—termed the عُود, ʾūd, the very word which designates the wood in question! And the author of the Kamoos tells us, that it is the name of a stringed instrument, the player upon which is termed عَوَّادٌ, *quwād*.

His words are, *وَالَّةٌ مِنَ الْمَعَارِفِ وَضَارِبُهَا*

عَوَّادٌ. In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, *ونام سازي*

هم هست. In Mininski, under عُود, we have the following remarkable play upon the word, which serves to shew that its scent as a perfume, no less than its tone as an instrument of music, is considered a great luxury in the East: *مجلس نشاط و سرور نغمهٔ عود*

that assembly delightful and joyful with the music of the ʾūd, and with the scent of the aloe. The Medical Dictionary of Ibn El Hosein of Bagdad gives a very detailed account of the عُود, and of its several species and properties. The following will suffice for our purpose. *عود انجوج وبلنجوج*

نيز كويند وان انواعست و شيخ الرئيس كويند نيكوترين عود صندلي بود كه از وسط بلاد هند مي آرند وبعد از آن عود هندي كه آن جبلي بود وفاصلتر از مندلي بود از بهر آنكه شپش در جامه رها كند وبعضي از مردمان فرق ميان مندلي و هندي نكنند و يك نوع سمندوري بود و آن لڑ سفالهٔ هند خيزد وان فاصلترين بود بعد از آن تماري وان نوعي از سفالي وبعد از آن قاطلي ويري

That is, ʾūd is also named *ANJŪS* and *YALANJŪS*, and it is of various sorts. *Sheikh*

which see, 1 Sam. xxi. 3; 2 Kings vi. 8; Ruth iv. 1.

אלק, pron. Chald. see אלן. Those.

אלק, v. pres. אלקי, Etym. See אלקי, Collect, receive, become familiar with. Hence, I. Learn, Prov. xxii. 25.

Pih. II. Teach, Job xxxv. 11; כִּלְשֵׁי, for כִּלְשֵׁי, Gram. artt. 72, 73, He who teaches, teacher; אֵלֵךְ, renders familiar, Job xv. 5; אֵלֵךְ, I will render familiar, teach, ib. xxxiii. 33.

Hiph. כִּלְשֵׁי, III. Producing thousands, from the numeral אֶלֶף, a thousand, Ps. cxliv. 13.

אלק, m. du. אֶלְפִים, pl. אֶלְפִים; constr. אֶלְפֵי, Etym. See אלקי. Aggregation; hence any great indefinite number. Deut. i. 11; vii. 9; xxxii. 30, &c. So also Rev. xx. 2, with my Exposition, pp. 339, 361—365. Numeral, א thousand, Gen. xx. 16; Num. i. 21, &c. A large military division of the people, made by God's appointment when the Israelites left Egypt, Num. i. 2, &c. where we find that they were numbered, and a chief appointed over a whole tribe. He was termed אֶלֶף, a head of thousands, and pl. אֶלְפֵי יִשְׂרָאֵל. Those who presided over a single thousand seem to have been termed שְׂרֵי אֶלְפִים, princes of thousands; those over hundreds, שְׂרֵי מֵאוֹת, princes of hundreds, Num. xxxi. 14; 1 Sam. xvii. 18. Captains of fifties existed in the times of the kings, 2 Kings i. 9, 11, and probably in the days of Moses. Thus the word אֶלֶף, was probably applied indefinitely, as Ps. l. 10; xc. 4, &c.; or to signify a tribe or family only, Jud. vi. 15; 1 Sam. x. 19; xxiii. 23; Micah v. 1. So the Arab. عَشْرَة, and مِائَة, from the numeral عشر, ten; and, as a verb, decimavit; in iii. conj. consuevit, consortio junctus fuit, &c.—This word will either precede or follow that signifying the thing numbered, as the intention of the writer, and the general rules of the syntax may require. See 2 Kings xxiv. 16; xv. 19; and Gram. artt. 181, 226, 227.

אלק, or אלקי, pl. אֶלְפִים, sec. קר, אלקן, Chald. i. q. prec. אלקי. Dan. v. 1; vii. 10.

אלק, v. Pih. pres. aff. אֵלֵךְ, f. Syr. كَلَسَ, coegit, ursit; Arab. cogn. كَسَّ, coagmentavit, &c., Dagesh imp. Gram. artt. 109, 113. She presses or urges him, Jud. xvi. 16.

אלקום, m. Arab. لَقَمٌ, width of way; as a verb, stopped up; id. viii. conj., cause one to swallow down; and hence, الْقَام, cibatio. Prov. xxx. 31, וְכִנְיָן אֵלֶיךָ עִמּוֹ, and a king (having) provision with him, i. e. that abundance of wealth, subjects, &c., which are necessary to support his dignity and state. See also ib. xiv. 28; 1 Sam. ii. 10; xxv. 36. Gesenius and his followers suppose this word

to be a compound of the Arabic قَوْم, people, and ال, the, i. c. def. article. But this is improbable, and unnecessary. Improbable, because no instance occurs in the whole of the Hebrew language, requiring the Arabic article. It is unnecessary, because the above interpretation suits the context better. The Lxx., Chald., and Syr. take the passage to signify, a king appearing amongst his people. They seem, therefore, to have taken this term in the sense of subjects, which my etymology will very well bear. See also Gram. art. 180, 2, 3.

אם, f. r. אם, seg. Arab. رَأْسٌ, radix, principium; hinc أَمَامٌ, coram; أَمَامٌ, antistes; أَمَامَةٌ, constitutio, religio; أَمَامَةٌ, caetus; pl. أممات, it., with affix, sing. أممات, &c. I. A mother, generally; occasionally stepmother, as Gen. xxxvii. 10, sometimes restricted by أممات, father's wife, Lev. xviii. 8; or grandmother, as 1 Kings xv. 10. 13. II. A mother-city, or metropolis. 2 Sam. xx. 19. Hence a whole people, Hos. ii. 4, Is. l. 1, supposed to diverge as from a common origin or source. See Is. liv. 3; Ps. lxxii. 16. Hence, in the style of Scripture, Jerusalem, which is above, is said to be the mother of us all, i. e. the source from which our privilege of sonship springs. So also Babylon (i. e. the plains of Shinar) is the "mother of harlots and of abominations, Rev. xvii. 5; אם תהי, i. q. ראש שני דרכים, the head of two ways, i. e. whence they diverge, Ezek. xxi. 26; metaph. Job xvii. 14, applied to the worm, as house-keeper of the grave. So Shakspeare, "With worms that are my chambermaids," Rom. and Jul.; and in King John, "And ring these fingers with thy household worms." See my notes on l. c.

אם, see v. אם.

אם, part. אם, contr. Gram. artt. 77.

242, 5. Arab. ^{أَمِّن}, *securitas, rectitudo*, &c. Synon. ^{אִמְנָם}, *certainty*, &c.; hence adv. I. *Certainly, truly, really*; and, in oaths or vows, which are laid down hypothetically, as *putting a case, if*, Sax. *gif*, i. e. *grant*: stating the matter as a fact taken for granted, or, as sure to take effect as some other certain fact which is introduced for the mere sake of comparison, and to dispel all doubt, on the principle advanced by the apostle, Heb. vi. 17, 18. The force of this particle is identical with that of the Arabic ^{أَنَّ}, or ^{أَنَّ}, which the grammarians affirm is equivalent to ^{حَقًّا}, *truly*; it is used ^{تَوْكِيدًا}, i. e. for the purpose of *confirmation*. It is used, moreover, in two acceptations, the one *positive*, the other *negative*. As I. ^{אִמְנָם}, *really*, or, putting the case as a fact, that *thou entirely disregardest Jehovah*, . . then, in that case, *I have attested*, &c., Deut. viii. 19; ^{אִמְנָם עִמִּי וְהָלַכְתִּי}, *Putting the case that thou go with me, then I have gone* (i. e. will certainly go). See Gram. art. 233, notes, and ib. *negatively*, on the same principle. ^{וְאִמְנָם הָלַכְתִּי עִמִּי לֹא אֵלֶיךָ}, *And, putting the case, thou goest not with me, I go not*, Jud. iv. 8. It sometimes seems to be interrogative, but this must depend entirely on the context. ^{אִמְנָם הָאֵלֶּה הִנֵּנִי}, *Hath the vine really blossomed?* Cant. vii. 13. So Gen. xxvii. 21, ^{אִמְנָם הֲזֶה בְנִי עֵשָׂו אֲמַלָּא}, *Art thou this* (person, I mean) *my son Esau*, (or art thou) *really not?* Such is the construction of the Arab. ^{أَمْ} and ^{أَمْ}, e. g. ^{أَزِيدُ فِي}, *is Zaid in the house, or* (is) *Omr?* ^{إِنَّمَا لِأَيْلٍ أَمْ شَاةٌ}, *as to it, is it really a camel, or* (is it) *a sheep?* In which last case, according to Jauhari, the supposition following, ^{أَمْ}, certifies what the thing, which was before doubtful, really is. In this instance, he adds, ^{أَمْ} is equivalent to ^{بَلَّ}, *rather*; except that *certainty* does not necessarily follow ^{بَلَّ}, nor *doubt* the particle ^{أَمْ}. In other interrogative instances, doubt may follow ^{أَمْ}, but not universally. In some cases, too, it precedes ^{هَلْ}, *whether?* as in ^{أَمْ هَلْ عِنْدَكَ عَمْرٍو}, where it must have

been added for the purpose of making the question more intensive; as, *is Omr really with you?* I cite these passages, for the purpose of shewing what force the Orientals themselves attach to these particles, and to obviate the necessity of multiplying significations, as Noldius and others have done. So with ^{אֵם}, in the parallel member, Hos. xii. 12, *Truly Gilead is sin: only vanity (vain or false) have they* (its inhabitants) *been*.

II. In negative sentences, Job xxii. 20, ^{אִמְנָם לֹא נִכְחַר קִיטְנוּ וְהָרָקִים אִכְלָה אֵשׁ}, (saying) *Hath not our substance been kept back, i. e. by injury? but* (as to) *their excess, the fire hath consumed it*; Prov. xxiv. 11, ^{אִמְנָם תִּחְשָׁבֶנּוּ}, *keep thou surely* (i. e. without fail) *back*, i. e. corresponding, with some additional force, to the preceding imperative; Neh. xiii. 25, ^{וְאִשְׁכֵּימָם בְּאֵלֶיהֶם}, *Then I swear them in God's name*; *putting the case* (that) *you give your daughters to their sons*, &c. i. e. as surely as that God liveth, do this, and the curse of the covenant shall fall upon you. *No negative* is here expressed in the original; the context is, by a sort of *συνέπαισις*, elliptical only. Ezek. xiv. 20, ^{אִמְנָם אֲסִיבָהוּ}, *Shall they assuredly* (i. e. as certainly as I live) *save son or daughter?* Ps. cxxxii. 2, 3, *He swore to Jehovah* (and to his covenant, which involved a curse), *putting the case that, I enter*, &c. . . *until I find out*, &c. (then let me suffer the curse, &c.) And so in every case, involving some ellipsis to be supplied from the matter intimated by the context. With ^{אֵם} expressed, which is, perhaps, often interrogative; and, if so, is equivalent to the Arabic ^{أَلَا}, *is it not?* rather than ^{أَلَا}, or ^{أَلَا}, e. g. Num. xiv. 35, ^{אִמְנָם לֹא וְאִתּוֹ אֶפְשָׁה}, *Shall I not do this?* with a strong asseveration growing out of the particle ^{אֵם}, q. d. *shall I not certainly do this?* Comp. Josh. xiv. 9; 1 Kings xx. 23; Job i. 11, &c. With an oath, Num. xiv. 28; Ezek. xvii. 19. Comp. Gen. iv. 7, ^{הֲלוֹא אִמְנָם תִּשָּׂא וְאֵם לֹא}, *Is it not* (that) *putting the case thou do well*, (there is) *acceptance: but, putting the case, thou do not*, &c., ib. xviii. 21, &c., where the ^{אֵם}, is manifestly the negative form of ^{אֵם}; which, put in an interrogatory tone, will suit all the instances in question. See Nold. pp. 70, 71. When no interrogation is necessary, the particle identifies itself with the ^{أَلَا}, or ^{أَلَا}, of the Arabs and Syrians,

and will correspond to the ἄλλὰ, or εἰ μὴ, of the Greeks, or our *otherwise*, or *if not*.

My endeavour here has been, to ascertain the Hebrew idiomatic force of this particle, not to determine how it may best be translated into any other language. This may be left to the taste of the translator. Grammarians, however, have generally attempted nothing farther than to shew, how they thought this particle might generally be translated, which they could do only by having recourse to critical conjecture; in many instances of which, they would almost necessarily be wrong, because the bearing of the passage ought to be determined rather by the idiomatic force of the particle, than the contrary. A striking case of this sort is exhibited by Dr. Gesenius, in making אִם equivalent to "o si, utinam," &c., in Ps. lxxviii. 14; lxxxi. 9; xcv. 7; cxxxix. 19; 1 Chron. iv. 10; Exod. xxxii. 32; and Gen. xxx. 27, where we have אִם-נָּא. It is extremely doubtful, however, whether this does not put a sense on these passages, quite foreign to that intended by their authors: nor is it necessary to suppose, in the last, that the precativè particle, אִם, exerts any such influence over אִם, as to give it an entirely new meaning. The truth is, this sort of attempt to make the Hebrew and Arabic idioms square, in every case, with those of the modern European dialects, cannot but be very greatly to mistake the business of the grammarian.

אִמָּה, f. pl. אִמּוֹת, Etym. ^אאִמָּה, *preivit*, &c.

I. *The former part of the arm, cubitus or ulna*; hence applied as a measure, the *Cubit*, Deut. iii. 11; Gen. vi. 15, &c. Dual. אִמָּתַיִם, *two cubits*, Exod. xxv. 10, &c. II. *A basis or pedestal*, Is. vi. 4. As a measure, it is often construed with בָּ, as, אִמָּה בָּאֶמָּה *one hundred by the cubit*, i. e. one hundred of such measures, Exod. xxvii. 9. It is calculated by Dr. Arbuthnot to contain 21 inches, and 888 decimals. See also Capt. Jervis's Essay on a Primitive Universal Standard, &c.

אִמָּה, f. אִמָּהוֹת, pl. Arab. ^{أَمَة}أَمَة, *ancilla. Maid-servant*, Jud. xix. 19; 1 Sam. i. 11, &c. aff. אִמָּהוֹת, אִמָּהוֹת, אִמָּהוֹת, pl. אִמָּהוֹת, &c.

אִמָּה, f. pl. אִמּוֹת, and אִמּוֹת, Arab. ^{أَمَة}أَمَة, *cælus. Families, or tribes*, Gen. xxv. 16; Num. xxv. 15; Ps. cxvii. 2.

It. Chald. pl. אִמָּה: definite form אִמָּה, Dan. iii. 4. 7. 29. 31, &c. id.

אִמָּה, m. Etym. see אִמָּה. Prov. viii. 30,

lxxx. ἀρμόζονσα. So the ancient Verss. generally; others, *Child or pupil*; others, *Artist*. The parallelism, i. e. with יֵשׁ, and קִי-יָ, seems to require *Constant, unvarying*, or the like; which the usage of the root (אִמָּה, which see) will very well bear. In Jer. lii. 15, רָחֵם, for רָחֵם, *the multitude*; see רָחֵם, א for ה, Gram. artt. 23. 202. 4. The name too, apparently, of an Egyptian idol in the compd. אִמָּה, Jer. xlv. 25; Nah. iii. 8. As it is a fact very well known, that the nations, in apostatizing from the patriarchal faith, carried with them very many notions, and probably some terms which belonged to that dispensation, this word as applied to the Saviour, in the Proverbs, was perhaps given to an idol, considered as a *constant and sure deliverer* or redeemer, in the opinion of its votaries. Apparently the Ἀμμων of the Greeks, Herod. ii. 42; Diod. Sic. i. 13, &c.

אִמָּה, m. אִמָּה, f. (·), for (·), by Gram. art. 96. 2. Etym. אִמָּה: pl. אִמָּהוֹת, and אִמָּהוֹת.

I. *Faithful, or constant, person or thing*, such as may be relied on. Deut. xxxii. 21, אִם אִמָּה בָּם, *no faithful (person) among them*. Ps. xii. 2; xxxi. 24; צִיר אִמָּהוֹת, *a messenger of faithful men*, i. e. one of that description. Prov. xiii. 17. See Gram. art. 219. 4, note. Prov. xx. 6: שׁוּמְרֵי אִמָּהוֹת, *keeping, regarding, faithful things*, Is. xxvi. 2; אִמָּהוֹת אֱלֹהֵי יִשְׂרָאֵל, *I (am) of the devoted, faithful (people) of Israel*. 2 Sam. xx. 19. Also, objectively, that upon which care has been bestowed. II. *Educated, brought up*, Lam. iv. 5; *upon scarlet*, i. e. delicately. Adverb. אִמָּהוֹת, *and faithfully hast thou afflicted me*, i. e. having a constant and kind regard towards me, Ps. cxix. 75. Comp. Ps. xxxiii. 4, &c. This word differs from אִמָּה, in this respect, that אִמָּה, signifies *truth*, or *faithfulness*, in the abstract; this, whatever is true or faithful, either as retained in the mind, or reduced to practice, and is therefore nearly equivalent to the English *sincere*.

אִמָּהוֹת, m. pl. Arab. ^{أَبْوَس}أَبْوَس, *perquam velox. Powerful, swift*, Zech. vi. 3.

אִמָּה, m. Etym. see אִמָּה. *Strong, powerful, prevailing*. Job ix. 4, קָדַם לִיבִי אִמָּהוֹת כֹּחַ וְגוֹ', *the wise of heart, and powerful of strength*, &c. Is. xxviii. 2; xl. 26.

אִמָּה, m. Arab. ^{أَبْرَ}أَبْرَ, or ^{أَبْرَة}أَبْرَة, *punctura. v. fecundavit, palmam fœminam*. Hinc. ^{أَبْرَة}أَبْرَة, *prominentior, velut mucronata, rei ex-*

tremitas. Dimin. ^{מַבְרִיר} ^{מַבְרִיר}. Hinc quoque, ^{מַבְרִיר} ^{מַבְרִיר}.

aspersione palmæ maris curatus seu fecundatus. ^{מַבְרִיר}, perhaps for ^{מַבְרִיר}, ^מ, for ^ב, Gram. art. 23.—*The caul, or pod, containing the fruit of the palm tree.* “Ramus enim,” says Prosper Alpinus, “quodam involuacro oblongo, *vesicæ modo*, ad ver usque clauso, et tunc aperto præditus, flores emittit parvos a quibus dactili parvi virides, uvarum racemos imitantes producuntur, qui autumnno maturantur (p. 24). Is. xvii. 6, ^{שְׁנֵים עָשָׂר בְּרִישָׁה} ^{בְּרִישָׁה} ^{בְּרִישָׁה}, ^{בְּרִישָׁה} ^{בְּרִישָׁה} ^{בְּרִישָׁה}, ^{בְּרִישָׁה} ^{בְּרִישָׁה} ^{בְּרִישָׁה}, two (or) three berries* in the head (or upper part) of the caul (or pod); four (or) five in its fissures. ^{קַצִּיחַ}, signifies *any fissure* (see the word), and is also applied to those of rocks. If, therefore, ^{מַבְרִיר}, signifies *this caul or pod*, the word ^{קַצִּיחַ}, in the following context, applies well to its opening; but is quite unintelligible in any other sense. ^{עֲמִיר}, (which see,) is probably cognate with ^{מַבְרִיר},† Ib. vr. 9, *like the leaving of the culture* (i. e. harvest) *and the palm pods* (generally); i. e. the whole culture of the land, and of the fruit trees. It is no objection to this sense of the word, that mention of the olive precedes; which has, perhaps, been made, merely to intimate the manner in which the country should be stripped. The same may be said of the occurrence of ^{קַצִּיחַ} and gleaning in the preceding verse. It has been usual to suppose this word derived from the Arab. ^{أمر}, and to have taken its signification from ^{أمر}, signifying *a General, or Emir*, and hence to imply, i. e. the *higher or upper branches*; all which seems to me extremely forced and unnatural.

^{מַבְלָה}, f. ^{מַבְלָה}, ^{אָמַל}, *spes, timor*, cogn. ^{מַבְלָה}.

Arab. ^{أبل}, *luxit*; metath. ^ב, et ^ב, ut in ^{קַצִּיחַ}, et ^{קַצִּיחַ}. ^{אָלִם}, *dolor, passio*.—*Insatiable, pained*,

The same word, in the Arabic, viz. ^{جرجر}, signifies, according to the author of the *Kamoos*, i. q. ^{فول}, i. e. *a bean*, which it might, perhaps, have been termed, on account of its being produced in a sort of pod.

† If so, ^{מַבְרִיר}, *curatus*, &c., and ^{עֲמִיר}, *cultus, habitatus*, are synonymous; ^{עֲמִיר}, too, is a name for the *palma sacchari*, and for *good Date fruit*. See the *Kamoos*.

sick. Ezek. xvi. 30, ^{מַבְלָה} ^{לְבָחַךְ}, *How insatiable is thy heart*; comp. the end of preceding verse, and the Targum.

^{מַבְלָה}, m. ^{מַבְלָה}, fem. ^{מַבְלָה}, in *pausa*. augm. Gram. art. 169. 7. *Sick, pained, wasting, declining*, Hos. iv. 3; Ps. vi. 3; Is. xvi. 8; xxiv. 4. 7; xxxiii. 9; Jer. xv. 9; Joel i. 10, 12; Nahum i. 4, &c.; and hence, as a verb, Gram. art. 197.—

^{מַבְלָה}, 3 pers. pl. Is. xxiv. 4; Jer. xiv. 2; In *pausa*, Gram. art. 120. 7. ^{מַבְלָה}, Is. xix. 8; Lam. ii. 8, *Have become sick*.

^{מַבְלָה}, m. pl. *Wasted, feeble* (men). Neh. iii. 34.

^{מַבְרִיר}, see ^{מַבְרִיר}.

^{מַבְרִיר}, m. ^{מַבְרִיר}, f. seg. Arab. ^{أمن}, *securitas, integritas*.—*Fidelity, adv. with fidelity, truly*. (Gram. art. 210, note.) Is. xxv. 1; Gen. xx. 12; Josh. vii. 20; Est. ii. 20; see Syr. Hence, ^{מַבְרִיר}, or ^{מַבְרִיר}, augm. ^ב; Gram. art. 167. Id. Gen. xviii. 13; Num. xxii. 37; Ruth iii. 12, &c.

^{מַבְרִיר}, f. pl. Lxx. ^{ἐσθηγυμένα}. Targ. ^{קַצִּיחַ}.—*Beams, or lintels*, placed perhaps to bear the superincumbent weight over the doors, q. d. *securers*; 2 Kings xviii. 16.

^{מַבְרִיר}, m. ^{מַבְרִיר}, f. *A tutor, tutoress*; i. e. hired to nurse, and bring up another person's child, Num. xi. 12; 2 Sam. iv. 4; 2 Kings x. 1, 5; Ruth iv. 16. Obj. ^{מַבְרִיר}, Lam. iv. 5. See גדל, and דרם; pl. m. ^{מַבְרִיר}. Aff. ^{מַבְרִיר}.

^{מַבְרִיר}, m. Arab. ^{أمين}. *Faithful, constant*, Is. lxxv. 16, adv. *Certainly*; formula of acquiescence, *Amen*; Lxx. ^{γένοιτο}, Vulg. *flat*. Deut. xxvii. 15; Neh. v. 13; Ps. xli. 14, &c.

^{מַבְרִיר}, m. Syr. ^{أصكنا}. *Artificer*, Cant. vii. 2.

^{מַבְרִיר}, f. Any thing confirmed or ratified, as, 1. *A covenant, or contract*. Arab. ^{أمان}, or ^{أمانة}, *securitatis libellus*, Neh. x. 1; xi. 23. Also, II. The name of a hill in the Libanus chain, and of a river which flows from it. Cant. i. 8; 2 Kings v. 12, *Keri*. Hence, as a verb in *Niph.* and *Hiph.*

^{מַבְרִיר}, *Niph. opp.* to ^{מַבְרִיר}, Jer. xv. 18, and applied to either persons or things. *Known, or believed to be Stable, constant, never-failing, faithful*. Jer. xlii. 5, ^{אָמַר וְאָמַר}, *A witness of the truth* (abstractedly), and (one who is) *constant*, Neh. xiii. 13; Prov. xxvii.

6; 1 Sam. iii. 20; 2 Sam. vii. 16; Ps. lxxviii. 8, 37; xciii. 5, &c.; f. האמץ, and האמץ, Is. i. 21; Ps. xix. 8; lxxxix. 29; pl. m. האמצים, Is. viii. 2; xxxiii. 16; constr. האמץ, Ps. ci. 6.

האמץ, Hiph. constr. abs. or with ל, or א, and applied to either persons or things. I. *Ascribing stability, firmness, &c.*, to any person or thing; hence, II. *Confiding to, or in him, &c.*; as such, *believing, trusting to, relying on, &c.*, as the context shall require, Gen. xv. 6; i. e. Abram did not merely believe that God existed, but he trusted in his word; he staggered not at his promises. Comp. Exod. iv. 8; Is. liii. 1; 2 Kings xvii. 14; Ps. lxxviii. 22, 32. In some instances mere credence to a statement or report seems to be implied; but here, *reliance* on the thing reported is rather intended; 1 Kings x. 7; 2 Chron. ix. 6; Ps. cvi. 24; Lam. iv. 12. In Jud. xi. 20, *But Sihon confided not to Israel the passing over of his boundary*; i. e. entrusted him not with that privilege. Job xxxix. 24, לא האמץ, *he confides not*; i. e. does not believe himself safe (comp. Deut. xxviii. 66); but scents, as it were, the distant battle, and hurries away to the attack. Is. xxx. 21, האמץ, for האמץ, (mut. א, in א, Gram. art. 23, if the noun האמץ, is not really conjugated here). See Gen. xiii. 9, *ye go towards the right hand*. Verb formed of יצא, *the right hand, &c.* We have in Is. vii. 9, a very remarkable instance, in which the significations of this word in Hiph. and Niph. is very apparent, אמץ לא האמץ, *Putting the case (that) ye have no confidence* (i. e. in what has just been related, and elsewhere promised); *surely ye shall find no stability*; i. e. under the immediate government of Jehovah there is nothing like permanent prosperity to be found, except in an unshaken confidence in his word. Is. xxviii. 16, האמץ לא יאוש, *He who is confident (faithful) shall not hurry*; i. e. the believer shall experience no such disappointment as usually attends hurry. Comp. Is. lii. 12; Prov. xix. 2. Hence Job xx. 2, 3, חייץ, *my haste*, and בלשון, *my reproach*, refer to the same thing. Hence too, the Apostles Paul and Peter, Rom. ix. 33; 1 Pet. ii. 6, have cited the passage in this sense, viz. "shall not be ashamed." See my Proleg. to Bagster's Polyglott Bible, Proleg. iv. § iii. par. xiii.

אמץ, m. אמץ, f. Arab. ابيض, *alacer*, ابيض, *ligatio, obfirmatio*. Cogn. אמץ, *coegit*,

&c., it. אמץ, *invenit*. Syr. and Chald. *potuit*. Power, Job xvii. 9; Zech. xii. 5. Hence

אמץ, v. pres. אמץ, *Was powerful, courageous, prevailing*, constr. abs. and with קן. אמץ קפני, *They are stronger than I*, Ps. xviii. 18. אמץ וזון, *Be firm and courageous*, Deut. xxxi. 7. *Fear not, neither be broken* (i. e. in resolution); *be firm and courageous*, Josh. x. 25. אמץ בני דודא, *The children of Judah prevail*, 2 Chron. xiii. 18.

Pih. אמץ, pres. אמץ, *Made strong, courageous, &c.*, either, I. In fact; or, II. In declaration only. I. אמץ, *I will make thee strong*, i. e. will supply thee with power, Is. xli. 10; אמץ נח, *prevailing* (in or as to) *strength*, Prov. xxiv. 5; Ps. lxxx. 16, 18; Prov. viii. 28, &c. II. אמץ יהוה, *Jehovah... hath made* (declared) *his heart to be firm; therefore* (because this is the fact, is) *his giving up, &c.*, Deut. ii. 30. See Gram. artt. 154. 8; 157. 6, with the notes; Job xvi. 5.

Hiph. pres. אמץ, *He strengthens, confirms*, Ps. xxvii. 14; xxxi. 25; not intrans. as Gesenius thinks.

Hithp. התאמץ, *Acquired power, took courage*, 1 Kings xii. 18; 2 Chron. x. 18; xiii. 7; Ruth i. 18.

אמץ, m. pl. *Powerful, swift*, Zech. vi. 3. 7.

אמץ, f. *Power*, see אמץ, above.

אמץ, m. Arab. ائتم, *edictum*. I. *Enouncement, expression*. Ps. xix. 3, 4; xxix. 9; lxxviii. 12; constr. with ל, א, or immed. With aff. אמץ, *my saying*, Josh. vi. 10; Job ix. 27; Ez. iii. 17; אמץ, *their saying*, Ps. xlii. 11; Est. i. 17; iii. 4.

אמץ, m. אמץ, once אמץ, f. constr. אמץ, pl. אמץ, m. אמץ, fem. אמץ, m. אמץ f. abs. fm. אמץ, Arab. ائتم, *mandatum*. Word, or declaration; meton. *appointment, or sentiment*, Hos. vi. 5: Prov. xix. 7; xxii. 21; Gen. xlix. 21; Naphtali... אמץ נח, *who giveth pleasant words*. אמץ, *the words, or appointments of God*, Num. xxiv. 4. 16; Josh. xxiv. 27; Prov. vi. 2; Job vi. 10; with aff. אמץ, Job xxxiii. 3; אמץ, Job xxii. 22; אמץ, Jud. v. 29; אמץ, Job

In Leo's translation of Gesenius, "which brings forth pretty young ones!" Ges. "(und) redet schöne worte."—A very pretty translation surely!

xxxii. 14. Fem. אמרו, Gen. iv. 23. אמרו, Deut. xxxiii. 9. אמרו, Is. xxix. 4. אמרו, Ps. cxlvii. 15. אמרו, Lam. ii. 17, Gram. art. 96. 2.

אמר, constr. אמר, or אמר, and, without the accent, אמר, m. *Saying*, i. e. the act of doing so; abstr. אמר אמר, *Putting the case*, (that) *saying he shall say*, i. e. shall persevere in saying, Exod. xxi. 5; Gram. art. 222, ib. seq.; Jud. xv. 2, &c. Constr. אמר, In *Jehovah's saying*, Deut. iv. 10; Ezek. xxxvi. 20, with l. following, Gram. art. 224. 12. So Prov. xxv. 7. טוב אמרך, *Good is the saying of—to thee*, i. e. the saying of, *Go up*, &c. Gram. art. 224. 9, and note. So Job xxxiv. 18. Hence, with prep. אמר, in *saying*, Ps. xlii. 4. אמר, Josh. vi. 8; and, by contraction, אמר, for אמר, Gram. art. 87. 5, *for to say*, i. e. *saying*. With aff. אמר, Ezek. xxxv. 10. אמרם, Jer. xxiii. 38, and אמרם, In *your saying*, Mal. i. 8. 12.

אמר, אמר, m. אמר, or אמר, f. pl. m. אמר, f. אמר. *Person saying, declaring*, &c. often found parallel in the context with a pres. tense, Gram. art. 231. 10. So 1 Kings xxii. 20. אמר זה בזה, *And this says, in this (manner), and this (is) saying in this*. With pron. is equal to a pres. אמר אמר, *Art thou saying?* sayest thou? Exod. ii. 14. Pron. often understood: אמר, *I heard (them) saying*, Gen. xxxvii. 17, Exod. v. 16. אמר, *Those who say*, Job xxii. 17: where the def. art. has the force of אמר, Gram. art. 179. 3, and note. See f. Is. xlvii. 8; Mich. vii. 10, &c.: and without the art. 1 Kings iii. 22, 23; pl. Jer. xxxviii. 22; Amos iv. 1.

אמר, m. *Said, named*, once only, Mich. ii. 7.

אמר, pres. אמר, and אמר, Gram. art. 199. 4. *Said, declared*, and, from a superior, *commanded*, &c. The subject matter of such declaration generally following. אמר differs from it in this, that it signifies *spake* only, without regard to the thing said; as, *The Lord spake unto Moses*, i. e. he simply addressed him: it is generally added, *saying*, &c. It must be remembered however, that, according to the usage of the Oriental languages, it is neither necessary nor constant, that such complementary terms follow. (See Gram. art. 228. 3, note.) Dr. Gesenius, *Thes.* p. 119, thinks that such omissions savour of modern Hebraism, he finds, never-

theless, an instance of this sort in Exod. xix. 25, אמר יהוה *So he says, or declares, to them*, i. e. the matter mentioned in the preceding context. So Gen. iv. 8, אמר קין ל Abel, his brother, i. e. that immediately preceding. The use of the l, with the apocopated pres. requires this. See Gram. art. 233. 3, with the notes. The same connection of the context is also visible in the following אמר, so *it comes to pass*; and in אמר, and, accordingly, *he arises*, &c.; manifestly shewing, that the whole of the context is in the closest connection, as to sense; and, that the whole depends upon what is given in the 6th and 7th verses preceding.—How Dr. Gesenius could have so much given in to the mere technicalities of European grammar, as to suppose that an *accusative* case could lie hidden in the particle אמר, in the phrase אמר יהוה, 1 Sam. ix. 9, I am perfectly at a loss to conceive; particularly as the subject matter of the declaration follows. It is construed with ל, אמר, to, or of; אמר, concerning, or against, Gen. iii. 16, 17; xiii. 14; xx. 5. 16, 2 Kings xix. 32; Jer. xxii. 18; xxvii. 19. אמר, of my person, Ps. iii. 3; lxxi. 10: with אמר, Ezek. xxxv. 12.—Metaph. Job xxxix. 15.—In the sense of *commanding*, Esth. iv. 13; ix. 14; Neh. xiii. 9; 2 Chron. xxiv. 8; Ps. xxxiii. 9, &c. With אמר, *Said in his heart*, i. e. *considered, mused*, Gen. xvii. 17; Ps. x. 6. אמר, to, or of, their heart, Hos. vii. 2.

Niph. אמר, pres. אמר, and אמר, *Became declared, said, named*, Dan. viii. 26, אמר אמר, *Which is (even) at this day said, recited*, &c. Gen. xxii. 14; Is. lxi. 6; lxii. 4; Jer. iv. 11. לא אמר עוד, *shall not again be recited*, i. e. the formula of the oath following, because a far greater thing shall have been done. See the following verses to the end of the chapter, which intimate that the whole Gentile world shall also be saved. Comp. Hos. i. 10.

Hiph. אמר, *Hath made declared*, Deut. xxvi. 17, 18, Auth. vers. *avouched*: which see. Dr. Gesenius has discussed this passage at some length in his *Thesaurus*; his conclusion agrees with the text of our authorized version.

Hithp. אמר, *They are declared, published, made famous*, i. e. אמר השם. Comp. Gen. iv. 4; Ps. xciv. 4: comp. also Ps. xlix. 12.

אמר, or **אמר**, Chald. pres. אמר, i. q. Heb. constr. with ל. — Infinitive or verbal noun אמר, or אמר, 3 pret. f. אמרה, for אמרה, i. e. another f. form of the noun is here taken, Dan. ii. 5. 12; iii. 9; iv. 23; vi. 24, &c.

אמר, m. pl. אמרין, Chald. Arab. امر, et امر, imbecillis, parvus agnus. Syr. [عذر], agnus. A lamb, Ezr. vi. 9. 17; vii. 17.

אמר, m. Arab. اليوم الذي قبل — **אמר**, The day, prior to thy day, (i. e. the day from which you refer,) by a night, i. e. البارة, (yesterday, and evening). Yesterday, including the following night, Gen. xix. 34; xxxi. 29. 42; 2 Kings ix. 26, &c.; Job xxx. 3. **אמר** (who have experienced,) the evening (dreary night) of desolation and destruction. Light and darkness are often put to signify prosperity and misfortune, respectively. See Ps. xcvii. 11; Is. viii. 22, 23; ix. 1. In Winer's edition of Simonis we have, for the etymology of this word, and to fix its sense, **امس**, heri vesperi,

which is bad Arabic! It is not allowed to give a *tanween* to the first of any two words in construction; and it is irregular to give one to the last of these, as the author of the Kamoos has shewn.

אמר, f. r. אמן, with aff. אמנה, and אמנה. Truth, pec. religious, and, as such, including the notions of justice, right, fairness, sincerity, fidelity, integrity, permanency, or the like, as the context may require; as, אמנה, i. e. **אמר**, Men who fear God; i. e. men of truth, who are not to be moved by the consideration of gain, Exod. xviii. 21. See Jer. xlii. 5; Ps. cxix. 142; Neh. vii. 2; ix. 33; **אמר**, Favour and justice, i. e. have met, in the mediatorial work of Christ, Ps. lxxxv. 11; joined occasionally with **אמר**, 2 Chron. xxxi. 20; Jud. ix. 16; 1 Kings iii. 6; 2 Kings xx. 3; Esth. ix. 30; Ps. xliii. 3. Applied particularly to God and his Word, as the sources of all saving knowledge, Jer. x. 10; xxvi. 15; 2 Sam. vii. 28; Ps. cxix. 151, &c.

אמר, f. Arab. **امس**, elatio, i. e. ex-

tensio diei; **امس**, i. q. **بعيدة**, distant; **امس**, long. Syr. **عذلت**, extendit, it. Chald. See **אמר**, pl. constr. **אמר**, Sack or bag, i. q. **אמר**, Gen. xlii. 27; xlii. 1, 2. 12; with aff. **אמר**, **אמר**, **אמר**, Gen. xlii. 28, 27; xlii. 21, 12.

אמר, f. Chald. r. **אמר**; Arab. **امس**, firmus, solidus; Eth. **መገን**, ligatura articularum. Powerful, mighty, Dan. vii. 7. The lexicographers tell us, that it is put for **אמר**: but this is erroneous; the n being added to words ending in v, and v, in Chaldee and Syriac, to mark the state of construction, which is not the case here.

אמר, **אמר**, and **אמר**. Arab. **اين**, tempus; hinc **اين**, ubique, unde, &c. Cogn. **اين**, et **اين**, unde? **اين**, ubi? **اين**, unde? applied to both time and place. See **אמר**. I. When, or II. Where, interrogatively or not, it. III. Whither? or IV. How long? as to place or time. Also, V. Whence? as the context shall require, Is. x. 3. And where will you leave? It. Ruth ii. 19. With verbs of motion, Gen. xvi. 8; Josh. ii. 5; Jud. xix. 17; 1 Sam. x. 14; (2 Sam. ii. 1; Neh. ii. 16. Whither? with prep. **אמר**, **אמר**, **אמר**, **אמר**, whence? 2 Kings v. 25: How long? Exod. xvi. 28; Jer. xlvii. 6; Hab. i. 2; Job viii. 2; xviii. 2: comp. **אמר**, **אמר**, hither or thither, 1 Kings ii. 36; 2 Kings v. 25. Whence it must appear, that the Lexicographers have been wrong in supposing, that the terminating n signified motion towards a place; it is nothing more than a part of the primitive word, which, in other cases, submits to apocope. **אמר**, evidently signifying whither, and **אמר**, where, in the passages above cited. See Nold. p. 73.

אמר, or **אמר**, Chald. pron. 1 pers. sing. I.

אמר, or **אמר**, partic. Arab. **اين**, i. q. **اين**, waiting, delaying; **اين**, mildness; i. e. disposed to delay or forbearance. Hence, **اين**, a man of great mildness. Cogn. **اين**, donum. **اين**, obsecro. Eth. **ἰπ**, eeti. Forbear! gently! I pray! or the like, Gen. x. 17; Exod. xxxii. 31; 2 Kings xx. 3; Ps.

cxviii. 25: and cogn. with אָנָה, Gram. art. 243, with note.—With אָנָה, Ps. cxxxix. 7, with which it is also cognate.

אָנָה, see אָנָה.

אָנָה, Chald. v. דע.

אָנָה, v. pres. non. occ. Arab. ^{أَنَّهُ}, *anhe-*

lavit. ^{أَنَّهُ}, *toleravit.* Cogn. ^{أَوْن}, *quies.*

^{أَوْن}, *lassitudo.* ^{أَوْن}, *gemitus.* Syn. ^{أَوْن}, *roû,* ^{أَوْن}, Is. iii. 26. ^{أَوْن} ^{أَوْن}, *They both suffer and mourn,* Ib. xix. 8.

Pih. Exod. xxi. 13, ^{אָנָה} ^{אָנָה}, *God hath given, or caused, pain (to him) by his hand, or means,* i. e. the accident is to be ascribed to God's allowing, or rather causing, it to be so, for the purpose of punishing the sufferer.

Puh. Prov. xii. 21, ^{אָנָה}, *It is not made to suffer (i. e. impers.) to the just (i. e.) any evil.* It is added, *But the wicked (ones) are full of calamity,* Ps. xci. 10, ^{אָנָה} ^{אָנָה}, *Calamity shall not be made (allowed) to give pain to thee: nor shall a stroke approach thy tent.*

Hithp. 2 Kings v. 7, ^{אָנָה} ^{אָנָה}, *He affects irritation (pain) at me; i. e. I perceive that, by this extraordinary message, he is enraged at me.* Targ. ^{אָנָה}, *Syr. אָנָה*, *In order to appear provoked at me.* On this force of the Hithpahel form, see Gram. art. 157. 14. This verb, therefore, has in reality one principal signification, and no more.

אָנָה, or אָנָה, see אָנָה above.

אָנָה, see אָנָה.

אָנָה, *Kethib, אָנָה, keri.* *We; once only,* Jer. xlii. 6.

אָנָה, m. ^{אָנָה}, f. Chald. dem. pron. pl. *Those,* Dan. ii. 4; vii. 17.

אָנָה, m. pl. ^{אָנָה}, constr. ^{אָנָה}. I. Arab.

^{أَنَس}, *consuetudo, familiaritas.* ^{أَنَس}, *أنس*, *genus humanum.* II. Chald. et Syr.

^{أَنَس}, *coegit, vi compressit, violentiam intulit.* Cogn. Syr. ^{أَنَس}, *agrotavit.* Notio sc.

arctandi à societate ducta. Syr. ^{أَنَس}, *homo, pr. plebeius, opp. أَمِير*; et syn.

^{أَمِير}, *“vocab. mere poeticum,”* inquit

Winer, *quamvis sexcenties in pedestri oratione occurrit!* Vid. Concord. *Man*, as a member of society generally, and liable to misfortune, misery, and death. It differs from אָנָה, in that this has respect to his *origin*: from אָנָה, in that this respects his *superiority*: and from אָנָה, or אָנָה, Chald., in that these respect his *courage*. With aff. ^{אָנָה}, ^{אָנָה}, ^{אָנָה}, ^{אָנָה}, &c. It forms certain idioms; as, ^{אָנָה} ^{אָנָה}, *Men of name,* famous men, Gen. vi. 4. See Ib. xvii. 27; 1 Kings ix. 22, 27; Is. xxviii. 14; Joel ii. 7; Obad. vr. 7; Neh. vii. 26, &c. See Concord., and אָנָה above.

אָנָה, m. ^{אָנָה}, f. *Grievous, incurable, mortal.* Syn. ^{אָנָה}: applied to a wound, a weapon, the heart, affliction; also to time, Jer. xv. 18; Job xxxiv. 6; Mich. i. 9; Jer. xvii. 9. 16. Comp. ^{אָנָה}, Is. xvii. 11. ^{אָנָה}, Ps. lxi. 21, will, according to the vowels, be the 1 pers. pres. Kal. with אָנָה parag. of the cogn. root אָנָה, Syr. ^{أَنَس}. See אָנָה above, as some think; or, it may be the contracted form of אָנָה, (root אָנָה). See Gram. artt. 199. 3. 234. As a verb, also, in Niph. ^{אָנָה}, *So he becomes mortally sick,* 2 Sam. xii. 15.

אָנָה, f. pl. constr. אָנָה. Arab.

^{أَنَس}, *anhelatio.* Cogn. ^{أَنَس}, Chald. ^{أَنَس}, *gemitus.* Syr. augm. ^{أَنَس}, id. *Sighing, sobbing,* Ps. xxxi. 11; cii. 6; Is. xxxv. 10; Job iii. 24. With affix. ^{أَنَس}, ^{أَنَس}, Is. xxi. 2. So many of the mss. and editions, with Mappik—pl. ^{أَنَس}. Hence

אָנָה, v. in Niph., Lam. i. 8, ^{אָנָה}, 3 pers. sing. fem. Is. xxiv. 7, ^{אָנָה}, *They have (surely shall have) been reduced to sighing.*

Pres. ^{אָנָה}, *He, or it, is reduced to sighing,* Prov. xxix. 2; ^{אָנָה}, Ezek. xxi. 11; pl. ^{אָנָה}, Exod. ii. 23; Imper. ^{אָנָה}, Ezek. xxi. 11. And, as a participial noun,—

אָנָה, m. ^{אָנָה}, f. ^{אָנָה}, pl. m. *Reduced to sighing,* Ezek. xxi. 12; Lam. i. 4. 8. 11. 21; Joel i. 18; Ezek. ix. 4.

אָנָה, Chald. i. q. Heb. ^{אָנָה}.

אָנָה, pron. 1 pers. pl. com. i. q. ^{אָנָה},

(Arab. ^{أَنَس}, *nos.*) See Gram. art. 145. 2. 5.

אָנָה, or, with a pause accent, ^{אָנָה}, pron.

1 pers. sing. com. i. q. ^{أَنَس}, (Arab. ^{أَنَس},

ego. Syr. ܐܢܝ, or ܐܢܝ, id.) Whence the affixes ܢ, and ܢ. See Gram. artt. 145. 2. 5; 206 et seq.

מָנִי, m. מָנִי, f. once מָנִי, 2 Chron. viii. 18; pl. מָנִי. Arab. ٱنَّاء, *vas*, pl. ٱنَّاء, *vasa*, v.

ٱنَّاء, *retinuit*, &c. I. *Vessels, ships*. Comp. מָנִי, Is. xviii. 2. and sing. II. *A fleet*. Dr. Gesenius thinks that מָנִי exhibits the noun of unity, as in the Arabic مَنَّة, &c.: but this is improbable, because in that case *singularity*, i. e. in excellence, would be intended, as in the Arab. مَنَّة, or Heb. מְנִיָּה. Besides, we have the pl. of the fem. form, 1 Kings ix. 26, 27; Is. ii. 16; Prov. xxx. 19; Jon. i. 3. 5. Gen. xlix. 13. מָנִי, *Ships of the merchant*, Prov. xxxi. 14. מָנִי, *Ships trading to Tartessus*, Is. xxiii. 1. מָנִי, *Ship-men, scafaring men, or sailors*, 1 Kings ix. 27. Aff. מָנִי, Ezek. xxvii. 29.

מָנִי, f. of מָנִי above. *Suffering pain*, Is. xxix. 2. מָנִי, *Painful and suffering pain*, i. e. suffering grievously, Gram. art. 223.

מָנִי, m. Arab. ٱنَّاء, *plumbum*. *Lead*, meton. *a plummet*, as made of that metal, Amos vii. 7, 8, ib. מָנִי, *Applying the plummet*, i. e. shewing symbolically that there is none upright.

מָנִי, pron. 1 pers. com. sing. See Gram. art. 145. 2. 5.

מָנִי, m. See מָנִי. *Applying violence, forcing*, Esth. i. 8. Hence, as a verb,—

מָנִי, *Has pressed, troubled, proved difficult*, Chald. Dan. iv. 6.

מָנִי, Kal. pres. מָנִי. See מָנִי. *He breathed violently through the nose: hence, was irritated, angry, enraged*. Comp. מָנִי, Job iv. 9. מָנִי, Ps. x. 5, constr. abs. and with ܢ, Ps. ii. 12; lx. 3; 1 Kings viii. 46; Is. xii. 1; Ps. lxxxv. 6: in Hithp. מָנִי, *he became angry*, Deut. i. 37; iv. 21, &c.: pres. מָנִי, Ib. ix. 8, &c.

מָנִי, Kal. pres. מָנִי. See מָנִי. *He breathed violently through the nose: hence, was irritated, angry, enraged*. Comp. מָנִי, Job iv. 9. מָנִי, Ps. x. 5, constr. abs. and with ܢ, Ps. ii. 12; lx. 3; 1 Kings viii. 46; Is. xii. 1; Ps. lxxxv. 6: in Hithp. מָנִי, *he became angry*, Deut. i. 37; iv. 21, &c.: pres. מָנִי, Ib. ix. 8, &c.

מָנִי, Chald. dual. i. q. Heb. מָנִי, Dan. ii. 46; iii. 19. With affix. מָנִי, *his face*. Gesenius thinks it ought to be taken as a pl. No proof, however, can be given. The Heb. מָנִי, seems to be for the dual.

מָנִי, f. Name of an unclean bird, of which there were probably many species. The Lxx. give χαρδρίος, Auth. Vers. *the Heron*. See the Hierozoicon of Bochart, tom. ii. p. 335, et seq.

מָנִי, v. pres. מָנִי, Kal. Syr. ٱنَّاء, *suspiravit ex angustia*. Arab. ٱنَّاء, et ٱنَّاء, mut. ٱ et ٱ, *calamitas*. *Crying out*, from the pain of a wound, &c. Jer. li. 52; Ezek. xxvi. 15. Infin. مَنَّاء.—مَنَّاء, signifies *sighing*, from mental agony; مَنَّاء, *crying out in prayer*: مَنَّاء, *roaring*, as a lion: مَنَّاء, *raging*, as the sea; مَنَّاء, *muttering*, as in meditation; or in cooing, as a dove: مَنَّاء, *shouting*, as in exultation.

Niph. מָנִי, Be thou reduced to lamentation (in) silence, i. e. not with howlings, as is the practice of heathens, but in silence and decency, Ezek. xxiv. 17. Part. מָנִי, *persons so reduced*, syn. with מָנִי, Ezek. ix. 4.

מָנִי, f. constr. מָנִי. I. *Crying out*, from pain, bodily or mental, Mal. ii. 13; Ps. lxxix. 11, &c. Also, II. The name of a reptile; so called, perhaps, from its cry, Lev. xi. 30. Auth. Vers. *the ferret*; a sort of lizard, according to Bochart. Hieroz. tom. i. col. 1068, et seq.

מָנִי, Chald. i. q. Heb. מָנִי.

מָנִי, Chald. i. q. Heb. מָנִי, Dan. ii. 8.

מָנִי, m. for מָנִי, contr. Gram. art. 75. Etym. See מָנִי, *A vessel, or cup, for holding the common anointing-oil*, 2 Kings* iv. 2.

מָנִי, m. for מָנִי, contr. Gram. art.

75. Arab. ٱصِيلَان, i. q. ٱصِيلَان, *exitium, mors*. Dicitur ٱصِيلَان, Freytag's Gol.

sub voce ٱصِيلَان, unde ٱصِيلَان, *malum, fatale*. *Injury, accidental death*, Gen. xlii. 4. 38; Exod. xxi. 22, 23.

מָנִי, m. pl. מָנִי, r. מָנִי, i. q.

מָנִי, m. Chald. Dan. iv. 12; Ezra vii. 26, pl. מָנִי; and מָנִי, or מָנִי, *Bound, fettered*, as a captive, or other prisoner: meton. applied to the thing which binds or ties, just as we say, "The rope is tied, as well as the thing tied by it," Jud. xv. 14. Affix. מָנִי, *His bandages*, i. e. tied ropes, Eccl. vii. 26; Jer. xxxvii. 15.

בַּיָּד הַסֵּבֶר, which, pl. is בַּיָּד הַסֵּבֶרִים, Jud. xvi. 21, and Ib. 25, according to the *keri*, and equivalent to the Syr. **ܫܡܐ** [ܫܡܐ], i. e. *domus victorum*, not *domus vinculorum*, as Dr. Gesenius has made it. Nor is there any vestige of *Syriasm* in this word (סֵבֶר), as he thinks; nor any Syriac word, from the same root, corresponding to its form.

סֵבֶר, m. סֵבֶרִים, m. pl. סֵבֶרִים, f. pl. i. q. סֵבֶר, preceded.

סֵבֶר, or סֵבֶר, m. constr. סֵבֶר, or סֵבֶר, *Binding*, Jud. xv. 13, &c.

סֵבֶר, or סֵבֶר, m. r. סֵבֶר, Any thing collected. *Harvest*, Exod. xxiii. 16; xxxiv. 22. This word differs from סֵבֶר, in this respect, that סֵבֶר, i. e. *crop*, has reference to the reaping, or cutting down; סֵבֶר, to the same as collected.

סֵבֶר, m. סֵבֶרִים, pl. With affix. סֵבֶרִי, סֵבֶרִי, constr. סֵבֶרִי, i. q. סֵבֶר. Dr. Gesenius tells us that סֵבֶר retains the force of a participle; סֵבֶר of a substantive; and, hence he says, the סֵבֶר, of the *Keri*, is the true reading in Gen. xxxix. 20. This decision, however, is unsound; for participial nouns are regularly used as substantives; and סֵבֶר occurs so used in Ps. cxlvi. 7. In Eccles. iv. 14, we have סֵבֶרִים, for סֵבֶרִים; Is. xlix. 9, and lxi. 1. The passage in Gen. will be correct, therefore, read it which way we will: although סֵבֶר, in the first place, is preferable, for the sake of variety.

סֵבֶר, m. *Bound*, habitually, constantly, or securely; *prisoner, captive*, Is. x. 4; xxiv. 22; xlii. 7, &c. On the form, see Gram. art. 154. 12, note.

סֵבֶר, m. occ. twice, Deut. xxviii. 8; Prov. iii. 10: thus, סֵבֶרִי, *Thy stores*, or *storehouses*, as the context seems to require. Targ. סֵבֶרִי; Lxx. ταμεία σου; sing. סֵבֶר, seg. abstr. or, perhaps, סֵבֶר, concr. Etym. cogn. σου, سَم, obturavit, unde; سَمَامَة, *custodiæ, excubiarum locus*. שֵׁם, Heb. Chald. et Syr. **ܫܡܐ**, *posuit*. These storehouses, as well as other treasures of wealth, were occasionally under ground, and so concealed and strengthened as not to be easily discovered or broken into. Some remains of such places are still visible in Greece.

סֵבֶרִי, see r. סֵבֶר.

סֵבֶר, or סֵבֶר, constr. סֵבֶר, with affix.

from סֵבֶר, Is. xxxii. 10, &c. סֵבֶרִים, *Gram. artt.* 152. 2. 190. 8, Arab. cogn. ضَاف, r. ضَوف, *hospitio excepit*, iv. conj. *addidit*, &c. *Collecting*, Jer. viii. 13; Mich. ii. 12; Is. x. 14, &c.

סֵבֶר, v. pres. סֵבֶר, *Collecting*, for the purpose of *acquiring, taking away, preserving, or destroying*; as *fruits*, Exod. xxiii. 10; Is. xvii. 5; *ears of corn*, Ruth ii. 7; *money*, 2 Kings xxii. 4; *men*, Exod. iii. 16; iv. 29, &c.: constr. with סֵבֶר, or סֵבֶר, designating the place, &c. to which, Gen. xlix. 33; Deut. xxii. 2; Josh. xx. 4; 1 Sam. xiv. 52; Ezek. xxiv. 4; 2 Kings xxii. 20: constr. with סֵבֶר, *Collecting*, or *taking away*, 2 Kings v. 3. So also, Gen. xxx. 23; 1 Sam. xiv. 20; Joel ii. 10; Ps. civ. 29; Job xxiv. 14; Is. iv. 1, &c. "Taking off," as by famine or death, Jud. xviii. 25; 1 Sam. xv. 6; Jer. viii. 13; Ezek. xxxiv. 29; Zeph. i. 2. With affix. סֵבֶרִי, סֵבֶרִי, סֵבֶרִי, סֵבֶרִי, from the segolate form, סֵבֶר, whence סֵבֶר, 3 pers. pl. masc. We also have סֵבֶר, for סֵבֶר, or סֵבֶר, of the form of סֵבֶר. See Gram. art. 199. 4.

Niph. סֵבֶר, pres. סֵבֶר, constr. with סֵבֶר, ל, or סֵבֶר, in which last case *Collected against*, is sometimes meant. See Lev. xxvi. 25; 2 Chron. xii. 5; xxx. 3; Gen. xxxiv. 30. סֵבֶרִי, or סֵבֶרִי, collected to his people; סֵבֶרִי, to his fathers, Gen. xxv. 8; xlix. 29; Num. xxvii. 13; Jud. ii. 10; and, without these adjuncts, Num. xx. 26. Comp. Gen. xv. 15. Not "*de introitu in orcum*," as Dr. Gesenius supposes, because no one can shew that the orthodox Hebrews ever entertained any such notion, as is sufficiently clear from the ingenious and learned attempt of Schröder, in his "*Dissertatio Inauguralis ad Canticum Hiskiae*," p. 12. Lugd. Batav. 1765. See my notes on Job vii. 9, &c. Comp. Jer. viii. 2; xxv. 33; Ezek. xxix. 5; Job xxvii. 19; Num. xii. 14; comp. with 2 Kings v. 3; suprâ.—Jer. xlvii. 6; xlviii. 33; Is. xvi. 10; lx. 20; with what has been said under Kal, in the sense of *taking away collectively*.

Pih. *Collecting*, for the purpose of *preserving*, Num. x. 25; Jud. xix. 15. 18; Is. lxii. 9; Jer. ix. 21.

Puh. *Collected*, &c. as in the last, Is. xxiv. 22; xxxiii. 4; Hos. x. 10; Zech. xiv. 14.

Hiphh. Exod. v. 7, סֵבֶרִי, for סֵבֶרִי, from cogn. root סֵבֶר; so סֵבֶר, 2 Kings xxii. 20, and 2 Chron. xxxiv. 28, *Add, collect*.

Hithp. Deut. xxxiii. 5, Infin. *Being collected* (together),—is the only instance.

הספן, f. *A collection, or gathering*, Is. xxiv. 22.

הספין, m. pl. and **הספה**, fem. constr. **הספה**, form **הספה**, compens. **ה**, dagesh in last rad. *Collections*, i. e. of stores or money: or, as some think, *storehouses*. The Lat. Vulg. *a council*, or assembly of persons, Eccl. xii. 11; 1 Chron. xxvi. 15. 17; Neh. xii. 25.

הספה, see v. **הספה**.

הספספס, m. redup. of **הספה**, Gram. art. 169. 6. *Mixed multitude*, or *collection*, Num. xi. 4, with the article, **הספספס**, contr. for **הספספס**, Gram. art. 86. 5. It is not necessary, therefore, to suppose with Dr. Gesenius, that we have a Syriasm here. Comp. Exod. xii. 38.

הספספס, Chald. (compd. of **ספס** + **ספס** + **ספס**, hēemanti. See **ספס**), q. d. *ad numerum*. *Exactly, carefully, expeditiously*, Ezr. v. 8; vi. 8. 12, 13; vii. 17. 21. 26. It is not, therefore, a foreign word.

הספס, and alt. **הספס**, m. i. q. **הספס**. Arab. **أسر**, *forum*; **أسر**, *captivitas*. Syr. **ܐܣܪܐ**, *cingulum*; it. Chald. et Æth. *Tying, binding, taking captive*; constr. abs. with **הספס**, **הספס**, and with **הספס**, or **הספס**, prefixed, Num. xxx. 3; Jud. xv. 10. 12; Ps. cv. 22; cxlix. 8.

הספס, m. *An obligation*, either to do, or to forbear doing, something vowed: it differs from **הספס**, which respects the terms, or subject matter, of the vow; this, the *obligation*, or *ban*, to be submitted to, in case of its not being performed. See Num. xxx. 11. 14, where this word is connected with **הספס**. Dr. Gesenius is mistaken, therefore, in supposing that **הספס** is positive, and **הספס** negative, in its bearing. See l. c. vv. 3, 4, 5. 11, 12. 14. The second occurs in the plural: with affix. ib. verses 6. 8. 15.

הספס, Heb. and Chald. m. **הספס**, with defin. art. postfixed, i. q. Heb. **הספס**, *An obligation*, Dan. vi. 8—10. 13, 14. 16. Buxtorf and Gesenius prefer the Rabbinic acceptance, viz. *interdict*: but there is no good ground for it. Heb. Num. xxx. 3, &c.

הספס, v. pres. **הספס**, and **הספס**, with affix. **הספס**, **הספס**, **הספס**, **הספס**, **הספס**, as in **הספס**. I. *Tying, binding*, as a captive or

prisoner; as horses to a chariot, or vice versa, a cart to the oxen: one's self by a vow. II. *Urging the lines* to the attack, or rather, perhaps, taking care to preserve order during its continuance. Comp. **הספס**, 2 Chron. xiii. 3, with **הספס**, ib. Constr. abs.—also with **הספס**, or **הספס**, Gen. xlix. 11. **הספס**, part. with **הספס**, relat. or parag. Gram. p. 161; Ps. cxviii. 27;—Gen. xlii. 24; Jud. xvi. 5; 2 Kings xvii. 4; xxiii. 33; 1 Sam. vi. 7. 10; 1 Kings xviii. 44; 1 Kings xx. 14; 2 Chron. xiii. 3; Num. xxx. 3. 10.

Niph. **הספס**, **הספס**, **הספס**, *Becoming bound*, Gen. xlii. 16. 19; Jud. xvi. 6. 13.

Puh. **הספס**, in pausa, **הספס**, Is. xxii. 3. By means of the bow they have been reduced to bondage, **הספס**.

הספס, see r. **הספס**.

הספס, m. Chald. i. q. Heb. **הספס**. The letters having undergone the usual changes. *Wood, timber*, Ezra v. 8; vi. 4. 11. With def. art. postfixed, **הספס**, Dan. v. 4. 23.

הספס, conj. Gram. art. 77. See **הספס**.

Arab. syn. **وَأَف**, *integer, totus, completus*;

hinc fortassis, **ف**, *itaque, ergo, &c.* Syr.

أَف, lit. *embracing, including*; hence, *Also, moreover, nay, indeed, &c.* as the context may require; taking care that the precise force of the word never be lost, Deut. xv. 17; Num. xvi. 14; Job xv. 4; Eccl. ii. 9; Est. v. 12.

It is occasionally joined with **הספס**, **הספס**, and the interrogative **הספס**; and will then form an expression compounded of the sense of both. See the examples in Noldius, pp. 92—94. Ed. 1734. It is sometimes repeated, as in Is. xl. 24, where the force is sufficiently apparent: at others, it is omitted by the ellipsis, as in Prov. xvii. 26, according to Noldius. Gesenius's remark, that this word takes place of **הספס** in the poetical style, and, in the more recent Hebrew, will be found to be groundless upon a mere inspection of the passages cited in Noldius.

הספס, m. for **הספס**, Gram. art. 76. Arab.

أَنف, *nasus*, it. Eth. Syr. **ܐܢܦܐ**, for **ܐܢܦܐ**, *facies*. Dual, **הספס**, sing. with affix. **הספס**, **הספס**, **הספס**, **הספס**, **הספס**, pl. **הספס**, **הספס**, **הספס**, **הספס**, **הספס**, *The nostril*. Meton. *The nose*, Num. xi. 20; Is. iii. 21; Ezek. xxiii. 25, &c.—of animals, Job. xl. 24; Prov. xi. 22; Cant. vii. 5.—

And, as certain affections of the mind, are believed to be visible in the nose; as Eng. vulg. *he turned up his nose*: so נָחַם ^{נחם}, height of nose, i. e. *haughtiness*, or *disdain* of countenance, Ps. x. 4. So again, "his nose swelled," for he became enraged. Comp. Prov. xxii. 24; xxix. 22. Used also when speaking of God, Deut. xxix. 19; xxxii. 22; Zeph. ii. 2, 3; Job xxxvi. 13; hence the phrase נָחַם ^{נחם}, *The nose (anger) became hot*; so also נָחַם ^{נחם}, the nose (anger) arose, Ps. lxxviii. 31; Prov. xv. 1. To which is opposed נָחַם ^{נחם}, the anger returned, or was assuaged, Gen. xxvii. 45. In the dual, nostrils, Gen. ii. 7; vii. 22; Lam. iv. 20; implying anger, Exod. xv. 8. Hence the phrases נָחַם ^{נחם}, *The delaying of anger*, i. e. long suffering, נָחַם ^{נחם}, *Short of anger*, i. e. *hasty*. By a meton. *The face, countenance*, and hence *person*, like the Greek πρόσωπον; Gen. iii. 19; xlii. 6; Neh. viii. 6; 1 Sam. xxv. 23. נָחַם ^{נחם}, *One of two persons*, i. e. a double portion, 1 Sam. i. 5.

נָחַם ^{נחם}, see v. נחם.

נָחַם, v. pres. נָחַם, *Putting on the ephod*, Exod. xxix. 5; Lev. viii. 7. See נָחַם.

נָחַם, f. q. d. *Ephodized*, i. e. made like an ephod: clothing so made, Exod. xxviii. 8; xxxix. 5; Is. xxx. 22. From this last passage, it should seem that some such clothing was put upon the idols.

נָחַם, m. Arab. نَدَن, *arx firma*. Syr.

נָחַם, pl. נָחַם, and with |, prost., נָחַם, *Arces, palatia*. A palace, or rather, camp: hence, נָחַם ^{נחם}, *The tents of his camp*, Dan. xi. 45.

נָחַם, m. נָחַם, f. for נָחַם, contr. Gram.

art. 73. Arab. وَفِي, unde مِيفِي, *fornax lateraria*... qui paratur coquendo pani. Castell. Syr. نَاحِل, *coxit*; pl. m. נָחַם, fem. נָחַם, *Baker*, Gen. xl. 1, &c.; Hos. vii. 4. 6; 1 Sam. viii. 13. With affix נָחַם. Hence—

נָחַם, v. pres. נָחַם, *Baking*, Gen. xix. 3; Is. xlv. 15. נָחַם, *she bakes (for) him*, 1 Sam. xxviii. 24. om. נ. Gram. art. 72. נָחַם, *they bake*, Ezek. xlv. 20.

Niph. נָחַם, Lev. vi. 10; Ib. vii. 9; and xxiii. 17.

נָחַם, נָחַם, or נָחַם, i. q. נָחַם. (See נ), except that this is used relatively, not in-

terrogatively; and is, therefore, equivalent to the Latin, *quidem, equidem, quandoquidem, demum, igitur*, or the like. Now, then, now then, &c., used occasionally with interrogatives; as, נָחַם ^{נחם}, *Who is he then?* Gen. xxvii. 33; it. v. 37; Is. xix. 12; Job ix. 24; xvii. 15; xxiv. 25. See also Gen. xxvii. 37; Exod. xxxiii. 16; and with נָחַם, Gen. xliii. 11. Concesso demum, quod ita se res habet: *If so then, do this, &c.*

נָחַם, see v. נחם.

נָחַם, m. Cogn. נָחַם, Arab. نَدَن, *redemit ex servitute, &c.* So named, perhaps, to keep the Israelites in mind (see Exod. xxviii. 12) of the great redemption wrought for them under the leading of Moses; the value of which seems to have been intimated by the costliness of its materials and workmanship. *The ephod*, as worn by Aaron, and after him by the Jewish High Priests. See Exod. xxviii. 6—12. 31—35; xxix. 5; Lev. viii. 7, 8. Lxx. ἐφωδῖς. Braun. de vestit. Sacerdot. p. 463. 478. Joseph. Antiq. lib. iii. vii. § 5. Jahn Arch. Bib. iii. Theil. p. 351, &c. Epit. p. 189.

II. An inferior sort of *ephod* made of fine linen (נָחַם) was also used by Samuel even when a child, by the priests, and David, when engaged in divine service. See 1 Sam. ii. 18. 28; xiv. 3; xxiii. 6. 9, et seq.; 2 Sam. vi. 14.

Idols seem also to have been ornamented with an *ephod*; see נָחַם, preceded: and hence, to have been so styled; see Jud. xvii. 5; xviii. 14. 17. 18. 20; Hos. iii. 4.

נָחַם, or נָחַם, m. נָחַם, f. נָחַם, and נָחַם, f. pl. See נָחַם. I. *Concealed*; hence, II. *Quite dark*, or *obscure*: according to some, *Late*, Exod. ix. 32. נָחַם, *concealed* (as under ground), i. e. *not yet sprung up*, seems to suit the passage, unless we suppose the term *later* to signify the same thing. In the other acceptance, see Exod. x. 22; Deut. xxviii. 29; Is. viii. 22; Joel ii. 2; Zeph. i. 15; Amos v. 20; Prov. vii. 9. It is more intense in signification than נָחַם. See Exod. x. 21, 22.

נָחַם, m. Arab. أَنْتَى, see נָחַם. Cogn.

נָחַם, فَاتٍ, *superior fuit, surrexit, et hinc, swelling*; as, I. *Torrents*, or *rivers*, by the

rains, &c., Job vi. 15; xl. 17; Ezek. xxxii. 6; xxxiv. 13; Ps. cxxvi. 4. II. *The embossings of shields*, Job xli. 7. In 2 Sam. xxii. 16, and Ps. xviii. 16, פֶּה, ought, I think, to be taken as *the swellings of the sea*, or of some great waters, so agitated by the storm described as to be brought upon the lands, and that their beds may be said to be discovered. III. *Mighty, or eminent men*, Job xii. 21.

פֶּה, m. Arab. أَفَلَّ, as in أَفَلَّتِ

الشمس, i. q. غَابَتْ, *It set*, as the sun, i. q. *became concealed*. Jauhari . . . "Falsissima quæque legantur in Castelli et Giggeii Lexicis," inquit Doctiss. Gesenius, in Thes. sub voce; but not a word has he given in proof. *Concealment*; hence, I. *Thick darkness*, Is. xxix. 18; Ps. xi. 2; xci. 6; Job iii. 6; x. 22. Metaph. II. *Misery, or sorrow*, Job xxiii. 17; xxx. 26.

פֶּה, m. pl. or dual. Once only. Prov. xxv. 11, *Its time, or season; occasion*. Arab.

أَوَانٌ, or أَفَانٌ, *tempestas*. See פֶּה.

פֶּה, m. cogn. פֶּה, *deficit*. it. פֶּה, which see; dual פֶּה, constr. פֶּה. I. *Termination, extremity*. II. *Deficiency, wanting*, Is. xl. 17; xli. 12, 29; xxxiv. 12; Prov. xxvi. 20; Job. vii. 6; 1 Sam. ii. 10; Ps. ii. 8; Prov. xxx. 4. פֶּה, *Two extremities*, i. e. extremities of both feet; the soles, or ancles, Ezek. xlvii. 3.

Used also as a particle of negation, Is. v. 8; Amos. vi. 10; Deut. xxxii. 36, פֶּה, *Nor any one like me*, Is. xlv. 9; ib. xlv. 14; *פֶּה עַד הַיּוֹם*, (There) *still exists not*; (there) *is wanting, a God*; comp. 2 Sam. ix. 3. *פֶּה עַד הַיּוֹם*, *I am, or exist; and my not existing*, i. e. putting this as a case, *still* (there would be no other), Zeph. ii. 15. Comp. Is. xlv. 6; xlvii. 10; *פֶּה*, *bating that*,—*excepting that*, Num. xiii. 28; Deut. xv. 4, &c. See Nold. p. 96.

פֶּה, m. i. q. פֶּה, Arab. نَفِي, whence

الفأى, i. q. الغضبان المزد, *The angry, the foaming*, i. e. exceedingly angry. *An adder*; once, Is. xli. 24, *פֶּה*, *And your doing (is) of the adder*; i. e. of an injurious and Satanic sort.—Serpents, scorpions, and indeed every thing injurious, are, in the Scriptures, referred more or less directly to the work of the evil spirit. See Gen. xlix. 17:

Ps. lviii. 5; xci. 13; exl. 4. Comp. with Luke x. 19; Rev. ix. 3. Idolaters made all these, in one case or other, objects of worship, perhaps to conciliate their supposed chief. Moor's Hindu Pantheon, *passim*. Prep. Evangel. Euseb. lib. 1, near the end, &c.—Some of the ancient translators seem to have read פֶּה here, which Gesenius prefers. But, if they supposed this word to refer to idolatry, or some idol—as it was usual to consider idols as *nothing*—and occasionally to style them *פֶּה*, *פֶּה*, *פֶּה*, and the like; it is perhaps unnecessary to call the reading in question, although we have *פֶּה*, in the parallel. In ancient times images of serpents, &c. were certainly worn as amulets. See Schræder, *de Vestitu mulierum passim*. The Kamoos tells

us too, under *الافا*, that *المفعا* signifies a mark made in the form of an adder, and that *جمل مفعي* means, *a camel so marked*.

To preserve it probably from the evil eye, &c.—an evident vestige of ancient idolatry.

פֶּה, m. i. q. פֶּה, *An adder, or viper*, Job. xx. 16; Is. xxx. 6; lix. 5. Hieroz. Boch. II. lib. iii. c. 1.

פֶּה, v. occ. 3 pers. m. pl. only, and then without any elision; as Ps. xviii. 5, *פֶּה*, *They have enclosed, or hemmed me in*.

Arab. آف, *maore gravatus fuit*. آف.

Cogn. r. آف, *noxa affecit*; آف, *perniciem passus fuit*. Always in a bad sense, Ps. xl. 13; 2 Sam. xxii. 5; Jon. ii. 6.

פֶּה, v. in *Hithp.* only. Arab. أَفَع, and

أَفَع, *concinnavit inspissando corium; vicit, superavit; in varias regiones iter habuit vir. Going on, proceeding to some object or end*, Gen. xlv. 1. *פֶּה*, *He was unable to go on*. Ib. xliii. 31; 1 Sam. xiii. 12; Is. lxiv. 11. *פֶּה*, *They mercies towards me proceeded?* i. e. *Have they proceeded?* &c. *פֶּה*, *ἀνέχουμαι, ἐγκρανεύουμαι*, Targ. *פֶּה*.

פֶּה, m. generic. Arab. أَرَا, *confusio, absumptio*. I. *Ashes*; often used with *פֶּה*, *dust*, when speaking of mourning, Jer. vi. 26; Lam. iii. 16; Ps. cii. 10; with *פֶּה*, Est. iv. 1. Metaph. II. *Any thing worthless*, Job xiii. 12. See my notes on this place. Is. xlv. 20, &c.

מפר, m. Cogn. Syr. **ܡܦܪ**, et **ܡܦܪܝܢ**, *tegumentum, cidaris*. Cogn. Arab. **مفر**, *tegit, &c. A fillet or tiara for the head*, 1 Kings xx. 38. 41. LXX. *τελαμῶν*.

מפרים, m. pl. r. **מפר**. Aff. **מפרה**, *מפרה*. The sing. does not occur. Arab. **مفرح**.

Pullis avis. The young of birds, as found in the nest, Deut. xxii. 6; Job xxxix. 30, &c.; Ps. lxxxiv. 4, has been generally misunderstood by the translators and commentators. It stands thus, vr. 3. **וַיִּנְקֶשָׁה**, *My soul longeth, yea even, וַיִּנְקֶשָׁה*, *fainteth for the courts of Jehovah; my heart and my flesh sing to the living God*. It is added, **וַיִּנְקֶשָׁה**, *Even (as) a sparrow (that) hath found a house, and a swallow a nest for herself . . .* **אֶת־מִזְבְּחֵיךָ**, i. e. *as to, with reference, or respect to, thine altars, &c.* That is, just as the bird has been anxiously desirous for a place in which to deposit its young; so, in like manner, have I been desirous for the courts and altars of my God, and have sung my songs to him with particular reference to these. If, therefore, we read the passage, beginning with **וַיִּנְקֶשָׁה**, and ending with **אֶת־מִזְבְּחֵיךָ**, as if included in a parenthesis and given by way of illustration, we shall discover a clear and consistent interpretation to it. For similar passages see Gram. art. 241. 18. The omission of the **ו** of similitude is very common.

מפריון, m. once, Cant. iii. 9, where (see too vr. 10,) it appears to have been a sort of moveable, or chariot-throne, not unlike, perhaps, the **תַּחַת רוֹאן**, *moveable, or running-throne* of the Persians. If so, the Arab. **أفر**, *cucurrit, أفر*, *incitatus currere*, will afford a suitable etymology. LXX. *Castell*, and Gesenius, *φορείον, ferculum*. (Cogn. Heb. **מפר**.) Syr. **ܡܦܪܝܢ**, *cella, lectus, &c.* which Gesenius very unnecessarily calls in question.

מפרסין, m. pl. def. Chald. A people so called, Ezra iv. 9. Hiller supposes them to be the Parrhasii of Polybius and Strabo; others take them to have been Persians. (Heb. **פרס**, *Persa*.) LXX. *Ἀπαρσάιοι*.

מפרסין, m. pl. def. Chald. It. Ezra v. 6, with which occurs—

מפרסתין, m. pl. def. Chald. Names

of people subject to the Assyrians. Some have supposed them to be the *Parasitaceni*, or *Parataceni*, people of Media.

מפרתי, m. Patron. of **מפרת**, Gen. xlviii. 7. *An Ephrathite*, Ruth i. 2, &c.

מפרת, see v. **מפרת**, *Niph*.

מפרתם, Chald. once, Ezra iv. 13, a compd. perhaps of **מפר**, and **מפרת**, for **מפרת**, *there or then*. Thus then, then moreover, &c. LXX. *καὶ τοῦτο*. Syr. **ܡܦܪܝܢ**. *And so it (is), &c.*

מפרע, f. Heb. et Chald. Arab. **صَبَع**, *intendit digitum in aliquem vituperii ergo* pl. **مُفْرَعَة**, constr. **مُفْرَعَة**. I. *A finger, the fore-finger*. II. *A toe*. III. *Synechd. The hand*. IV. *A digit; as the context shall require*.—**וַיִּשְׁלַח מִצְבַּע יְדוֹ אֶת־הַיָּד**, *The putting forth of the finger and speaking evil*. The finger is here, perhaps, put for the hand, (which the verb **שָׁלַח**, seems to require.) If so, the sense may be, *The putting forth, or striking with, the fist*, Is. lviii. 9. Comp. Exod. viii. 15; Ps. viii. 4; cxliv. 1; Is. ii. 8; xvii. 8; Luke xi. 20; 2 Sam. xxi. 20. *A digit, measure so called*, Jer. lii. 21. Affix. **מִצְבַּע**, **מִצְבָּעִי**, **מִצְבָּעֶיךָ**, **מִצְבָּעֵינוּ**, **מִצְבָּעֵיכֶם**.

מפריל, m. r. **מפריל**. Arab. **أَصِيل**, *radicatus, firmus*. Cogn. **وَصِيل**, *conjunctus, familiaris*. I. *Connected, attached, in laws, society, &c.* Hence, II. *Adjoining, &c.*, Exod. xxiv. 11. **וְהָיָה אֶת־אֲחֵי יִשְׂרָאֵל**, *And, upon the connected, i. e. those joined in covenant with them, of the children of Israel, He sent not forth the hand: the divine appearance did not strike them dead*. II. Is. xli. 9, **מִקְצוֹת הָאָרֶץ וּמִקְצוֹת הָעָם**, *From the extremities of the land, and from its adjoining people; i. e. from Chaldea, and its inhabitants*.

מפריל, m. and f. Arab. **وَصِل**, *bene conjunct, &c.* Syr. **ܡܦܪܝܢ**, *cubitus, junctura cubiti*; pl. **مُفْرِل**, and **مُفْرِلَة**.—*Conjuncture of the hand, arm; or of a chamber, &c. to any building*, Jer. xxxviii. 12. **וְהָיָה אֶת־יְדֵיכֶם**, *The junctures of thy hands, i. e. the wrists*, Ezek. xiii. 18. **וְהָיָה אֶת־יְדֵיכֶם** (for **יְדֵיכֶם**), id. Ib. xli. 8. **וְהָיָה אֶת־יְדֵיכֶם** (where the **ו** seems to be paragogic), *Six cubits, the conjuncture, i. e. the additional chamber, or wing, as some think*.

מפריל, see v. **פרע**.

מִצֵּל, m. Arab. viii. conj. ^{إِصْطَال},
 i. q. ^{عِنْد}. Lat. *apud*.—Near, at, &c. Gen.

xxxix. 10. מִצֵּלָהּ, Near her, with her, Lev.
 x. 12. מִצֵּל הַמִּזְבֵּחַ, Near the altar, &c. See
 the places in Noldius, p. 97. With pref. and
 affix.—Mich. i. 11. בֵּית מִצֵּל, House which is
 near; meaning apparently either Samaria,
 or Philistia. מִצֵּל, Ezek. xl. 7. מִצֵּל, 1
 Kings iii. 20. מִצֵּל, 1 Sam. xvii. 30.
 מִצֵּל, Ezek. x. 16. From with, &c.

מִצֵּל, v. in Kal, Niph. and Hiph.
 Laying up with self; and hence, holding
 back, or withholding, from others; or, for the
 purpose of bestowing upon others, constr.
immed. or med. with ל, or כן, as the sense
 may require, Gen. xxvii. 36. הֲלֹא מִצֵּלְתָּ לִּי,
 בְּרַכָּהּ, Hast thou not laid up (with thee) a
 blessing for me? See also Num. xi. 17;
 Eccl. ii. 10. Niph. Ezek. xlii. 6, מִצֵּל,
 subtracted from, or contracted. Hiph.
 Num. xi. 25. מִצֵּל, contr. from מִצֵּל, sense
 as in Kal.

מִצְצָדָה, f. r. צִצְדָה, i. q. צִצְדָה. A bracelet,
 or clasp, for the arm, Num. xxxi. 50; 2 Sam.
 i. 10.

מִצְנָה, see v. יצן.

מִצְרֵה, v. see מִצְרֵה. Treasuring any thing
 up; keeping, preserving, as precious, Kal.
 2 Kings xx. 17; Is. xxxix. 6.

Niph. Is. xxiii. 1. 18, לֹא יִצְרֵה, Shall not be
 laid up.

Hiph. מִצְרֵה, with ה, parag. So I appoint
 as treasurer, Neh. xiii. 13. Cogn. r. יצר.

Arab. ^{إِصْر}, i. q. ^{إِصْر}, pactum, contractus.

Part. מִצְרֵה, pl. מִצְרֵה, Amos iii. 10.

מִצְרֵה, r. יצר.

מִצְרֵה, m. see צד, A precious stone
 so called, probably the carbuncle, Is. liv. 12.
 Lxx. λίθους κρυστάλλου. So the Syr.

מִצְרֵה, m. for מִצְרֵה, Gram. artt. 76. 74.
 r. צד. According to the Kāmoos, بنات

الدقا is ^{دويبة تسكن الرمل}, A small beast
 which lives among the sands in the deserts:

it is also named ^{شحمه الدقا}, Fat of the
 sands. A sort of wild goat, or gazelle.
 Hieroz. i. lib. iii. c. xix. Some have thought
 that the word is identical with ounce, and

that the animal is the *Oryx*. It was a clean
 animal, Deut. xiv. 5. Syr. and Chald. ^{يَعْلَى}.

Arab. ^{وَعَل}, mountain-goat.

מִצְרֵה, see v. לקח.

מִצְרֵה, see v. קרא.

מִצְרֵה, for מִצְרֵה, or מִצְרֵה, which see.

מִצְרֵה, occ. once, Is. xxxiii. 7. By
 some supposed a compd. of מִצְרֵה + מִצְרֵה. The
 מ as in מִצְרֵה, intensive: and hence to signify
 Great heroes collectively. The Lxx. seem
 to have read מִצְרֵה, either in Pih. or Hiph. of
 the verb רעל, terrify: the text of which, as
 it now stands, evidently gives two versions of
 this place. The Chald. and Syr. read either
 מִצְרֵה לָהֶם, or מִצְרֵה לָהֶם; the former, מִצְרֵה
 the latter, מִצְרֵה לָהֶם, He shall appear
 to them. Comp. Is. lxvi. 5. The Vulg. *Ecce*
videntes, &c. Sym. and Theod. Ὁφθίσομαι
 αὐτοῖς; Aquil. ὁπαθήσομαι αὐτοῖς. If we
 may rely on these versions, מִצְרֵה לָהֶם, I will
 be seen, or appear, to them, was perhaps the
 textual reading of their times. And this
 seems to me to bid fair for being the true
 reading; for in the phraseology of S. S., to
 see, (see מִצְרֵה), is sometimes the same thing
 as to animadvert, &c. Hence Christ is said
 to appear in flaming fire, &c. So here, this
 expression is followed by צָעֲקוּ, They shall cry
 out, &c. This is an answer sufficient for
 Rosenmüller's "Quid sibi vult; ecce ap-
 paebo illis?" Schol. in loc.

מִצְרֵה, m. Job xxxvii. 8; xxxviii. 40, f. q.

מִצְרֵה, m. Arab. ^{إِرْب}, fallacia, insidia-
 que, cogn. ^{إِرْب}, latibulum feræ. I. Lying
 in wait; or II. meton. place of id. Jer. ix. 7;
 Hos. vii. 6, with aff. מִצְרֵה, אֲרֵב.

מִצְרֵה, m. pl. מִצְרֵה, An ambuscader,
 Josh. viii. 2. 12. 14. שִׁמְרֵה אֲרֵב, Place thy
 ambuscader, Jud. xx. 29. 33; Jer. li. 12.
 מִצְרֵה, Set in order the ambuscaders,
 Lam. iii. 10, &c. Much used in Oriental
 tactics, and are termed by the Arabs,

كمناء, pl. كمناء.

מִצְרֵה, v. pres. מִצְרֵה, with ה, parag. מִצְרֵה,
 Lying in wait, or ambush, constr. with ל pers.
 place; מִצְרֵה pers. or place, Deut. xix. 11; Ps.
 x. 9, &c.

Pih. part. מִצְרֵה, Jud. ix. 25; 2 Chron.
 xx. 22.

Hiph. **אַרְבַּע**, for **אַרְבַּעַת**, apoc. *So he places an ambush*, 1 Sam. xv. 5.

אַרְבֵּה, m. r. **אַרְבֵּה**. Arab. **رَبَّ**, *cætus*, *agmen*, *A species of the locust* 'so called, Exod. x. 4; Lev. xi. 22; Joel i. 4, &c. See Bochart. Hieroz. tom. ii. p. 441, &c. Ludolf's Comment. Hist. Æth. passim. It seems to me that, in the last instance, the locusts are introduced merely to describe the ravages of an invading army. Comp. chap. ii. throughout and Rev. chap. ix.

אַרְבֵּה, f. of **אַרְבַּע**, pl. constr. **אַרְבָּוֹת**. Is. xxv. 11, **אַרְבָּוֹת יָדָיו**, *The machinations, or insidious doings, of his hands*. So Saadias, Jarchi, &c.

אַרְבֵּה, f. pl. **אַרְבָּוֹת**: i.e. **אַרְבָּה**, for **אַרְבָּוֹת**, r. **רַבֵּב**. Arab. **رَبَّ**, *auxit*. *Any thing cancelled, or woven up*, like wicker work, to guard the aperture so wrought, from the ingress of persons, birds, &c.; such were *windowes* (so called, perhaps, from twigs thus wound together) before the use of glass. Hence, *A window*, generally, Eccl. xii. 3; 2 Kings vii. 19; applied to the heavens, Gen. vii. 11; viii. 2;—to a dove-cott, Is. lx. 8. In Hos. xiii. 3, it is supposed to signify a chimney; but there seems to be no necessity for this. With aff. **אַרְבָּוֹתָם**.

אַרְבַּעַת, m. and **אַרְבָּעָה**, constr. **אַרְבַּעַת**, f. Heb. and Chald. r. **רַבַּע**. Arab. **رَبَّ**, *being the fourth in order, &c. The numeral four*. See Gram. art. 181, 2. With aff. **אַרְבָּעָתָם**, m. **אַרְבָּעָתָם**, fem. dual, **אַרְבָּעָתָם**, *fourfold*. In the pl. it is put for *forty*, **אַרְבָּעִים**. This number is, according to Dr. Gesenius, used for a round number like the numbers *seven*, and *seventy*: and, in proof of this, he cites Gen. vii. 17; Jon. iii. 3; Ezek. iv. 6; Matt. iv. 2; and the Persian *chil mindr*. My remark is, Several numbers, as, *three, four, six, seven, &c.*, are occasionally used indefinitely in Hebrew, which the context must determine, as in Amos, chapters i. ii., &c. In the places, however, cited by Dr. Gesenius, it is by no means clear that this is the case.

אַרְבַּעַת, m. Cogn. Arab. **أَرَاك**, et **أَرَاك**, i. e. *valdè impleæ* (arbores ita dictæ). *A weaving*. Meton. *Texture, web, or woof, of any thing woven*. Job. vii. 6, **יָמֵי קְדִי כַּיְיָרָר**, *My days are more swift than the woof*, i. e. as thrown into

the warp by the weaver's shuttle: in other words, my web of life is more rapidly filled up, than the web of the weaver. Jud. xvi. 14, **וְהָיָה הַקָּמָר**, *The pin (i. e. of) the woof*, i. e. the machine,—in some respects, not unlike a comb,—by which it is beaten firmly together.

אַרְבַּעַת, m. pl. m. **אַרְבָּעִים**, f. **אַרְבָּוֹת**. *A weaver*, Exod. xxviii. 32; 1 Sam. xvii. 7; 2 Kings xxiii. 7, &c.

אַרְבַּעַת, v. pres. **אַרְבָּעַת**, f. 2 pers. **אַרְבָּעִי**. *Weaving*, Is. lix. 5; Jud. xvi. 13, occurs not elsewhere.

אַרְבָּוֹת, m. Chald. i. q. Heb. **אַרְבָּוֹת**, 2 Chron. ii. 6.

אַרְבָּוֹת, m. r. **رَجَز**. Arab. **رَجَز**, *lentior motu, ob aquæ copiam, agitata fuit nubes. A sort of bag, or wallet, appended to the side of the ark*, 1 Sam. vi. 8. 11. 15. It is apparently the same, or nearly the same thing, with the Arabian **رَجَازَة**, which is thus described by Jauhari, **الرَجَازَة مَرْكَب اصغر من الهودج** ويقال هو كساة يجعل فيه احجار يعلق باحد جانبي الهودج اذا مال. i. i. *The rijāza is a thing to ride in, smaller than the haudaj. It is also said to be a sort of purse into which stones are put; it is hung to one of the two sides of the haudaj, when it inclines (towards the other)*. Syr. **رَجَازَة**. Com. Ephrem loc. cit. **أَرَبَازَة**, which must mean the same thing.

אַרְבָּוֹת, m. Apparently a foreign compound, i. q. **ارغوان**, or **ارغوان** as the Persians write it. Compd. of **آرَج**, *pretium, valor, imperium, &c.* and **گونة**, or **گونہ**, *color, species, &c.* q. d. *color pretiosus, sive imperialis*. Hinc. Syr. **أَرَبَازَة**, *purpura*. The Heb. **ב** being a letter of the same organ with **ו**, has been substituted for it. Bochart, however (Hieroz. pars. ii. lib. v. cap. xi.), thinks that the word originated on the shores of Phœnicia, where the *murex* or *conchylum*, with which they dyed purple, was found in great abundance. If so, the compound might be of Syr. **أَرَبَازَة**, *desiring, and* **رَجَز** or **رَجَازَة**, *colour*; the whole meaning *desirable, precious, &c. colour*. Similar compounds are **قشقرق**, *color hyginus*; and Pers. **آسمانگون**, *cæruleus color*,

&c. The shell from which the dye was extracted was termed πορφύρα by the Greeks; and, as it was found in Phœnicia, the colour obtained from it (purple) was named ποῦρφυ. See Steph. Thes. or Scapula, sub voce, Exod. xxv. 4; Num. iv. 13; Cant. vii. 6. In 2 Chron. ii. 6, we have the Syriac form אָרָן, which—as Solomon was writing to a Tyrian king—was most suitable. See Braun. de Vestitu. Sacerd. lib. i. p. 211; Plin. Hist. Nat. lib. ix. 60.

אָרָן, v. Arab. أَرَى, mellificavit apes, &c. Cropping, or plucking off, as fruits, &c., Ps. lxxx. 13; Cant. v. 1. The elder lexicographers made אָרָן, Is. xxvii. 11, a Hiph. part. from this root. It is now generally derived from אָר, setting on fire.

אָרָן, see v. אָר.

אָרָן, Chald. i. q. Heb. רָא, See, behold; i. q. Arab. أَرَى, id. to which it approaches in form. אָרָן, id. exhibits a change only of ר to ל, being letters of the same organ, Dan. vii. 5—7. 13; Ib. ii. 31.

אָרָן, pl. אָרָם. Arab. أَرَز, firmus, colligens se et contrahens. Firmly bound, or packed, package, bale, &c. Ezek. xxvii. 24. See אָר.

אָרָן, or אָרָה, f. Arab. أَرَبَة, I.

“Iacis, sanitas, abductio vulneris, &c. I. Repairing, setting in order, a wall, health, &c. Is. lviii. 8; Jer. viii. 22; xxx. 17, &c. II. Lengthening out (see אָר), as to time, or space, Jer. xxix. 28; Job xi. 9; constr. אָרָה, aff. אָרָה.

אָרָם, see רָם.

אָרָן, m. r. Arab. أَرْن, whence أَرُون, and אָרָן, i. e. according to Jauhari, تَابُون,

خَشَب, a wooden chest. Firozabadi gives

سَرِيرُ النَّمِيَّتِ أو تَابُوتُهُ, The bier, or chest, i. e. coffin, of a dead body. I. A coffin, Gen. l. 26. II. The sacred chest, or ark, of the covenant, Num. x. 33; xiv. 44, &c. III. A money-box or chest, 2 Kings xii. 10, 11. Some modern lexicographers reject the root

أَرْن, dentibus apprehendit, as the etym. “Because,” says one of them, “Cujus . . . in diall. non est commoda significatio.” They then propose אָר, decerpit. But why, it

may be asked, is not the signification of the one just as good as that of the other? For the same reason, I suppose, Freytag has, in his edition of the lexicon of Golius, cancelled the excellent note of that author on this word!

אָרָר, m. Cursing. r. אָר, Jud. v. 23; infin. or verbal noun.

אָרָר, m. Cursed. r. id. Gen. iii. 14, &c. Part. pass.

אָרָה, f. pl. constr. אָרָה, it, אָרָה, constr. אָרָה. The last radical being either ר or י, Gram. art. 202. 3. Arab. أَرِي, or أَرِي, stabulum, præsepe. Chald. אָרָה, or אָרָה. Syr. أَرْن. I. Stalls, for horses or other beasts. II. Synecd. A stable, 1 Kings v. 6; 2 Chron. ix. 25; xxxii. 28.

אָרָן, m. Arab. أَرَج, or أَرَج, arbor conifera, cedrus. Syr. et Chald. أَرَج; Aeth.

אָרָה; pl. אָרָם; constr. אָרָה. The cedar tree, or wood, pec. of Libanus. Celsius, Hierobot. l. p. 106, supposes the pine must be meant, merely because the Arabic word signifies both cedar and pine. This is weak and futile, both because the trees on the Libanus are known still to be cedars, and because the authors of the ancient Versions, who take the word to signify the cedar—could hardly have been ignorant as to what tree was meant. See Bochart's Canaan, p. 706. Jud. ix. 15; 2 Sam. v. 11, &c. Aff. pl. אָרָה, אָרָה.

אָרָה, f. Cedar-work, Zeph. ii. 14. The terminating ה is, perhaps, i. q. Arab. ع, of unity,—as in أَرَامَة, a singularly learned man,—implying singularity of workmanship, i. e. singularly good. See also אָרָה.

אָרָה, m. אָרָה, f. אָרָה, pl. constr. אָרָה, אָרָה, id. Chald. أَرْن, Syr. via. I. A way, road, or path. II. Metaph. Mode, manner, custom. III. Meton. Wayfaring man; as traveller, merchant, &c. Mostly used in the elevated style, except in the last acceptation, Gen. xlix. 17; Jud. v. 6; Ps. xvii. 4; Prov. i. 19; Job viii. 13; Gen. xxxvii. 25; Is. iii. 12, &c. Phr. אָרָה, i. q. Arab. أَرْن السَّبِيل. See אָרָה. Aff. אָרָה, אָרָה, אָרָה, אָרָה, אָרָה, אָרָה, אָרָה, אָרָה, id. Chald. pl. אָרָה, Dan. iv. 34; v. 23.

אָרַח, f. pl. Chald. id. *Ways*. Aff. **אָרַח**, **אָרַח**, Dan. iv. 34; v. 23.

אָרַח, m. **אָרַח**, pl. *Travelling*, or *traveller*, Jud. xix. 17; 2 Sam. xii. 4; Jer. ix. 1.

אָרַח, v. *Kal*. occ. Job xxxiv. 8, **אָרַח**, **אָרַח**, *He goeth to associate, herd with, &c.*

אָרַח, f. constr. **אָרַח**, *Usual, accustomed*, allowance or provision, 2 Kings xxv. 30; Jer. xl. 5; lii. 34; Prov. xv. 17.

אָרַח, *Accustomed* (portion) of green (herbs). Aff. **אָרַח**.

אָרַח, and **אָרַח**, Syr. **اَوْنَا**, *leo*. Arab. **اَوْنَا**, *fervor, æstus*; v. **اَوْنَا**, *æstuavit* irâ.

Cogn. Heb. **אָרַח**; *decerpsit*, pl. **אָרַח**, and f. **אָרַח**. I. *A lion*, generally, Num. xxiii. 24; 1 Sam. xvii. 34, &c. II. *Metaph. Any cruel, or bloody man*, Ps. xxii. 22; Prov. xxviii. 15; Job iv. 10; Dan. vii. 4. Comp. 1 Pet. v. 8; 2 Tim. iv. 17. III. *Any warlike, brave, or invincible man*. Comp. Gen. xlix. 9, with Rev. v. 5. So Is. xxi. 8, **אָרַח**, *So a warrior cries*, i. e., placed on the watch-tower. See Boch. Hieroz. I. lib. iii. c. 1.

אָרַח, see v. **אָרַח**.

אָרַח, pl. m. Chald. Def. **אָרַח**, f. Dan. vi. 8, *Lions*.

אָרַח, or **אָרַח**, m. of **אָרַח**, lit. *Lion of God*, applied as an epithet to any warlike person, like the Arab. **اَسَدُ اللَّهِ الْغَالِبِ**, *The Lion of God the conqueror*, as applied to Ali and others.—2 Sam. xxiii. 20; 1 Chron. xi. 22. *To Jerusalem*, as victorious under God, Is. xxix. 1, 2. *To the altar of burnt offerings* in Ezekiel's temple, Ezek. xliii. 15, 16. **אָרַח**, vr. 15, is perhaps incorrect, for **אָרַח**. In this place some lexicographers give **اَوْنَا**, *focus*, with **אָרַח** for the etym., but unnecessarily. See Hieroz. I. lib. iii. cap. 1.

אָרַח, m. Chald. See **אָרַח**.—*Delay*. Syr. **اَوْنَا**, *longus*. Some take the Talmudic *Convenient*. Buxtorf. Lex. Talm. col. 217; occ. Ezra iv. 14. •

אָרַח, m. Arab. **اَرَاك**, *tardavit*. *Length* as of forbearance, in the phrases **אָרַח**, *Length* (tardiness) of anger: **אָרַח**, *Length of spirit*, i. e. in each case, *forbearance*, Exod. xxxiv. 6; Eccl. vii. 8, &c. Jer. xv. 15,

אָרַח, *Take me not away, for (the sake of) thy long-suffering*; not, by being long-suffering (towards my enemies) as Gesenius proposes. He was, perhaps, led astray here by the parenthetical character of the passage. See Gram. art. 241. 18. He also writes this word, **אָרַח**; but, in this case, it could never have taken the form **אָרַח**, in construction. The whole is, therefore, erroneous.

אָרַח, m. *Length*, as to time, or space, Gen. vi. 15; Exod. xxvi. 2; Ps. xxi. 5. Aff. **אָרַח**, **אָרַח**, **אָרַח**, **אָרַח**.

אָרַח, v. *Lengthening out*, as to time, place, thing. Constr. *med.* **אָרַח**, **אָרַח**, *immed. pres.* **אָרַח**, pl. f. **אָרַח**, Gen. xxvi. 8; Ezek. xii. 22, xxxi. 5.

Hiph. **אָרַח**, *Cause delay*.—Inf. Num. ix. 19, 22, &c. *Forbear*, as to anger, Prov. xix. 11. *Prolong*, as *days, life*, Deut. iv. 26; 1 Kings iii. 14, &c. *Making long*, the tongue, Is. lvii. 4. Part. Eccl. vii. 16, imp. f. **אָרַח**, *Lengthen out*, Is. liv. 2; **אָרַח**, *I lengthen out*, **אָרַח**, *my desire*, Job. vi. 11. See my notes, ib. 1 Kings viii. 8, **אָרַח**, *the staves*.

אָרַח, f. Chald. }

and

אָרַח, f. Heb. }

Length, prolonging.

as to time, Dan. iv. 24; vii. 12.

אָרַח, f. Chald. r. **اَرَاك**. Arab. **اَرَاك**, *percussit in genu, &c.* The Kāmoos has, sub voce, **الرَّكْبَةُ... مَوْصِلٌ مَا بَيْنَ اَسْفَلِ الرَّكْبَةِ اَطْرَافِ الْفُجُوْءِ وَاَعَالِي السَّاقِ**. *Rakbat* is the juncture between the lower parts of the thigh, and the upper of the leg. Gol. *Genu*. The Persians, too, have the phrase **برزانو**, i. e. to sit upon the knee, for kneel. We need not, therefore, suppose any metathesis of **אָרַח** here. Occ. once, Dan. v. 6; with aff. **אָרַח**, *His knees*.

אָרַח, m. and **אָרַח**, Chald. Patronym. of *Erek*. Gen. x. 10. See Bochart's *Phaleg*. iv. 16. Occ. Josh. xvi. 2; 2 Sam. xv. 32; xvi. 16; and pl. Chald. **אָרַח**, Ezra iv. 9; *keri*.

אָרַח, m. *Syria*. Meton. *Syrians*, Is. vii. 2. 5, &c. On this country, see Bochart's *Phaleg*. lib. ii. 6; Reland's *Palestine*, lib. i. c. 24; The *Ancient Universal Hist.* vol. ii. p. 254. ed. 1747, with the authors referred to.

אַרְמִי, m. **אַרְמִיָּה**, f. and **אַרְמִיָּה**, pl. **אַרְמִיָּים**. Patron. of אַרְם, *Syrian, Syriac*. Once **אַרְמִיָּים** for **אַרְמִיָּים** (Gram. art. 86. 5), 2 Chron. xxii. 5. Once **אַרְמִיָּים**, where the *keri* has **אַרְמִיָּים**, 2 Kings xvi. 6. **אַרְמִיָּה**, used adverbially, Heb. and Chald. 2 Kings xviii. 26; Is. xxxvi. 11; Dan. ii. 4; Ezra iv. 7. In *Syriac, Syriacè*; i. e. in the Syriac language.

אַרְמוֹן, m. pl. f. constr. **אַרְמוֹנוֹת**, r. **אַרְמוֹה**.

Arab. **رَمَى**, *superiorum reddidit*. Cogn. Heb. **רָם**. In Amos iv. 3, **רָם**. Sometimes in the form **אַרְמוֹן**; mut. **רָם**, Is. xiii. 22: pl. **אַרְמוֹנוֹת**. A palace, Is. xxv. 2; Jer. xxx. 18, &c. Gesenius takes it to mean a part of the royal citadel, and probably the harem. The former might be true; but for the latter there is not a shadow of ground in the Hebrew Bible. With aff. **אַרְמוֹנוֹתִי**, **וְאַרְמוֹנוֹתֵי**—**וְאַרְמוֹתֵי**

אַרְן, m. Arab. **أَرْن**. The name of a thorny tree which grows in Arabia Petræa, according to Abul Fazl. Celsius Hierobot. i. p. 192. It is mostly found in vallies, or on plains. The wood is good for cleaning the teeth; the berries it produces are in clusters like those of the grape, and are used for medicinal purposes. The word occurs once, Is. xlv. 14, and has generally been supposed to be the same with the Latin *ornus*, or mountain-ash.

אַרְבֶּקָה, f. Arab. **أَرْبَكَة**, *lepus*, A hare, Lev. xi. 6; Deut. xiv. 7. Bochart's Hieroz. i. 994. Canaan, p. 430.

אַרְעָם, f. Chald. def. art. א postfixed, i. q. Heb. **אַרְץ**, mut. א in ע, more Chaldaïco. Syr. **ܐܪܥܐ**: Arab. **أَرْض**, i. q. **كُلُّ مَا سَفَلَ**, *quicquid humile, inferum et depressum. opp.*

אַרְעָה, i. e. *quicquid altum est*. I. The earth, Dan. ii. 35; iii. 31; Ezra v. 11; II. as an epithet; fem. *Low, inferior*, Dan. ii. 39. **אַרְעָה מִנְּךָ**, *Lower than thee*, i. e. less elevated.

אַרְעִיָּה, f. Chald. (See Gram. artt. 166. 136. 5), *Low, or lower*, part. Dan. vi. 25.

אַרְצָה, f. see **אַרְצָה**, pl. **אַרְצוֹת**, constr. **אַרְצוֹתַי**. I. The earth, generally, as opposed to the heaven, Gen. i. 1, &c. II. Any land, or country; as, **אַרְצָה הַחִוִּלָּה**, *Land of the Havilah*. **אַרְצָה הַכּוּשׁ**, *Land of Cush*, Ib. ii. vv. 11, 13.

III. Meton. *The inhabitants of the earth*, Gen. vi. 11; xi. 1, &c.; or of any part of it, Jud. xviii. 30; Is. xxiii. 13, &c. **אַרְצָה**, *Judea*, Lev. xxv. 23, &c. Often used without the definite article, even when the sense seems to require it, Gen. i. 24; ii. 4, &c. See Gram. art. 221. 3—5, in particular. Pl. *Lands, countries*, Gen. x. 20; xxvi. 3, &c. different from that of the Jews; and, therefore, during the times of the theocracy, IV. *Heathen nations*, 2 Kings xviii. 35; 2 Chron. xiii. 9, &c. With aff. **אַרְצָה**, **אַרְצֵי**, &c.

אַרְקָה, Chald. **ܐܪܩ**, i. q. **אַרְץ**, or **אַרְץ**, def. art. postfixed. In this case the guttural ע, seems to have degenerated into the deeper guttural ק, *The earth*, once, Jer. x. 11.

אַרְרָה, v. Arab. **أَرَّ**, *Driving, inflaming, injuring*. Cogn. **أَهَرَ**, *abhorruit*. Comp. **وَهَرَ**. Syr. **ܐܪܫ**, aph. *læsit, nocuit*. Gr. **ἀρά**, **ἀράμαι**. Constr. *immed. Cursing; declaring, denouncing, or causing*, that injury overtake some one. Used of God, of a prophet as authorized by him to do so; or, of a false prophet as assuming this power. **וְאַרְרָה**, *I have denounced*, Mal. ii. 2. Part. **אַרְרִי**, *denouncers of*, Job iii. 8; Gen. xxvii. 29; Num. xxiv. 9. In the first passage is added, **וְהַעֲרִידִים עַל לֵוְיָתָן**, *Those who are about to stir up a Leviathan*, i. e. whose case is so desperate as to stir up the great sea monster to battle. See my notes on the place.

Pres. 1 pers. **אַרְרִי**, Gen. xii. 3, as **אַרְרִי**, for **אַרְרִי**, Exod. xxii. 27; Num. xxii. 6. 12. Imp. **אַרְרִי**, with ה, parag. **אַרְרִי**, *Denounce, or curse, I pray*, Num. xxii. 6; xxiii. 7: pl. **אַרְרִי**, *Denounce ye*, Judg. v. 23. The first of these from the cogn. **אַרְרִי**, perhaps.

Part. **אַרְרִי**, *Denounced*, person or thing, Gen. iii. 14; iv. 11; ix. 25, &c.; pl. Josh. ix. 23; 1 Sam. xxvi. 19.

Niph. Part. **אַרְרִים**, *Persons subjected to a curse, denounced*, Mal. iii. 9.

Pih. **אַרְרִי**, (Jehovah) *hath denounced it*, Gen. v. 29. Part. **אַרְרִים**, (waters) *bringing on the curse*, Num. v. 18, &c.

Hoph. **אַרְרִי**, *Is made accursed*, Num. xxii. 6.

אַרְשָׁה, v. Pih. Arab. **أَرَشَ**, *mulcta; donum quo conciliatur gratia judici*. Pres. **אַרְשִׁי**, *Espousing a wife*, by entering into a contract under a fine or mulct; the sum of which is paid over to the father of the bride

as a dowry, on the nuptials taking place. Constr. *med.* with ל, pers. and ב, of the price, 2 Sam. iii. 14; Hos. ii. 21, 22. *Immed.* Deut. xx. 7; xxviii. 30.

Plu. f. אֶרְשָׁה; in pausâ, אֶרְשָׁה, *Espoused*, Exod. xxii. 15; Deut. xxii. 28; part. f. אֶרְשָׁה, *One espoused*, Deut. xxii. 23, 25, 27.

אֶרְשָׁה, f. Arab. أَرَسَ, *operam aliquis expetivit. Petition, or request, for assistance or favours generally*, Ps. xxi. 3. See the context immediately following. LXX. Δέσμιος.

אֶשֶׁ, com. Syr. اَلْأَسْ, *ignis*. Arab. آس, and آسَة, nom. unit. r. اُوس, *reliquiae cinerum in camino; et ita cinis omnis*. Angl. *ashes*, ab. Heb. אש, Castell. I. *Fire*, generally, Gen. xv. 17; Exod. xii. 8. When coming from God. II. *The lightning*, 1 Kings xviii. 38; 2 Kings i. 10, 12, 14; Job i. 16. Applied to the appearance of God, as revealed on Sinai, &c., Exod. xix. 18; xxiv. 17; It. Exod. iii. 2. Hence, meton. III. Expressive of His *fierce anger*, Deut. xxxii. 22; Jer. xxi. 12. IV. *The ardent state of mind*, under prophetic inspiration, Jer. xx. 9; Ps. xxxix. 3, 4. V. *War*, as a consumer, Num. xxi. 28; Jud. ix. 15, 20; Jer. xlviii. 45; Joel ii. 3, 5. Hence, VI. meton. *Great tribulations*, as in passing through fire and water, Ps. lxvi. 12; Is. xliii. 2;—It. from the heat of the sun, Joel i. 19, 20. Phr. אֶשֶׁ אֶבְנֵי אֵשׁ, *stones of fire*, i. e. live coals, sparkling like precious stones, Ezek. xxviii. 14, 16. With aff. אֶשֶׁ, אֶשְׁכֶּם, אֶשֶׁם, f. once אֶשְׁכֶּם, *kethiv*. Jer. vi. 29 (for אֶשְׁכֶּם), ker. אֶשֶׁם.

אֶשֶׁ, Chald. אֶשְׁ, def. i. q. Heb. Dan. vii. 11.

אֶשֶׁ, for אֶשֶׁ, m. Arab. أَيْسَ, *vis, violentia*;—unde اَيْسَانٌ, *homo*, and اَيْسَةٌ, *mulier*, i. q. אֶשֶׁ, and אֶשָּׁה, which sec.—Syr. اَلْأَسْ. i. q. אֶשֶׁ. *Substance*; and, with the substantive verb, or rather the logical copula understood, *There is*, or the like, 2 Sam. xiv. 19; Mic. vi. 10.

אֶשֶׁ, Chald. m. pl. אֶשְׁמָא, def. with aff. אֶשְׁמָא. Arab. اَسَّ, and اَسَّ, *fundamentum. The foundation of any building*, Ezra iv. 12; v. 16; vi. 3.

אֶשֶׁ, m. אֶשְׁ, f. f. constr. אֶשְׁ. Chald. אֶשְׁ, f. *fulcrum, sustentaculum*, Buxtorf Lex. Talmud, col. 234. Arab. سَدَّ, *The being firm*, and r. سَدَّ, *cucurrit, impetum*

faciens, &c.; pl. f. אֶשְׁ, constr. אֶשְׁ. *The foot of a mountain at which torrents imbed themselves, and thence occasionally form rivers*. אֶשְׁ, *Bed of the torrents*, Num. xxi. 15. אֶשְׁ, *The feet of the (mount) Pisgah*, Deut. iii. 17; Jos. xii. 3; xiii. 20. Eichhorn's edition of Simonis makes it also signify *nomadum bubile*, sc. *ovile*, in Josh. x. 40; xii. 8; but without reason.

אֶשֶׁ, m. constr. אֶשֶׁ, pl. abs. אֶשֶׁ, constr. אֶשֶׁ. See אֶשֶׁ. The אֶשֶׁ, i. e. אֶשֶׁ, is often added to nouns in the Arabic, for the purpose of giving the force of a *substantive*, to an *adjective* noun. See Freytag's Hamāsa, p. 17: so far the אֶשֶׁ paragr. is accounted for. *Any thing set on fire*; pcc. *the offerings made by fire under the law*, Exod. xxix. 18, 25, 41; Lev. ii. 11; xxiv. 7; Num. xv. 3. *The burning of incense*, Lev. ii. 2. Gesenius thinks that, in Lev. xxiv. 7, it is applied to incense scattered on the shew-bread, though not burnt. And ib. ver. 9, he says, that the shew-bread itself is reckoned among the אֶשֶׁ; but why? Because probably, in both cases, it was perfumed by the smoke of *burning incense*, Lev. ii. 2, 10.

אֶשֶׁ, constr. אֶשֶׁ, f. of אֶשֶׁ, which see—for אֶשֶׁ, and אֶשֶׁ. Comp. Gen. ii. 23, which Gesenius tells us,—Thes. sub voce,—is not sufficiently accurate. The truth, however, is, אֶשֶׁ is only another mode of writing אֶשֶׁ, just as אֶשֶׁ is of אֶשֶׁ, &c. In Deut. xxi. 11; 1 Sam. xxviii. 7; Ps. lviii. 9, אֶשֶׁ occurs as the absolute form. Gesenius, moreover, confounds the etymology of this word, as he does in its masc. with that of אֶשֶׁ, and אֶשֶׁ: when it is evident, that they are derived from totally different roots, although often substituted the one for the other. I. *Woman*, generally, Gen. xii. 11; Exod. iii. 22; xxi. 29, &c. II. *Wife*, Gen. xxi. 21; xxiv. 3. *Betrothed*, Gen. xxix. 21, &c. III. *Concubine*, Gen. xxv. 1; xxx. 4, &c. Hence, in apposition, אֶשֶׁ, *a harlot*; אֶשֶׁ, *a concubine*; אֶשֶׁ, *a widow*; אֶשֶׁ, *a prophetess*; אֶשֶׁ, *an Israelitess*. In construction, אֶשֶׁ, *a woman of ability*. אֶשֶׁ, *disputatious*. אֶשֶׁ, *a harlot*; אֶשֶׁ, *father's wife*, i. e. step-mother, opposed to אֶמָּה, *mother*, Lev. xx. 11; 1 Cor. v. 1. It forms certain idioms with אֶשֶׁ, and אֶשֶׁ, as, Exod. xxvi. 3, 5, 6, 17, &c.; and Is. xxxiv. 15, 16; Jer. ix. 19, as in אֶשֶׁ. See also אֶשֶׁ, and אֶשֶׁ. Used also *distributively*, Exod. iii. 22;

Gesenius's remark is good; while his interpretation of the word by *foundations*, as well as his appeal to Is. lviii. 12, is quite groundless.

אֶשֶׁךְ, m. *The testicle*, Lev. xxi. 20. Syr.

אֶשֶׁךְ, testiculus. Æth. ሰንዖ: indicio

fruit. Arab. شكا, exhibuit statum sum Deo, &c. So *testis*, in the Latin, as Gesenius has well remarked.

אֶשֶׁךְ, see v. שכם.

אֶשֶׁךְ, m. pl. אֶשְׁכִּים, and אֶשְׁכִּים, f. in

pausa, אֶשְׁכִּים. I. *A cluster or bunch of grapes, or flowers*. The primitive notion seems to consist in *binding or packing*

together; as, שָׁכַל, ligavit, innodavit;

שָׁכַל, utrinque a fronte comam plexuit mulier—crines ejus ad dextram, et sinistram partem conglobati flavi fuerunt. Hence,

אֶשְׁכִּים, maturuit uva, dactylus, &c., i. e. it formed bunches and ripened. Comp. Gen.

xl. 10. So also the Arabic عَنَقُود, and عِنَقَاد, botrus, uvarum, palmæ, &c. from the

root عَقَد, nodavit, nexuit, &c. Gesenius, therefore, mistakes greatly when he tells us that, by this word the *branch* is properly meant. See Num. xiii. 23, 24; Cant. i. 14; vii. 8, 9; Is. lxxviii. 8, &c. II. Also the name of a place, Num. xiii. 23, 24; xxxii. 9, &c.

אֶשֶׁךְ, m. *A rich gift, or present*, such as is usually presented to Oriental monarchs, Ezek. xxvii. 15; Ps. lxiii. 10. Comp. ver.

15. Arab. شکر, præmio, mercede donavit, liberalem se præbuit. شَاكِر, gratitudinem

commonstravit: and شَاكِر, præmium, beneficii agnitio, &c. Cogn. שָׁכַר, mercede conduxit.

אֶשֶׁךְ, m. I. Properly, *A species of the Tamarisk tree*. Tamarix orientalis, Linn. It is well described by Golius, and after him by Castell, sub voce אֶשֶׁךְ; and again by Abulwalid as given by Gesenius. Thes. p. 159. II. A name for *Any tree*, generally. So Abulwalid, l. c. وَرَبَّمَا كَانَ اسْمًا عَامًّا

للشجر كله. Hence, אֶשֶׁךְ, 1 Sam. xxii. 6, is explained, 1 Chron. x. 12, by תְּרֵבֶּה, *The turpentine tree*. See too, Gen. xxi. 33, where *A plantation* is probably meant.

אֶשֶׁךְ, m. אֶשְׁכִּים, f. pl. אֶשְׁכִּים, and אֶשְׁכִּים. I. *Guilt*: or, II. by a meton. *An offering to expiate it*. Arab. اِثْم, reatus, crimen. Much

has been said by Michaelis and others, on the difference between this word, and אֶשְׁכִּים, *sin*, or *sin-offering*: one affirming, that the former must have meant sin of omission; the latter, sin of commission, and *vice versa*: all of which Gesenius very properly pronounces fanciful and false. Yet, it is evident enough, from his mode of treating them, that he is not very clear on the subject himself. He tells us, e. g. Thes. sub. voce, that אֶשְׁכִּים implied *a greater sin*; אֶשְׁכִּים, *a less*; and, again, that not only different rites were had recourse to with respect to each of these, but that these rites were frequently joined together; which affords proof sufficient, that he had no correct notions on the subject. Every one will I think see, upon reading over Lev. iv. 5, &c., that the terms אֶשְׁכִּים, עֵד, and אֶשְׁכִּים, are so used, as to make all such distinctions as these fruitless. The true distinctions seem to me to be, that אֶשְׁכִּים signifies any *act of sin*, or *error*; עֵד, its *turpitude*; אֶשְׁכִּים, its *guilt*, as affecting the mind of the sinner, e. g. Lev. iv. 3. אֶשְׁכִּים לְעֵד הָעָם, If—*he commit sin* (so as) *to implicate the people in guilt*; let him bring for his sin אֶשְׁכִּים, which he has sinned (committed), אֶשְׁכִּים, &c. Again, vr. 13, וְעָשׂוּ—וְעָשׂוּ, *And have done—and are guilty*. Again, vr. 22, —וְעָשׂוּ—וְעָשׂוּ, *A ruler sinneth, and doeth—and is guilty, &c.* And so in other instances, making it quite impossible to keep up any such distinctions as those pointed out by Michaelis (Suppl. Lex. Heb.), Gesenius, and others. On my view of the case, the offering brought might be termed either אֶשְׁכִּים, אֶשְׁכִּים, עֵד, or the like: but the two first only are in use. When, therefore, the first, viz. אֶשְׁכִּים, is used, respect is had to the *guilt* of the person bringing his offering; its object being to purge his conscience from a sense of this, by securing a complete pardon from God. When אֶשְׁכִּים is used, respect is had to the *sinful act*, by which God's law has been transgressed; and pardon from this transgression is accordingly the boon sought.

Comp. Heb. x. 1—3. It will be observed, that the appointments alluded to, are made with respect to certain individuals; who, it is presumed, had been made *conscious* of their *guilt*. These offerings were, therefore, public and individual recognitions of this. But, as sins innumerable must have still been committed,—not with a *high hand*, for these were unpardonable; see Num. xv. 30, and xvi.—the daily and other sacrifices for *sin*, must have been intended—not unlike our Indemnity Acts of Parliament—to meet them. See Ps. xix. 13. And, indeed, if these were intended to be types and shadows of the great sacrifice once to be made for sin, the case could scarcely be otherwise. On this view, it will be found that Josephus, Antiq. iii. 9, § 3, and Philo de victimis ii. p. 247. Ed. Mang. were not wholly wrong.

אָשָׁם, m. pl. **אֲשָׁמִים**, *Guilty*. Arab. **أَشَمٌ**, **أَشَمٌ**, *criminit reus*, Gen. xlii. 21; 2 Sam. xiv. 13. Gesenius makes **אֲשָׁמִים**, Ezra x. 19, to signify *persons offering an אָשָׁם*, or *guilt-offering*, which is an unnecessary refinement. It is difficult to say, whether this word stands as a noun or a verb in Lev. v. 4. See Gram. art. 182. 2.

אֲשָׁם, v, and **אָשָׁם**, pres. **אֲשָׁם**. I. *Being, or becoming, guilty*. II. meton. *Made subject to its consequences, i. e. to destruction, excision*. I. Lev. v. 19. **אָשָׁם אָשָׁם**, *He is wholly guilty*, Num. v. 7. **אֲשָׁם אָשָׁם**, *With respect to whom he is guilty*, Prov. xxx. 10; Ezek. xxii. 4. II. With its consequence, *death*, Hos. xiii. 1. Meton. or, what is termed *sensus prægnans* implying the general consequence, Hos. xiv. 1. **אֲשָׁם אָשָׁם**, *Samaria is (or shall be) found guilty*, by the sword, &c., Is. xxiv. 6, Ezek. vi. 6; xxv. 12, &c.

Niph. **אֲשָׁם**, *Are become so desolated*, i. e. subject to the consequences of guilt, *destruction*, Joel i. 18.

Hiph. **אֲשָׁם**, *Bring on them the consequences of guilt*; **אֲשָׁם**, *let them fall*, &c., Ps. v. 11.

אֲשָׁם, infin. of **אָשָׁם**, above, Lev. v. 26, &c.

אֲשָׁמִים, once, Is. lix. 10, which has been variously interpreted. The ancients generally took, *The sepulchre*; the Jews, *Darkness*; Castell (sub voce **אֲשָׁם**) proposes *fertile fields*, which Gesenius has finally adopted. From the context which speaks of *darkness* and the like, one would hardly expect this. Our

Auth. Vers. has taken "*desolate places*," in which, I think, they are borne out by the Syr. **ܐܫܡܐ**, *desertum*, and the Heb. **אֲשָׁם**, Ps. lxxviii. 8, &c., and **אֲשָׁם**, Ib. lv. 16; Cogn. Arab. **أَشَمٌ**, *doluit*. See **أَشَمٌ**, **أَشَمٌ**, Cogn. Heb. **אָשָׁם**. Syr. **ܐܫܡܐ**. Arab. **أَشَمٌ**, *laceravit*, &c.

אֲשָׁמָה, or **אֲשָׁמָה**, f. constr. }

אֲשָׁמָה, pl. **אֲשָׁמָה**, *Night-*
אֲשָׁמָה, also, *watch*,—

אֲשָׁמָה, constr. **אֲשָׁמָה** }

properly *the time of it*. Under the Theocracy generally, the night was divided into three such watches. I. called **אֲשָׁמָה**, Lam. ii. 19. II. **אֲשָׁמָה**, *The middle watch*, Jud. vii. 19. III. **אֲשָׁמָה**, *Watch of the dawn*, Exod. xiv. 24, &c. Under the N. T. times, four were adopted after the Roman usage.

אֲשָׁכָב, m. *A Latticed window*. Occurs Jud. v. 28, and Prov. vii. 6, parallel in each case with **אֲשָׁכָב**; so called, perhaps, either from its being used to ventilate and cool the house, or, because its bars represented well-arranged teeth. Arab. **أَشْنَبٌ**, *having a cool mouth, and well-set teeth*.

אֲשָׁח, m. pl. **אֲשָׁחִים**, *Enchanter*, Dan. ii. 10; i. 20; ii. 2. Also Chald.—

אֲשָׁחִין, and def. art. suff. **אֲשָׁחִין**, id. Dan. ii. 27; iv. 4; v. 7. 11. 15, as if from the sing. **אֲשָׁח**, (not **אֲשָׁח**, as Gesenius gives; for then the plur. would be **אֲשָׁחִין**, &c.); Syr. **ܐܫܚܐ**, *Incantator*.

אֲשָׁפָה, f. with affix, **אֲשָׁפָה**. *A quiver*. Syr. **ܐܫܦܐ**, *tegens*; **ܐܫܦܐ**, *plenus redundans*. Comp. Ps. cxxvii. 5, and Is. xlix. 2, **אֲשָׁפָה**, a periphrasis for **אֲשָׁפָה**, Lam. iii. 13.

אֲשָׁפָה, occ. 2 Sam. vi. 19; 1 Chron. xvi. 3. Various interpretations have been given, which may be seen in Poole, &c.: I prefer that proposed by Gesenius. De Dieu had suggested the Æthiop. **ሰፈረ**, *mensuravit*, and taken the word to mean *A certain portion*, or *measure*, of the sacrifice. Gesenius thinks a measure, as *A cup of wine*, the most suitable. The Syr. gives, in each place, **ܐܫܦܐ**, which Bar Serushoi says, signifies *A cup of wine*; and, in the former place, the Arabic

of the Polyglott renders this by **כַּסְּ חֵמֶר**,

a full cup of wine. Cogn. Arab. **أَصْبَارٌ**, *ad*

summa repletum vas. Cogn. **سَبْرٌ**, *spithamis*

dimensus fuit. **أَشْبَارٌ**, *spithama, dodrans.*

Heb. **פָּר**, *numeravit.*

אֲשַׁפֵּת, m. r. **פָּשַׁח**, *Disposing, &c.* I.

Dung; and meton. II. *A dunghill, Neh. ii.*

13. **שַׁעַר הַדֻּנְיָ**, *The Dung-gate, and Ib.*

iii. 13. **הַדֻּנְיָ**, the *n*, being dropped; and—as

the miserable poor often house with their

cattle—applied to extreme poverty, 1 Sam.

ii. 8; Ps. cxiii. 7. Arab. **تَفَّتْ**, *mundavit.*

אֲשַׁפְּהוּתָא, f. pl. either the plural of the

preceding, or of some cognate form. The

Talmudic writers, to whom Dr. Gesenius is

perpetually referring on words of this sort, de-

serve not a moment's notice. *Dunghills,*

Lam. iv. 5, only.

אֲשֶׁר, m. once, Gen. xxx. 13, with prep.

and affix, **בְּאֲשֶׁר**, *In my happiness.* Arab.

أَشْرٌ, *valde alacris et lætus fuit. Lætitiā*

exultavit. Lætior in altum sese extulit planta.

Cogn. **وَشْرٌ**, id. **وَشْرٌ**, *res difficilis, &c.* Cogn.

Heb. **יָשַׁר**. Arab. **يَسَّرَ**, *opulentus fuit. یَسَّرَ*,

direxit. Heb. **יָצַר**, *correxit, &c.* The pro-

gress of thought seems to have been, and

which is constant in the S. S. that, whatever is

good is difficult of attainment (*χαλεπὰ τὰ*

καλά), is unaccommodating (as truth, see

צדק); so this, under Divine Providence, brings

prosperity, and a quiet conscience. So also,

with us, *rectitude, integrity, straight-forward-*

ness, &c. are similarly derived, and are at-

tended with similar consequences.

אֲשֶׁר, Seg. occ. only pl. constr. **אֲשֶׁרִי**.

Arab. **أَشْرِي**, *lætitiā exultantes, &c.*—used

apparently as an ejaculation, *O happy! O*

than thus to take whole sentences, or periods.

See also Gram. art. 224. 12, 13. With suff.

אֲשֶׁרִי, Deut. xxxiii. 29. **אֲשֶׁרִי**, fem. Eccl.

x. 17. **אֲשֶׁרִי**, Prov. xiv. 21. **אֲשֶׁרִי**, Ib.

xxix. 18. **אֲשֶׁרִי**, Is. xxxii. 20, &c.

אֲשֶׁר, v. or **אֲשֶׁר**, Imper. **אֲשֶׁר**, *Proceed*

directly, straight-forward, Prov. ix. 6. Comp.

ch. iv. 26, 27. Etym. in **אֲשֶׁר**, above.

אֲשֶׁר, Pih. I. *Make direct, cause to*

proceed directly, &c. Prov. iv. 14; xxiii. 19.

II. *Consider, hence pronounce, right, good,*

happy, Gen. xxx. 13; Job xxix. 11; Mal.

iii. 12, &c. Particip. **מֵאֲשֶׁר**, constr. **מֵאֲשֶׁרִי**,

Is. iii. 12; ix. 15; Mal. iii. 15.

Puh. **יֵאֲשֶׁר**, *He shall be made happy, Ps.*

xli. 3. Particip. **מֵאֲשֶׁר**, *Made happy, Prov.*

iii. 18. Is. ix. 15, *Pronounced, consid-*

ered so.

אֲשֶׁר, Rel. pron. of every gen. and num.

See Gram. art. 177. 216. 13—16. 230. 5—8.

He who, she who, it which, &c. It never re-

ceives any affix; but, when the sense requires

this, it is added to a preposition immediately

following; e. g. **בְּאֲשֶׁר** לוֹ, **אֲשֶׁר** לוֹ, &c. which

will necessarily refer to some preceding noun,

and agree with it in gender, number, &c.

Its place is sometimes occupied by the de-

monstrative pronouns **זֶה**, **זוֹ**, or **הוּא**. See

Gram. art. 177. 3, and note. In the cognate

dialects **אֲשֶׁר** is unknown, and its place sup-

plied by one form or other of this pronoun:

as Syr. **ܐܝܬܝܐ**, Chald. **ܐܝܬܝܐ**, Sam. **אֲשֶׁר**, Arab. **الَّذِي**,

—Heb. **הַזֶּה**, Jer. xlix. 19.—Ethiop. **H** :

or **H** : It is considered in Arabic as

making the noun to which it is attached *de-*

finite: and this is certainly sometimes the

case in the Hebrew, although the rule is less

constant than in the Arabic. Gram. art.

junction. ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹

¶ Lette in Biblioth. nov. Bremen. Cel. i.
58.

Jud. vi. 26, that it was constructed of wood; and this, sufficient in quantity to make a fire, such as would consume a heifer offered in sacrifice. II. It appears, ibi vr. 28, that this wooden erection, or frame—whatever else it was—stood over the image of בַּל . III. Ib. vr. 30: it was something different from the altar of Baal, and was likewise over it. The altar too, was, we are told, broken down; but the מִזְבֵּחַ , was cut down; a term very proper for an erection made of wood. Again, IV. We are told, 1 Kings xv. 13, that Maachah had made an idol (מַסֵּכָה) for the אֱלֹהִים ; which would seem to intimate, that this idol was to be attached to it in one way or other. In like manner, 2 Kings xxiii. 4, we are told of vessels (כֵּלִים), made for Baal, and for the אֱלֹהִים . Again, Ib. vr. 7, we read of houses (בָּתִּים) woven for the אֱלֹהִים , which, from the preceding verse, should seem to consist of compartments in the Temple, divided from one another merely by curtains, and in which the idolatrous priests (הַכֹּהֲנִים), vr. 5, but here termed הַקִּרְבָּנִים , used to reside. Now it is certain, that such Shrines were in use under the Old Testament; for in Amos v. 26, we are told of the סִבְיָה , lit. *Covering* of a certain idol; for which the Lxx. give $\sigma\kappa\eta\eta\eta\eta\ \tau\omicron\upsilon\ \mu\omicron\lambda\omicron\chi$, &c. The Syr. ܦܬܚܬܐ ܕܡܠܚܝܬܐ , *The tabernacle of Malcūm*. The Arabic of the Polyglott, خَيْمَةُ مَرْلُوح , *The tent of Moloch*. So also the Vulgate. In Acts •vii. 43, this passage is cited thus— $\text{καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸν ἄστρον τοῦ θεοῦ υἱῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς}$. Observe, it is expressly said here, that both the σκηνή and ἄστρον were made for the purpose of worship, as if the former was as necessary as the latter, to the usages of idolatry. Again, Acts xix. 24, Demetrius the silversmith made silver (temples or) shrines of Diana; which the Arabic translator renders by $\text{مَبَاكِلَ زُهْرَةَ}$, *Temples of Venus*. It is evident I think from this, that these Shrines, temples, or chapels, were considered important parts of idolatry. They are evidently alluded to in other parts of S.S. See Gram. art. 223, and the places referred to.* The most complete accounts of them,

however, out of S.S. is perhaps to be found in the Dabistān, a work usually ascribed to Mohammed Mohsin Fāni, and written in the Persic. It occurs in the section on the religion of the ancient Persians. I can notice only a few instances. Speaking of these temples generally, the author tells us, that belonging to the planets they were of seven sorts $\text{هياكل سیاره هفتگانه}$. We are next told, that the image of Saturn was of black stone, . . . $\text{پیکر شت کیوان را از سنک سیاه}$; then, that his shrine, or temple, پیکر کده , was also of black stone; that the image of Hormuz—Jupiter—was of earth-colour, &c., and that the worshippers of this temple, پرستاران ابن کده , had clothes of the same colour, &c.; that both the house (خانه) and image (پیکر) of بهرام, Behram—Mars—were of red stone: again, that the temple, هیکل , of the Sun was the greatest of temples, $\text{عظیمتر از هياكل بود}$; that it was a sort of dome, made of golden bricks, set within with rubies, diamonds, &c., and that the image was of red gold, پیکر نیر , and $\text{اعظم را از طلای احمر ساخته بودند}$, and so on, of the rest. From all which, it must appear, that the Shrine, or temple, of the idol, was considered an important appendage to

Angels; because angels were supposed to descend and reside in them after consecration. If so,—and I think the author of the Dabistan speaks somewhere to the same effect,—what the idol was to the angel, the shrine was to the idol, and the temple generally to the shrine. The *Fanum* of the Latins seems to me to have been to them, just what the מִזְבֵּחַ was to the idolaters. These shrines often accompany Hindoo idols—that of Juggernaut is regularly exhibited in one—and pictures of them may be seen in abundance in Major Moore's excellent work, "The Hindoo Pantheon." One often witnesses in London, on May-day, a custom which I think, will illustrate this subject. It is this: one of the chimney-sweeping boys is inclosed in a large conical case, bedecked with various flowers; this he carries from place to place for exhibition, which consists in turning round as swiftly as he well can; the rest of his companions dancing about him. No one can doubt that this is a remnant of the Pagan *floralia*, and the continuance of a practice once in use among idolaters. The thing itself is trivial, but is instructive in this respect.

* According to Pococke, idols were called $\text{هياكل الملائک (الملايكة)}$, *temples of the*

the idol, while it differed entirely from it. Mention is also made in this work of the *houses*, of those who served the idol, as situated near it; which is equivalent, perhaps, to the *houses* spoken of above; and, perhaps, "the worshippers of the temple," mentioned just above, is a good parallel to the *הַבְּיָדָה* of S.S., 1 Kings xviii. 19. From these considerations, I am induced to believe that, by the term *אִשְׁתָּד*, the *Shrine* of an idol, and not the idol itself, was meant.

אִשְׁתָּדָה, Chald. *An erection, wall*, or, perhaps, *building* generally, Ezra v. 3. Etym. as *אִשְׁתָּד*.

אִשְׁתָּדָה, see v. *שָׁדָה*.

אִשְׁתָּדָה, under *אִשְׁ*.

אִשְׁתָּדָה, Chald. *Rebellion, commotion*; r. *שָׁדָה*, cogn. *فزع*, *commovit*, &c., Ezra iv. 15. 19. Comp. Dan. vi. 15, *כְּשִׁפְתָּר*, part. Ithpa.

אִשְׁתָּדָה, Chald. i. q. Heb. *אִשָּׁה*, Dan. iii. 32, &c.

אִשְׁתָּדָה, i. q. *אִשָּׁה*, pron. 2 pers. Gram. art. 145, et seq.

אִשְׁתָּדָה, id. f. Gram. ib.

אִשְׁתָּדָה, with Makkaph *אִשְׁתָּדָה*, pointed also *אִשָּׁה*, and *אִשָּׁה*.—See Gram. artt. 171. 11, 12. 229. 8—10, with the note;—which is accounted for on the supposition, that different cognate roots have been taken: Ib. art. 171. 11. As to the usage of this particle, it may be said to be regulated by the principle which governs composition generally. See Gram. art. 228 et seq. When words are used for the purpose of qualifying one another, all the possible modes of combination are reducible to three only; as, I. *Apposition*; i. e. when two, or more words, signify the same thing, as *אִשְׁתָּדָה אִשְׁתָּדָה*. II. *The definite state of construction*; i. e. the relation of the genitive case; as *אִשְׁתָּדָה אִשְׁתָּדָה*. III. *Independent*, or, what I have elsewhere termed, *specific*, construction, Gram. artt. 219 and 225, notes. In this latter instance, in languages admitting of declensions of nouns, an *accusative case* will often express this relation; as Lat. "*Os humerosque Deo similis*;" Arab. *حَسَنٌ وَجْهًا*, *formosus faciem*; which may also be expressed by using a particle; as *حَسَنٌ بَوَاجِدٍ*, *formosus vultu*, or, *in facie*. We may here conclude, therefore, that such *accusative case* is only another way of expressing something which

might be expressed by a particle; that is, by inserting some additional *qualifying* word. Now, such qualifying word or particle here, is *אִשָּׁה*, no matter how pointed.

The influence exerted by one word upon another, will moreover necessarily be either *direct*, or *indirect*. (Gram. artt. 228. 5. 229.) *Indirect influence* may be marked by various particles, as *לְ*, *בְ*, *עַל*, *אֶל*, *אִתְּ*, &c., as the sense shall require. (Gram. lb. par. 3, &c.) *Direct influence* needs not generally to be marked at all, except only where some ambiguity might otherwise arise,* (Gram. art. 171. 11), and in this case it is that the use of *אִתְּ* is imperative, to show that such word is to be considered as influenced, in one way or other, by some word preceding, either expressed or implied. It has been shewn (Gram. art. 229. 9), that the real signification of *אִתְּ* is, *as to, with reference to, touching*, or the like. It is also worth remarking, that the Arabic particle which is used for the same purpose, has not only precisely the same power, but is derived in the very same way. This particle is *إِذَا*, which is the Masdar, or infinitive form, of the ivth conj., equivalent to the Hebrew *Hiphhil* of the verb *أَوَى*, *Se recepit*—ad locum—*commorandi ergo*, &c. *إِذَا*, therefore, will signify, *betaking to, coming to*, &c., just as *אִתְּ* does. (Gram. art. 171. 11.) It is very remarkable, that *أَيَّ*,—another form of this word,—has the precise sense and usage of the Heb. *אִתְּ*, *miracle*; which is one of the forms of the particle under consideration. Now, as the Arabs have in nouns an accusative form, no such particle as this will be necessary to mark the *direct* influence of any preceding word; because this accusative form will mark it sufficiently. In the pronouns, however, they have no such accusative form; here, the particle is,

* Hence all those instances in Noldius, in which it is said to be wanting, p. 133, &c. And, as to multiply words, is the same thing generally as to weaken the style, the highly impassioned often omits this particle: e. g. it occurs not so much as once in the exquisitely beautiful song of Hannab, 1 Sam. ii. 1—10. The same is the case, for the most part, with the Persian particle *ی*. See the ninth ed. of Sir Wm. Jones's Persian Gram. artt. 233, 234, 236.

Greek article, δ , η , $\tau\acute{o}$, is often regulated. The definiteness of a word, phrase, or sentence, will, as here with $\tau\acute{\omega}$, be much connected with the *importance*, or *prominence*, of the word or passage, as intended by its author; and, hence, it is, that δ , Θεός, and Θεός; δ Κύριος, and Κύριος, &c., often occur in the very same chapter, for which Dr. Middleton could render no good account. See on the def. art. $\tau\acute{\iota}$ below, where this question will be more particularly discussed.

and this is either expressed, or implied, this objective case will be marked by an accusative form, (**انصب**), as, **قتلت رجلاً**, *occidi virum*. **زیداً** **مربطه**, *Zeidum (percussi) percussi eum*. **زید** **راکباً**, *venit Zaidus*, (*vidi eum, commemmoro eum, &c.*), *equitantem*. The first consideration, therefore, ought always to be, whether the context, with which we are concerned, presents *subjective*, or *objective* matter to our consideration; the second, what the *precise force* of the terms used is: whether any parentheses intervene; whether the language is in the natural order, or inverted; and, again, whether such *subjective* term, or terms, exert *one* only, or *more than one*, sort of influence on the following context: and lastly, whether it appears to be the intention of our author to give particular *prominence* or not, to any part of his context. Were these things duly considered, my own opinion is, we should find Hebrew words quite as precise as those of any other language, and the context as unambiguous. But more of this under the def. art. **ה**. I have been the more particular here, because I find in our Orientalists generally, particularly the Baron de Sacy* and his pupils, Dr. Gesenius and others, that, if they can find an European word or usage, which will supply *something like* the sense of their author, or a tolerable sense at least, they never think of making any further inquiry; when the great thing required is, not what this, or that, ingenious person may think on this, or that, passage of an Oriental writer, but what *the precise notion* is, which he himself attached

* And, accordingly, he gives us in his Grammaire Arabe, both a *subjunctive*, and a *conditional*, mode in the verbs; things of which no Arab ever so much as dreamt; not to mention innumerable other things of the same sort. And Dr. Gesenius here (sub voce **מן**) tells us, that this particle is the *demonstrative pronoun* **αὐτός** of the Greeks. He also tells us that the Arabic **إِذَا**, is used *reflexively*, as in **إِذَايَ**, which is true enough in that particular case, but most untrue when spoken generally of its use. So, again, the Syriac **ܡܢ**, may be supplied occasionally by **ܡܢܗ**, or its equivalent; and so it may be by a preposition. The question, as before, not what this particle might be *paraphrased by*, but, what its *precise force and usage* is? Which certainly is not that of either **αὐτός**, or **ܡܢܗ**.

to it. Among the Oriental writers themselves, the attention paid to these subjects is next to miraculous, as their very elaborate works on grammar are sufficient to prove.* And if this be deemed necessary among them, who have been brought up in the use of their idioms, usages, &c., how much more must it be among us, whose idioms and modes of thinking are the most distant possible from theirs?

מן, (for **מן**, Gram. art. 75.), pl. **מִנֵּי**, and **מִנֵּי**, (by a compensation-dagesh, as in **מִנֵּי** for **מִנֵּי**). With affix **מִנֵּי**. The LXX. translate it by *σκευος, instrument*, and *ἀροτρα, ploughs*. The Syr. by **ܡܢܗܐ**, and pl. **ܡܢܗܐ**, *plough-shares*. Arab. **سِكِّي**, *vomis aratri*. Arab. **أَزَنٌ**, *molle fuit ferrum*:

أَزَنٌ, *molle ferrum*. According to Jauhari *iron*, as distinguished from *steel*. Hence cogn. **מן**, whence **מִנֵּי**, *fortis, robustus*, the *σκληρόφων* of Eschylus. A *plough-iron*, as our agriculturists term both the *coulter* and *share*; and plur. *plough-irons*, 1 Sam. xiii. 20, 21; Is. ii. 4; Joel iv. 10; Mich. iv. 3. The ancient *plough-iron*, seems to have been a sort of hook only, which, when drawn along by oxen, tore up the ground in furrows; and

* See Jāmi's Commentary on the **كأنه** of Ibn. Ullāhājib on this subject, from p. ١٢ to p. ٢٠ and the Sihāh of Jauhari on the particle **إِذَا**, whose definition of it is this, **إِذَا** اسم مبهم و يتصل به جميع المضمرات المتصلة التي للنصب تقول آياك... وجعلت الكاف &c. بياناً عن المقصود ليعلم المخاطب من الغائب ولا موضع لها من الاعراب. I. e. **إِذَا**, is an indefinite noun, to which may be attached any of the personal pronouns, as affixed, to express an accusative case. You may say, **إِياك**, thee, &c. Now the **ك**, &c., are affixed to define the object, in order that the person addressed (i. e. the 2d pers.) may be known from the third, since they carry no mark of declension with them. I. e. **إِذَا**, is prefixed in order to restrict the pronoun following to the objective case, which its own vowels could not do.

was not unlike an anchor with one side or hook only. And hence it was, perhaps, that

an anchor was termed by the Arabs ^{سِكِّي}

a word differing but little from the ^{سِكِّي}

given above. See Virgil. Georgic. lib. i. 19. 162. 170. 494. &c., where it is so described; and "Description de l'Egypte," pll. 70. 71.

^{אָרַח}, and ^{אָרַח}, plur. ^{אָרַח}; pres. ^{אָרַח}, contr. ^{אָרַח}, Mich. iv. 8. ^{אָרַח}, Deut. xxxiii. 21. Apoc. ^{אָרַח}, Is. xli. 25. ^{אָרַח}, Is. xli. 5. Imper. plur. ^{אָרַח}, Is. xxi. 12, &c. Heb. and Chald. I. *Coming into, or upon*; more generally, *coming*, i. q. ^{אָרַח}, constr with ל and ו, *to, even to*. ^{אָרַח}, *from, &c.*, Jer. iii. 23; Is. lvi. 9; Job xxxvii. 22; Prov. i. 27, and *immediate* constr. Job iii. 25.—^{אָרַח}, *return, i. e. repent, come in*. The prophet seems to say to the people of the South, the descendants of Esau, you have long enough been immersed in the night of ignorance; come now back, return, and come in again among us; for salvation is of the Jews. Idiomat. ^{אָרַח}, *come ye*; Eng. *go to, up, &c.*, Is. xxi. 12; lvi. 12.

Arab. ^{أَرَى}. Syr. ^{أَرَى}, id.

Hiph. ^{אָרַח}, i. q. ^{אָרַח}, *They brought*, Is. xxi. 14; Jer. xii. 9: as an imper. Chald. ^{אָרַח} (cogn. ^{אָרַח}), Dan. v. 3. 23; vi. 17. 25, i. q. Syr. ^{أَرَمَ}, i. e. 3 pers. plur. masc., not sing., as Gesenius has erroneously made it. Nor is ^{אָרַח}, Ib. vi. 18; or ^{אָרַח}, Ib. iii. 13, in the *Hoph*, but *Hiph*. form; in the latter, too, the sense is clearly, *they brought*; in the former, the usage seems to be impersonal.

^{אָרַח}, or ^{אָרַח}, pron. 2 pers. sing. masc.

Thou, Gram. 145. 2. 3. Arab. ^{أَنْتَ}.

Syr. ^{أَنْتَ}, f. ^{أَنْتِ}, or ^{أَنْتِ}. Arab. ^{أَنْتِ}.

Syr. ^{أَنْتِ}.

^{אָרַח}, see v. דע.

^{אָרַח}, fem. Arab. ^{أَتَرْنَ}, *Stepping*

shortly. ^{אָרַח}, *asina*. Syr. ^{أَرَى}, id. plur.

^{אָרַח}; with affix ^{אָרַח}, *A she ass*, Gen. xii. 16; xlix. 11; Num. xxii. 23, &c. Jud. v. 10, ^{אָרַח}, *white, shining, or splendid, she asses*. From these two last places it is evident, that it was usual for dignified persons to ride on this animal. Comp. Zech. ix. 9. The same is the case still in the East.

^{אָרַח}, Chald. Syr. ^{أَرَى}. Arab.

^{أَرَى}, it. ^{أَرَى}, et Sam. *A furnace, or oven heated with fire*. Cogn. ^{أَرَى}, *fumavit, &c.*, Dan. iii. 6. 11. 15.

^{אָרַח}, see v. אָרַח.

^{אָרַח} } Ezek. xli. 15, and

^{אָרַח} } Ib. xlii. 3; for ^{אָרַח}. The final ^א is adscititious and irregular; it has possibly arisen out of the Arabic affixed pron. ^{ها}, *its, hers*. ^ה is, therefore, the pron. f. affixed to the plur. ^{אָרַח}, plur. abs. ^{אָרַח}, Ib. vr. 5, r. Arab. ^{أَنْتَق}; whence, Kāmoos,

^{أَنْتَق شَال حَجَرِ الْأَشْدَادِ وَبَنَى دَارَهُ نَتَائِقَ}
^{أَنْتَق}, i. e. ^{أَنْتَق}, *He raised hard stones, and built his house opposite (نَتَائِقَ) to the house of another*. It. ^{حَمَل مِظْلَةَ مِنْ}

^{أَنْتَق}, *He carried a shade (to cover him) from the sun*. Whence it should seem that, as ^{نَتَائِقَ}, signifies one house, or the

like, opposite to another; and, as ^{أَنْتَق}, means to construct such houses out of hard stones; and also, carrying an umbrella, and so forming a shade; our ^{أَنْتَق}, very probably signifies such edifices; vr. 3, chap. xlii. ^{أَنْتَق}, seems to say just the same thing. It is said, moreover, vr. 6, ^{أَنْتَق}, that *they had no pillars*; whence it should also seem, that *περίστυλον*, as given by the LXX., is any thing but correct. They were, probably, nothing more than chambers, so called because facing one another, and constructed, perhaps, of stone, in a peculiar manner. Auth. Vers. *gallery*, suits the places extremely well.

^{אָרַח}, pron. 2 pers. m. pl. *You.* Gram. art. 145. 2—5.

^{אָרַח}, and ^{אָרַח}, once, ^{אָרַח}, 1 Sam. x. 11, i. q. ^{אָרַח}. I. *Yesterday*, as appears evident from 1 Sam. xx. 27. And, II. generally, *Any* indefinite time past, Job viii. 9; ^{אָרַח}, xc. 4. It is often combined with ^{אָרַח}, which see. *Heri* (et) *nudius tertius*, Exod. v. 8; 2 Sam. v. 9; and also with ^{אָרַח}, or ^{אָרַח}, prefixed to the first, Gen. xxxi. 2, as

yesterday and sometime before ; i. e. as formerly. Deut. xix. 6, *from, since, for, any length of time past*. Syr. ܐܬܪܐ,

id. Arab. ^سإتّمال, *longus, durus, fuit, &c.*

Cogn. ^سثمل, and ^سثمل, *mora*.

אָר, i. q. אָר.

אָר, pron. 2 pers. f. pl. You, Gram. art. 145. 2—5.

אָר, f. *A gift, reward, fee, of prostitution*, Hos. ii. 14 (al. 11), i. q. אָר; r. אָר.

Arab. ^سمّني, *portiones quæ aliis liberaliter, donantur, &c.*

אָר, see v. אָר.

אָר, and אָר, r. אָר, with intensif., and א, affixed. Gram. art. 168. *A rich gift, reward, &c.* pec. for prostitution, Ezek. xvi. 31. 34; Deut. xxiii. 19, &c.; with אָר. Affix אָר, and pl. אָר, Is. xxiii. 17, 18; Mic. i. 7.

אָר, see v. אָר.

אָר, Chald. *A place*. With affix אָר,

Ezr. v. 15; vi. 5; Dan. ii. 35, &c. Syr. and Samar. אָר, and אָר, id. Gesenius makes אָר, Dan. vii. 6, 7, to consist of this word, with the prep. א, and hence equivalent to the Arabic ^سعلي اثر, or ^سفي اثر, *in vestigio*; i. e. immediately following; which is altogether erroneous. For, I. The Syr. אָר, is no where used in the sense of the Arab. اثر; and, if it were, still it would remain to be shewn, that the idiomatic use of the Arab. ^سفي اثر, &c. had obtained in the Syriac. The fact is, however, no such thing exists. And, II. אָר, Chald. with אָר, Syr. is a regular trilateral word, used as a preposition. אָר, therefore, Dan. vii. 6, 7, is nothing more than this preposition with the *mater lectionis* (א) inserted, as it often happens in other cases; Dan. ii. 39, moreover, he gives in the form אָר. It occurs in the text, however, אָר. Surely Dr. Gesenius never imagined that this variety in the vowels alone, could justify an usage otherwise wholly unprecedented.

THE second letter of the Hebrew alphabet, termed *Beth*, or *Baith*; whence the Greek Βῆτα. So called, as it has been thought, because it represented the form of an ancient Hebrew house or tent (בֵּית, or בַּיִת). Its power is that of a B or V, just as the point, termed *Dagësh*, is inserted or not. Gram. art. 10. 109. et seq. Not unlike this

is the pronunciation of the letter ד *dāl*, by the Persians; which, in certain cases, is sounded like ב; as, ^دگنبد, read ^دگنبد. See Sir W. Jones's Pers. Gram. ed. 9. art. 14; whence it should seem probable, that this variety is not a mere rabbinic fancy, as some have thought.

It is a letter of the same organ with כ, ^כק, technically named ^ככּ. See Gram. art. 23, which are, therefore, occasionally changed one for another. Gram. art. 78. 1. et seq.

When used as a preposition, it is prefixed to nouns,—with which it forms a sort of compound,—with (·) *Sheva*, unless there be some special reason to the contrary, Gram. art.

174. 3, et seq. It may then take (·) (·) (·) (·), as the nature of the case may require.

As to its origin, it is probably a fragment of the verbal noun ^בבא, or ^בבא; Gram. art. 174, implying, *entering into*; thence, *coming, drawing, or being, near*; and, by metonymy, *in, at, on, upon, any place, person, or thing*.

The Arabic cognates are, ^ببَا, *reversus fuit; in mansiones locavit; diversatus fuit, in loco*; and, taking the opposite view, i. e. from the place or part left, *separatus fuit, discessit; divulsus fuit*; which will serve to shew that the apparent contradictory senses found in some words, have grown rather out of their various usage than out of the words themselves. So, in English we say, one thing is *near* to another; but in Arabic the phrase is, it is *near from* another (^بقريب عن). Again,

the precise or prevailing notion, belonging to words, or, which is much the same thing, the idiomatic usage of them, will necessarily exercise considerable influence on the prepo-

sitions, or other particles attending them.

Hence **בָּאָה**, or **בָּאָהָ**, *congressus*, *it. mansio*; *locus in quem quis descendit*, &c. **בָּאָה**, *coivit*; **בָּאָה**, *congressus*. *It. בָּוִי, descendit in locum; ibique (meton.) substituti. Metath. אָוִי, se recepit commorandi ergo, &c.*

Jauhari's account of the use of this preposition is the most philosophical that I have

seen; which is this, **הַבֵּاء חָרַף מִן חֲרוּף** *الشفة بنيت علي الكسر لاستحالة الابتداء بالموقوف وهي من عوامل الجتر وتختص بالدخول علي الاسماء فهي لالصاق الفعل بالمفعول به تقول مررت بزيد كأنك الصقت المرور به وكل فعل لا يتعدي فلك ان تعديه بالباء والالف والتشديد تقول طار به واطاره وطيرة.*

*Ba is one of the labial letters, and it receives the vowel kesra (-), because of the impossibility of commencing a word with a silent letter (i. e. for special reasons, as in the Hebrew, it does not commence a word—now compounded with it,—with a sheva [·].) It is one of those particles which govern a following word as if in the state of construction. Its peculiar power is, the influence which it exerts on nouns, for the purpose of uniting the word so influenced (as an accusative, &c. case, with us) with the verb influencing it. You may say (e. g.) “I PASSED BY (ب) (ب), ZAID;” implying that you had made the act of passing touch Zaid: (i. e. the action, included in this verb, was thus united with the term signifying Zaid's person, so that passing (المرور) here was made to respect, i. e. to influence (بالدخول) him. Any intransitive verb too, may, by adding this letter to a noun following, be made transitive, as well as by the **א** prefixed (as in the Heb. Hipl.), or by the middle radical letter doubled (as in the*

Heb. Pih.): *as, طَارَ بِهِ, He flew away with*

*him; i. e. أَطَارَهُ, or طِيرَهُ, He caused him to fly away. This includes Gesenius's **פָּעַל**, and **פָּעַל**; the latter of which he makes equal to **פָּעַל**.*

On this connecting or modifying usage of particles, and indeed of words generally, see Gram. art. 228, et seq., particularly art. 229, et seq., with the observations, beginning at par. 7. From which it must appear, that the word—or verb, it may be—chosen by the writer or speaker, is the first thing to be considered; that is, whether its action, or influence, be direct, or otherwise, on the subsequent term or terms. If it be *direct*, no preposition generally will be wanted; as in **וַיַּעַשׂ אָדָם**, *Let us make man*; if *indirect*, then such mediating preposition must be used, as will convey this indirect action conveniently to its complementary term, as in **בְּכִנְיֹתָאֵי פְּחִיז עָלַי**, *In the volume of the book it is written concerning me*, Ps. xl. 8; where it will be seen that, as the influence of the term **פְּחִיז**, is various with respect to **כִּנְיָה**, and the 1st pers. following; this is provided for by the prepositions **ב**, and **על**, which will suffice, as to the law regulating the use of the preposition **ב**, generally.

As to the particular meaning of this particle, it must have appeared from what has been said, that it will, according to our idiom, seem various; although, in fact, not more than one general signification may attend it in the estimation of an Oriental. I object to the method adopted by Noldius, Gesenius, and others, of introducing the Latin cases of the *ablative*, *accusative*, &c., when speaking of these particles, because no such cases exist at all in the Hebrew; and because the consideration of them is, in practice, both useless and cumbrous.

From the primitive signification—*entering in*, or *into*, we may then readily conceive, that *in*, or *at*; as *in*, or *at*, any place, time, person, or thing; and, in the two last cases, *with*,—as connection with any thing, may also be understood of *association with it*,—may in many cases express its meaning; and this appears to be the case; as, **וַיִּשְׁמְרֵם בְּבֹר**, *They shut up in the pit*, Lam. iii. 53. **וַיִּשְׁמְרֵם בְּבֹר**, *In*

* In Ps. lxxii. 3, we have a most odd instance of this sort of construction, which will be obviated by taking **וַיִּשְׁמְרֵם בְּבֹר** for the first word of vr. 4, parallel to **וַיִּשְׁמְרֵם בְּבֹר**, commencing the second. And so the LXX. have taken it. The cause of this dislocation seems to have been this. It was not seen how **וַיִּשְׁמְרֵם בְּבֹר** could end a sentence; whereas a little knowledge would have shewn, that such construction was considered an elegance. Not unlike this is the case of the number 666, Rev. xiii. 18. See my Exposition, p. 328, 9.

an acceptable time, Is. xlix. 8. בְּיָמָיו וְהָיָה נִקְבָּץ, *At, or with, the great he began, and at, or with, the small he ended*. So, אֲנִי צִוֵּה בְּיָמָיו, *My Lord was commanded with* (i. e. by here) *Jehovah, to give, &c.* Gen. xlv. 12; Num. xxxvi. 2.

Hence the use of this particle, denoting the instrument with which any thing is done; as בְּחִיצִים וּבַקָּשִׁים, *With the arrows and with the bow*, Is. vii. 24; the material, בְּבָרָזִים, *with brass*, Lev. xiii. 52; בְּנְדָחוֹשׁ, *with brass*, 1 Kings vii. 14, &c. Hence prefixed to verbal nouns, the combined force will be not unlike that of the Latin gerunds in *do*; as בְּפָגַעַי, *In his meeting*, Nold. *incurrendo*, Num. xxxv. 19. בְּהַלְלֵי וּבְהוֹדוֹתָי, *laudando et celebrando*, Ezr. iii. 11. Hence, too, many of these combinations may be construed as adverbs; as, בְּקָרִי, *In accident, i. e. accidentally*, Lev. xxvi. 24, &c.; Nold., pp. 139. 151. 153. The time or tense of all which will be regulated by the context.

In, said of things about which the mind is conversant, will be equivalent to our *on*, *upon*, *about*, &c., as בְּדִבְרֵי הַיָּהוָה, *Speaking in* (i. e. on, about, &c.) *this matter*, Deut. iii. 26. Comp. Jer. xxxviii. 24; Ps. lxxxvii. 3; Job xxvi. 14, &c.; Nold. sign. 12.

Gesenius, after Noldius, makes this preposition occasionally equal to כ, *like*, &c., but without any good reason, e. g. בְּכִלְכִּינִי כְּמִתְרַנֵּן, *secundum imaginem nostram, secundum similitudinem nostram*, Gen. i. 26; which, although not far from the exegetical sense, or at least from a tolerable sense, is, nevertheless, not the grammatical sense of the passage, for these reasons; viz., *according to, like, &c.*, will afford a much less definite sense here than the preposition כ. They may signify, in some respects similar, on the same analogy, or the like; while כ, signifying *in*, or *on*, will imply *identically* the same. So, in another example, viz., Lev. v. 15; בְּעֵינֶיךָ, *signify on, or in, thy estimation*, i. e. which *thou determinest*; whereas בְּעֵינֵי אֲחֵרִים, might signify, an estimation made by any other person, in some respects similar to, or analogous, with that usually made by the priests. The same will hold good with regard to Num. xiv. 34; Est. i. 12; Ps. lxxxix. 18; Nold. sign. 27.—I must be excused in dwelling here on what may appear trifling to some; because I am convinced, that it is in unidiomatic substitutions such as these, not only that Scripture is often misunderstood and misapplied, but

also, that false principles of interpretation are recommended and adopted.

If many persons or things are spoken of, *among* will be the sense of our *with*, or *at*, in these connexions; as הִתְקַבְּצוּ בְּנָשִׁים, *The beautiful with, or among, women*, Cant. i. 8. Comp. Lam. i. 1. 3; Josh. xiv. 15; Jer. xlix. 15; Ps. liv. 6; cxviii. 7, &c. In a similar way it seems to be used in oaths; as הִשָּׁבַע יְהוָה בְּיָמִינוּ וּבְיָרֵחוֹ, *Jehovah hath sworn by or with, his right hand* (i. e. as an instrument to avenge), *and by, or with, the arm of his might*, Is. lxii. 8. Comp. Cant. ii. 7, &c.

Again, *entering into* may be taken as implying our *into*, *to*, *towards*, i. e. motion towards any thing, person, &c. So, יָשָׁע בְּדַבָּרִי, *They have respect to, or towards, words of vanity*, Exod. v. 9. שָׁלַח אֲשֶׁר, *He sent to Asher*, Jud. vi. 35; comp. 1 Sam. xvi. 3, &c. Nold. sign. 3. In a hostile sense, *against*; as, יָדוֹ כָּל־כָּל, *His hand against all*, Gen. xvi. 12; comp. Lev. xvii. 10; Num. xxi. 7; and Nold. sign. 8 and 15. So also, progress; as, יוֹם בְּיוֹם, *day to day*; i. e. day after day, *daily*, 1 Sam. xviii. 10. יָרַשׁ בְּחֹדֶשׁ, *month to month*, 1 Chron. xxvii. 1; Comp. Is. lxvi. 23; Nold. p. 148. *For*, in a friendly, or affectionate, sense; as אֶתְּנֶנְךָ לִי . . . בְּחֵן, *I will serve thee for, with respect to, Rachel*, Gen. xxix. 18. So בְּנֶפֶשׁ וּבְנֶפֶשׁ, *life, for, with regard to, or in lieu of, life, &c.*, Deut. xix. 21; comp. Cant. viii. 7, &c. Nold. sign. 22—24. So Gen. xxxvii. 34. שָׂם עַל בְּמִתְרֵי, *he placed sackcloth on to his loins, &c.*

The construction and force of this particle with verbs, will be found noticed with them; which will give every sort of usage connected with this particle.

One word, now, on some of the doctrines of Dr. Gesenius respecting it. He tells us (Lex. Manuale, p. 122. and Thes. p. 174), that the *Beth of essence*,* (Arab. بِاِلاَءَة) is of uncertain origin; and that the Arabs

This term seems to have originated from the opinion that, in such phrases as مَا اللّٰهُ غَافِلًا,

God is not negligent, the verb كَانَ, or some such verb signifying *existence*, must have been understood. But this is a fallacy; the truth being, that after any verb or noun whatsoever, completing a sentence, an accusative case will follow; as حَسَنٌ وَجْهًا وَحَسَنٌ وَجْهًا. The thing is therefore a mere fiction.

prefix it to a predicate, principally when that consists of a participle or adjective; rarely to a substantive, and never to a subjective case. In the first place, the Arab Grammarians never speak, to the best of my knowledge, of any such *letter of essence*. In the second, their *زائدة* *ba* is circumscribed by no such rules as those of Dr. Gesenius. Jauhari tells us, that

قد تزداد الباء في الكلام كقولهم بحسبك . . . , &c. قال الشاعر بحسبك في . . . , &c.

القوم ان تعلموا بانك فيهم غني... وقال تعالى كفي بربك هاديًا ونصيرًا وغيره.

Ba is redundant in speech, as in their saying

بحسبك, as the Poet, *It concerns thee with the people, that they know thee to be rich among them*: and, in the Koran, *It is sufficient in my Lord (as to), leader and helper*.

Here, be it remembered, the *ב*, *b*, is prefixed to a substantive, and that in each case in a subjective situation.* We are told, however, in the Thesaurus, “non reddenda est, *sufficit Deus in directorem*, sed *sufficit in Deo* (an Gott.) *habere directorem*.” Suppose we allow this; then is the *ב* any thing but *redundant* (*زائدة*); and all Gesenius's rules about its use vanish at once! Again, his distinction about participles and adjectives is futile: the Arabs considering all participles either as *agents*, or *patients* (*detur venia verbo*). Gram. art. 217. 7. note.

Dr. Gesenius next proceeds to certain Hebrew examples, as he thinks of this usage, e. g. Exod. vi. 3, *כַּאֲלֵּי שֵׁנִי*, “*tantum Deus omnipotens*.” Here he makes *ב*, i. q. *q*, which totally destroys its character as a mere expletive. The Arabic *ب*, *ba* الزيادة of redundancy, therefore, has nothing to do here. Why not take the passage thus, *In* (the name) of *El Shaddai*? So Is. xl. 10,

* See the Moolla Jāmi's Commentary on the *Kaṣṣa* of Ibn Uhlajib. p. ٢٢٦. Dr. Gesenius was led into this mistake by the deficiencies of Mr. de Sacy's Gram. Arabe. The truth seems

to be, these constructions, viz. *بِقَادِرٍ بِغَائِلٍ*,

&c. are elliptical, for *بِحَالٍ غَائِلٍ*, i. e. *in the state of a negligent person*, &c.

בָּיָא, “*venit tanquam robustus*.” Why not, *In* (the situation, state, &c., of) *a strong one*? Exod. xxxii. 22, *בְּרַע דָּוִא*, *In* (a state &c. of) *evil is he*. Prov. iii. 26, *יְהוָה יִהְיֶה בְּנִסְכִּי*, *Jehovah will be in* (i. e. his constancy, faithfulness, promises, shall rest in thy mind, and so be the source of) *thy confidence*. Again, Ps. lxviii. 5, *בְּיָה שָׁכֹחַ*, *In Jah* (is) *his name*; i. e. under this has He been known to us, as a God working wonders for his people. In Hos. xiii. 9, we have, apparently, an epanorthosis *שָׁחַתְהָ שְׂרָאֵל בְּיָדִי בְּעֶזְרִי*, *It* (i. e. their rebellion spoken of) *hath destroyed thee, O Israel, because (it was) against me, against thy help* (i. e. helper; an abstract used for a concrete). We have here, therefore, no redundancy in the letter *ב*; nor further is it necessary to suppose, that, because in the three following passages, viz. Ezra iii. 3; 1 Chron. ix. 33, and vii. 23, *ב* is found with the subjective; this savours of modern Hebrew (*sequioris Hebraismi*), nor that the *ב* is altogether redundant. See also Gram. art. 219. 4. with the note.

This particle sustains the same offices in the Chaldee and Syriac.

בָּא, pret. Kal. or part. of *בָּא*, v. *בָּא*.

בָּאֵר, f. *entrance*, r. *בָּא*, Ezek. viii. 5.

בְּאִרְשׁוֹ, m. *בְּאִרְשָׁא*, f. def. *Wicked, base*, r. *בָּא*. Ezra iv. 12.

בְּאִיר, m. *בְּאִירוֹ*, pl. f. *בְּאִירוֹ*, constr.

Arab. *بَيْرٌ*, *puteus*; *بَارٌ*, *fodit puteum*. Syr.

בְּאֵר, id. I. *A well of water*, Gen. xxi. 19.

25; *בְּאֵר מֵי חַיִּים*, *A well of living waters*, i. e. springing up strongly or abundantly. Synon. with *עַץ*. Comp. Gen. xvi. 7, with ib. vr. 14, &c.—*Of bitumen*, Ibid. xiv. 10. II. *Pit, or dungeon* used as prisons, from the safety and ease with which prisoners might be confined there. Such was the celebrated black hole at Calcutta, and such may be seen delineated in most of the ornamented copies of the Shah Namah. Jer. xxxvi. 5; Ps. lv. 24; lxix. 16. Syn. *בֵּיר*, for *grave*. The *den*

(*בְּ*, Arab. *جُبٌ*, *puteus*) of lions, into which Daniel was cast (ch. vi. 8. 13, &c.), was a similar place. On Gen. xvi. See *בֵּיר*.

בָּאֵר, see *בֵּיר*.

בָּאֵר, v. Pih. of the preceding, constr. *עַל*, in the parall. with *חַבֵּר*. *Dig, cut upon, or into*, i. e. I. *Define well* (*וְהַצֵּב*, Deut. xxvii. 8), Hab. ii. 2. Infin. *בָּאֵר*, or *בָּאֵר*.

Hence, meton. II. *Make clear, publish*, Deut. i. 5, pret. Comp. כלה, ברה, דח, Arab.

قاطع.

בָּאֵשׁ, m. Arab. بَاسٌ, *vehementia*, *pœna*, *malum*, بَؤْسٌ, id. Cogn. بَؤْسٌ, id. Syr. Aph. اِضَابٌ, *malum intulit*, &c. *Evil, affliction*; pec. *Evil savour*, par. with בָּאֵשׁ, Joel ii. 20;—Amos iv. 10; Is. xxxiv. 3. Aff. בָּאֵשׁ, בָּאֵשׁ.

בָּאֵשׁ, v. Chald. *Was evil*; constr. בָּאֵשׁ, Dan. vi. 15.

בָּאֵשׁ, v. pres. בָּאֵשׁ, *Was bad*; pec. *corrupt, stinking*, Exod. vii. 18. 21. The notions of good, and good savour; bad, and bad savour, are almost inseparable in the idioms of this class of languages.

Niph. בָּאֵשׁ, *Became bad*, pec. *in bad odour*, 1 Sam. xiii. 4; 2 Sam. x. 6; xvi. 21; constr. בָּאֵשׁ.

Hiph. הִבָּאֵשׁ, *Rendered, made bad*, pec. *fetid*. Meton. *odious*, Ps. xxxviii. 6, with בָּאֵשׁ, Exod. v. 21, with רָחַץ, Prov. xiii. 5; Eccl. x. 1. הִבָּאֵשׁ, or הִבָּאֵשׁ, Infin. 1 Sam. xxvii. 12, Gen. xxxiv. 30, constr. בָּאֵשׁ, *med. and immed.*

Hithp. הִתְבָּאֵשׁ, i. q. Niph. constr. בָּאֵשׁ, 1 Chron. xix. 6.

בָּאֵשׁ, (for בָּאֵשׁ, plen. בָּאֵשׁ, pl. of בָּאֵשׁ, part. of preced. באש), occ. Is. v. 2. 4, only; but, according to some, Job xxxi. 40. In Is. l. c. certainly nothing beyond *bad, corrupt, odious*, grapes or berries, seems to be intended; and so Kimchi, Saadiah Haggaon, Symmachus, and some others, appear, according to Celsius, to have understood it. Hierob. ii. 199, et seq. Gesenius, after Jerome, &c., takes it to be the *labrusca, wild-vine*, or عنب الثعلب, *fox-vine* of the Orientals.—See באש above;—which is, perhaps, more than either the etymology of the word, or the context, will bear.

בָּאֵשׁ, f. Job. xxxi. 40. *Useless herb, or weed*, according to Gesenius and Winer; but, as it is compared here with בָּאֵשׁ, and in connexion with רָחַץ, and רָחַץ, some specific herb or shrub, must be meant; most likely the בִּישׁ, of Avicenna, Abu'l Fadl, and Kazwini, as cited by Celsius, l. c. which they say is a *killing poison*, سم قاتل, our *hemlock*, probably. Winer says, (Lex Sim.) after Golius, that this word is *Persic*; which,

however, is more than either Golius or he can prove. Both Jauhari and Firozabadi, moreover, give it as *Arabic*; besides, it is of no consequence here, whether it be derived from the v. באש or not; the question is only about its meaning; it is possible indeed that, even in the Persic, words cognate with those of the Hebrew and Arabic are to be found.

בָּאֵשׁ, see באש.

בָּאֵשׁ, f. constr. בָּאֵשׁ, contr. בָּאֵשׁ. Syr. بَابَا, *pupilla oculi*. Arab. بَابَا, بَابَا, *pupilla oculi*.

celer fuit. بَابَا, *intelligens*; whence بَابَا, *pupilla oculi mei*. The pupil, or crystalline lens of the eye, Zech. ii. 12; Lam. ii. 18: Ps. xvii. 8. See באש, above.

בָּאֵשׁ, m. occ. mostly in the compd. בָּאֵשׁ, which see. Once Ezek. xxv. 7, בָּאֵשׁ, where the *keri*, has בָּאֵשׁ, which seems to be the better reading, as it is more conformable with usage, and the ancient versions. A similar error, perhaps of some copyist, is בָּאֵשׁ for בָּאֵשׁ, ib. xlvii. 13, as pointed out by Gesenius. Comp. Jer. xv. 13; xvii. 3; Ezek. xxvi. 5; xxxiv. 28. Others take it to be the same with the Pers.

בָּאֵשׁ, *meat, victuals*. Cogn. Arab. بَاج, *dis-tendit*, &c.

בָּאֵשׁ, m. בגדרים, pl. בגדרים, constr. once fem. aff. בגדרים, of pl. בגדרים; Ps. xlv. 9. Arab. بَجْدٌ, *cœtus, turba, virorum*, &c.; بَجْدَةٌ, *solitudo, desertum*. Phr. بَجْدَةُ ابْنِ, *pollens perititia*. *Extent, spreading out*, seems the leading notion. I. *Any large piece of cloth*, used either to cover or to wrap up something, Num. iv. 6—13; 1 Sam. xix. 13; Amos ii. 8. *Cover-lit, or blanket*, apparently, 1 Sam. xix.

13; 1 Kings i. 1. (Arab. بَجَا, *tapetium, amiculi genus striatum*.) II. *A cloak or mantle*, Gen. xxxix. 13; Lev. xiii. 53, &c., of *woollen-cloth*, as liable to be moth-eaten, Job xiii. 28, and Lev. xiii. 47; also of *linen*, Lev. xiii. 47. בגדרים, it. בגדרים, Gen. xli. 42; Lev. xvi. 23; xix. 19, &c.; as to colour, בגדרים, Num. iv. 8. בגדרים, ib. 13; *workmanship*, בגדרים, Ezek. xxvi. 16; *use*, בגדרים, Exod. xxviii. 2; בגדרים, 2 Sam. xiv. 2; *character*, בגדרים, Is. lxix. 5; *of office*, 1 Kings xxii. 10; Zech. iii. 5, kar' ἐφοχϋ. III. *Metaph. Dis-simulation, perfidy*, Jer. xii. 1. Meton.

Niph. *Be, become, divided, separated,*
constr. ו, Num. xvi. 21; 1 Chron. xii. 8;

Ezra vi. 21; ix. 1, &c., with ל, to, or for something, 1 Chron. xxiii. 13.

Hiph. *Made, or caused division, separation*; constr. גָּבַל—גָּבַל, גָּבַל—גָּבַל, גָּבַל—גָּבַל, &c., Gen. i. 4. 6; Num. xvi. 9; Deut. xxix. 20; x. 8; Neh. xiii. 3; Is. lvi. 3, &c. Infin. הִבְלִיל, or הִבְלִיל. Part. הִבְלִיל.

בְּדִלָה, occ. Gen. ii. 12; Num. xi. 7.

In the former in connection with *gold*, and the *onyx stone*; in the latter, taken to compare the manna with. What, then, is most likely here to occur with *gold*, and a certain *precious stone*? Some mineral, one would think.—And to some mineral the manna might probably have been compared, as to appearance; for in appearance only the comparison seems to be, especially as mention of the hoar frost is made in immediate connection with it (Exod. xvi. 14). Now this production was not found in Paradise, as Celsius says (Hierobot. i. 324): but in the land of Havilah, which was situated somewhere in the deserts of Arabia. See my Introd. to Job, sect. v. p. 55, note. In those parts, too, the gold termed *σάρος*, (ib. in Gen. טוֹב, good) was found. (Diodor. Sic. lib. ii. § 1.)

We are told, moreover, (ib. § 52) that *precious stones* of all sorts were found, *crystals* like the purest water *congealed by freezing*:* *emeralds, beryls, chrysolites, &c.* The *crystal* seems here to answer the description (Exod. xvi. 14, and Num. xi. 7.) best; while the term *beryl* approaches nearest to our word. I myself prefer the former. Bochart. Hieroz. ii. p. 674 et seq. contends for the pearl; because pearl-fisheries have long existed on the Persian Gulph. But, can this be termed "the land of Havilah?" Surely not. Celsius, Gesenius, Winer, &c. suppose it to be the same with the *bdellium* of Pliny (H. N. lib. xii. xix. (ix.)), which is a sort of Arabian gum. But, who would expect to find *gum* mentioned in connection with gold or precious stones? Besides, when mention of the precious gums, &c. is made (Gen. xliii. 11, &c.), no such word as this occurs. It is true, the LXX., Josephus, Aquila, Theodotion, Symmachus, Jerome, &c. are unanimous in rendering this word by *bdellium*. I answer, this has little weight. I know how easily and pertaina-

ciously error is persevered in when once adopted, as I also do, that the time which had elapsed between the oldest of these translators and the times of Moses, was quite sufficient to put it out of their power to say with precision what this word meant. As to Gesenius's appeal to Burckhardt's Travels in Syria, nothing can be less conclusive. Unless, indeed, he had first shewn,—which he could not do,—that the בְּדִלָה of the Pentateuch, and the Arabian *gum*, described by the traveller, was the same thing. Besides, it is quite clear that the *manna* of Moses was considered a new and strange thing; and, hence, it was particularly described; while the description given is quite sufficient to shew that the *gum* or *manna** of the Arabian desert was altogether a different thing. But the frosty or icy appearance of the real manna, could not be unlike the crystal of Diodorus. The probability is therefore strong, that some precious stone was meant, and that it was either the crystal or the beryl.

בְּרִיקָה, m. Aff. בְּרִיקָה, Syr. دُوب, cogn.

دُوب, sparsit, contrivit. Arab. بَدَق, levis,

parvus. Cogn. بَشَق, laceravit, fudit. Cogn.

Heb. בָּצַב. Injury, decay, as in a building, ship, &c.; requiring repair, 2 Kings xii. 6 et seq.; Ezek. xxvii. 9. 27: with the v. וְצָב.

בְּרִיקָה, Infin. scns. prægn. Repairing injury, decay, &c. 2 Chron. xxxiv. 10. Sq.

* Strabo tells us, too, lib. xvi. that the *emerald* and *beryl* are found in the gold mines of Arabia. Ed. Casaub. p. 536.

* Since Burckhardt's time, Mr. Rich (Residence in Koordistan, vol. i. pp. 142, 143,) gives the following accounts of the Oriental manna: "Manna is found on the dwarf oak, though several other plants are said to produce it. . . . It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. . . . It is afterwards cleared by boiling. There is another kind of manna, found on rocks and stones, which is quite pure, of a white colour, and it is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Koords say it rains manna, and maintain, that the greatest quantity is always found in the morning after such a night."—All that can be said of this is, it is a sort of *honeydew*, falling at a certain season, and most abundantly under certain circumstances, not altogether unlike that occasionally found on the leaves of some trees among ourselves; but in no one particular is it like the manna described by Moses.

also the Syr. **ܚܒܐ**, *restituit, reparavit*.
Synon. here with **הָקִים**, *making firm*.

בָּדַר, v. Chald. Pah. i. q. Heb. **בָּדַר**, *פָּרַר*.

Syr. **ܚܒܐ**. Arab. **بَدَر**, *Dispersit*, Dan. iv. 11.

בָּדַר, m. for **בָּדַר**, Seg. Gram. art. 87. 2.

Syr. **ܚܒܐ**, *inanitas*. Arab. **بَالَا**, *inānis*; **هَيَو**, *ampla res quævis; cavitas pectoris*.
Emptiness, vacuity, destitution, as to culture, inhabitants, &c., Gen. i. 2; with synon. **חָדַר**, for emphasis. Is. xxxiv. 11; Jer. iv. 23: both alluding to Gen. i. 2.

בָּדַר, m. Est. i. 6, **רָצַחַת בָּדַר**. Arab.

بَهْت, i. q. **حَجَر**, *Stone*. Cogn. **وَهط**,
v. *validè conculcavit, densum effecit: commode disposuit lectum*. Hence, *Firm, well, handsomely laid pavement*. Lxx. **Σμαραγδίνης**. Ges. *Marmor adulterinum*. Castell. *Porphyrites*, al. *Parius*, al. *Crystallum*; al. *Smaragdus*. Syr. Vers. simply **ܕܒܗܬܐ**, of *marble*; which is probably the most correct.

בָּדַרְיָה, f. Chald. *Hurry, haste*, Ezr. iv. 23, r. **בָּדַרְיָה**, "Per apocopen pro **בָּדַרְיָה**," says Winer, which is wrong; the **ר** being adscititious, and forming the state of construction.

בָּדַרְיָה, m. of **בָּדַר** + **יָה**. Arab. **دَرِي**, *diruit*, aggeris partem. **דָּרַר**, for **דָּרַר**, or **דָּרַר**, seg. *Breaking through*: here, *inbreaking through*, viz. the light. **בְּשָׁחֲקִים**, *the clouds*, Job xxxvii. 21. See my note, ib.

בָּדַרְכִּין, 2 Chron. i. 4. Infin. Hiph. v. **בָּדַרְכִּין**, with prep. **ב**, and art. **ה**. Comp. 2 Chron. xxix. 36.

בָּדַרְכָה, f. **בָּדַרְכָה**, pl. Arab. **بَهَل**, *male-misit ei Deus, execratus fuit*. Cogn. **بَهَر**, *anhelatio. Fear, terror, astonishment*, Lev. xxvi. 16; Is. lxx. 23; Jer. xv. 8. Hence the verb—

Niph. **בָּדַרְכָה**, *Became terrified, astonished. Meton, cast down, ruined*. Constr. **ב**, *from*; **ל**, *at*, 1 Sam. xxviii. 21; Ps. vi. 4; Zeph. i. 18; Is. xxi. 3, &c.

Pih. I. *Make or cause to hurry, hasten*, Eccl. v. 1; vii. 9; Est. ii. 9. Meton. II. *Astonish, confound, ruin*, Job xxii. 10; Ps. ii. 5; Dan. xi. 44.

Infin. I. 2 Chron. xxxv. 21. II. Ib. xxxii. 18. Part. Ezra iv. 4.

Puh. Part. f. **כְּבִהָה**, *keri. Hurried, gotten too speedily*; i. e. by bad means, Prov. xx. 21. Mas. pl. **כְּבִיָּהִים**, Est. viii. 14.

Hiph. i. q. Pih. I. Est. vi. 14; 2 Chron. xxvi. 20. II. Job xxiii. 16.

בָּהֶמָה, f. pl. **בְּהֵמָה**, constr. **בְּהֵמָה**, pl. **בְּהֵמָה**. Arab. **بَهِيمَة**, *bestia, &c.* I. *Any*

quadruped generally, pec., the graminivorous, as the ox, sheep, goat, camel, ass, &c. Occasionally opposed to *men, to wild beasts, birds, reptiles, flocks*. In the more elevated style, sometimes, II. *A wild beast*; as 1 Sam. xvii. 44; Is. xviii. 6; Jer. vii. 33.

The plural, Job xl. 15, has been usually taken as a pl. of excellence, signifying some stupendously large animal. Bochart will have it to be the *hippopotamus*, and so the moderns generally. Others have supposed it to be the elephant; as Drusius, Grotius, &c. I see no grounds for either. The place seems to speak of the beasts generally, with the view of magnifying the wisdom and power of their Creator. See my notes on the place. Gesenius and Winer, after Jablonski, suppose the word to be Egyptian; viz., the Coptic **Π+εγε+μεωστ**, making altogether **Πεγεμεωστ**, and signifying *Bomarino, or bos aquatilis*. There are some objections to this. I. **εγε** is fem. and requires the prefix **†** or **τ**, not **Π**; which would make **†εγεμεωστ**. And so the identity of the word would vanish! II. **μεωστ**, not **μεωστ**, is the Coptic term for *water*. **μεωστ**, signifies *mori, to die, not water*. III. The construction had recourse to here, would require the insertion of **με**, before **μεωστ**; which would further destroy the identity of this word with our **בְּהֵמָה**. I take the Coptic as I find it in the Grammar of Schultz, and the Dictionary of La Croze. I know of no other books on which reliance can be placed. And if any can be placed on these, surely this Coptic device is ungrounded, and perfectly worthless. Besides, as the languages of this class afford a root, viz., **בִּהַם**, from which our word might be derived, according to our German critics themselves; it never can be likely the sacred writers would have recourse to so clumsy a periphrasis for it, as at best this Coptic compound is. Constr. **בְּהֵמָה**, &c.

בָּזָה, or בִּזָּה, v. pres. יִבְזֶה. Cogn. בָּזָה, בָּזָה, בָּזָה, *Contemned, despised*; constr. *immed.* and

med. 7, *Prov.* i. 7; xi. 12; xiii. 13; xiv. 21; xxiii. 9. 22; *Zech.* iv. 10, &c. .

Infin. בור (contr. בור, *Gram.* art. 75), *Cant.* viii. 7.

בור, Not in use. Arab. بُور, *confusio*.

Cogn. بُور, id. See ابق, ابق, id.

בור, Niph. Est. iii. 15, *Confused, perplexed*.

Part. בור, pl. *Exod.* xiv. 3. Deriv. בור, in its place.

בור, contr. for בור, *Gram.* art. 76. Cogn.

Arab. بَر, *seminavit terram*; conj. iv. *fructum, protulit, &c.* See my note on *Job* xl. 20. I. *Produce, increase*. In *Is.* xlix. 19, applied to *timber*, i. e. the produce of a tree out of which an idol had been made. II. The name of a month, 1 *Kings* vi. 37, which is there said to be the 8th, i. e. our *October*, or thereabouts. So called, perhaps, because the produce of the year was then all to be gathered in. The months were at this time most probably solar. See my Sermon on the Sabbath with the notes.

בור, m. Arab. بَلَس, *ficus, pec. alba*.

Æth. በለስ: *ficus, arbor et fructus*. Gesenius adds, "*etiam sycamorus*," for which I can find no authority. From the form of our word, as well as of that preceding it (בור, *Amos* vii. 14), it must imply an agent. Here, a person concerned about figs, in one way or other. According to Theophrastus, *Hist. Plant* iv. 2; *Plin. Hist. Nat.* lib. xiii. vi.—xiv. ed. Valpy; and Prosper Alpin. *de Plant. Egypt.* cap. vi. p. 20; a sort of fig or sycamore fruit is produced in Egypt from the trunk of the tree (comp. 1 *Kings* x. 27; *Luke* xix. 4; *Ps.* lxxviii. 47), which, unless it be scratched or cut open, so as to let out some of its juice, will not ripen. This is not unlike the Jack-fruit of India, and of the islands in the Eastern Archipelago. See my *Travels of Ibn Batuta*, p. 104, with the notes. I am inclined to think, therefore, that both בור here, and בור, refer to the treatment of this sort of fig. The former, to the act of *scratching*, or

cutting it open (Arab. بَقَر, *fudit, dilatarit*;

hence בור, is the dawn or *opening of day*); the latter, to the collecting of them, lit. *figging*, or gathering the figs of, these fig-trees (פִּיגִי). Prosper Alpin. tells us, l. c. that it is never without fruit. See *Matt.* xxi. 19; *Mark* xi. 13. And again, ib. "*Tumores*

omnes calidos, atque duros ficubus emplastri modo usu sanant." *Comp.* *Is.* xxxviii. 21.

בור, see בור.

בור, v. Infin. not in use. Hence—

Pres. בור. Cogn. בור, בור, Constr. *immed.* and *med.* בור, *Trampling, treading on, or down, despising*, *Ps.* lx. 14; cviii. 14; *Is.* xiv. 25; *Prov.* xxvii. 7.

Pih. pret. בור, id. *Is.* lxiii. 18; *Jer.* xii. 10.

Hoph. part. מבור, *Trampled on*, *Is.* xiv. 19.

Hithp. part. f. מבור, *Become trodden down, &c.*, *Ezek.* xvi. 6. 22. Particip. noun, pl. בורים, *Treading down, &c.*, *Zech.* x. 5; as if from Cogn. בור. Syr. بَر, *sprevit, aspernatus est*. Arab. بَرَسَا, *vilipendit rem*.

בור, m. Arab. بَر, *byssus*. Cogn. بَر, *præstantia candoris*. Syr. بَر, *byssus*. See

בור, sign. vii. *A fine sort of linen so called*, *Gr. Byssos*. See *Thes.* *Steph.* sub voce. According to *Pliny*, II. N. lib. xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, *Taniticum, Pelusiacum, Buticum, and Tentyriticum*. He adds, "*Superior pars Ægypti in Arabiam vergens gignit fruticem, quem aliqui gossipion* vocant, plures xylon, et ideo lina inde facta xylina. . . . Nec ulla sunt eis candore mollitiave præferenda. Vestes inde sacerdotibus Ægypti gratissimæ. Quantum genus Orchomenium appellant. Fit e palustri velut arundine.*" Our word occurs only in the latter Hebrew; viz. *Ezek.* xxvii. 16; *Est.* i. 6; viii. 15; 1 *Chron.* iv. 21; xv. 27; 2 *Chron.* ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant, is the same with that implied by בור. See above. From the places above cited, it appears to have been worn by kings, priests, and persons in authority generally: and from *Ezek.* xxvii. 16, that it was a Syrian article of merchandise. See *Celsii Hierobot.* ii. p. 169; *Forskal Flor. Ægypt.* p. 125; *Hiller in Hierophyt.* ii. p. 132; *R. Forster de Bysso Antiq.* *Lond.* 1776. 8. and *Rev.* xix. 8. 14.

בור, f. Arab. بَرَقَة, *impetus pluviz vehementior*. بَرَقَة, *malum, calamitas*. Cogn.

* The notion of *cotton* here, which seems to have originated with the Greek and Latin writers, is warmly opposed by *Celsius*, l. c.

בקק. *Emptiness, devastation*, Neh. ii. 11, with *מְנוּקָה*, and *מְנוּקָה*, for emphasis sake. Gram. art. 223. 2.

בֹּרֶךְ, m. Arab. *بَاقِر*, *agmen boum cum suis bubulcis*; r. *בֹּרֶךְ*. *A cowherd, or, more generally, a herdsman*, Amos vii. 16.

בֹּרֶךְ, pl. *בֹּרוֹת*. Syr. *ܚܕܐ*, *expers alicujus rei necessariae*. Arab. *بُور*, *terra non consita*.

בֹּרֶךְ, *inculta deserta*. Cogn. *بُير*, *puteus*.

See *בֹּרֶךְ*. Generally any thing excavated, as, I. *A well, or cistern*, digged or cut out for water, Deut. vi. 11; 1 Sam. xiii. 6; Gen. xxxvii. 20. II. *A prison* (see *בֹּרֶךְ*) Is. xxiv. 22, termed *בֵּית הַבּוֹר*, Jer. xxxvii. 16; Exod. xii. 29, &c. III. *A sepulchre*, Ps. xxviii. 1; xxx. 4; lxxxviii. 5; Is. xxxvii. 18; hence the phrase, *יְרֵד בֹּרֶךְ*, *Descenders of the pit*, and *אֲבָנֵי בֹרֶךְ*, *Stones of the pit*, Is. xiv. 19; *רֵגְלֵי בֹרֶךְ*, *Thighs, i. e. sides, of the pit*, Ib. vr. 15. *עַד בֹּרֶךְ*, *Even to the pit*, Prov. xxviii. 17, &c. *בֵּיר*, *keri*, Jer. vi. 7, id. See also *בֵּיר*. Hence v—

בֹּרֶךְ, Infin. *Digging out, exploring*, Eccl. ix. 1; of which it is not improbable, as Gesenius has suggested, that *בֵּיר*, ib. iii. 18, in *לְבֵירִים*, is the pret.—or, perhaps, is another form of the Infin.

בֹּשָׁח, f. Arab. *بُوش*, *miscella, hominum turba*. *بُوش*, *tumultus hominum inter se mixtorum*. *بُوشِي*, *inops, magna onustus familia, &c.* Cogn. *بُهِت*.

בֹּשָׁח. Secondary sense, *Shame, ignominy*, Ps. lxxxix. 46; Ezek. vii. 18; Obad. 10; Mich. vii. 10. Synon. *בֹּשָׁח*. Hence—

בֹּשָׁח, v. (for *בֹּשָׁח*, fm. *בֹּשָׁח*) pres. *בֹּשָׁח*, *Ashamed, put to shame, or confusion, blushed*. constr. *בֹּשָׁח*, and abs. *בֹּשָׁח*. Found with *בֹּשָׁח*, or *בֹּשָׁח*, occasionally. Sometimes without the *בֹּשָׁח*, as *בֹּשָׁח*, Jer. xlvi. 13; *בֹּשָׁח*, Job vi. 20, &c.; Jer. xv. 9; Ps. lxxi. 24; lxxxiii. 18, &c.: pec. when hope, expectation, strength, &c. fail, Is. xix. 9; Jer. xiv. 3, 4; Job vi. 20; Ps. vi. 11, &c. *בֹּשָׁח*, *He shall be ashamed, be put to confusion* (as to) *his spring*; the reason is added.—It is not necessary therefore to suppose here, that we have the sense of *בֹּשָׁח*.—Infin. *בֹּשָׁח*, *Blushing*, Jud. iii. 25; 2 Kings ii. 17; viii. 11.

Imp. f. *בֹּשָׁח*, pl. *בֹּשָׁח*, Is. xxiii. 4; Ezek. xxxvi. 22.

Part. ag. pl. *בֹּשָׁח*, Ezek. xxxii. 30.

Pih. *Sensu pregnant. Put to a stand, delayed*; i. e. because confused, &c. Jud. v. 28; Exod. xxxii. 1.

Hiph. *בֹּשָׁח*, and it. *בֹּשָׁח*, (from cogn. *בֹּשָׁח*); pres. *בֹּשָׁח*, Ps. xiv. 6. Aff. *בֹּשָׁח*, Ps. cxix. 31. 116. *Brought to shame, confusion*, Jer. x. 14; Is. xxx. 5; constr. *בֹּשָׁח*, and *immed.* 2 Sam. xix. 6; Ps. xiv. 6; xlv. 8. Part. *בֹּשָׁח*, f. *בֹּשָׁח*, *Bringing shame*; not intrans. as Gesenius thinks, Prov. x. 5; xii. 4; xiv. 35; xvii. 2.

Hithp. *בֹּשָׁח*, *Become ashamed*, Gen. ii. 25. The (·) is here on account of the pause; not because the conjug. is anomalous, as Gesenius thinks. Gram. art. 120. 2.

בֹּרֶךְ, Infin. not in use. Syr. *ܠܐ*, *pernoctavit*. Arab. *بَيْت*, *pernoctatio*. Æth.

בֹּרֶךְ: *mansio*. Hence, v. Chald. pret. *בֹּרֶךְ*, *passed the night*, Dan. vi. 19.

בֹּרֶךְ, m. r. *בֹּרֶךְ*. Syr. *ܕܝܪܡܝܬ*, *diripuit*. Arab.

بَرَّ, *rapuit*. *Spoil, taken in war*. Aff. *בֹּרֶךְ*, *Her spoil*, Ezek. xxix. 19, from a different seg. fm. Num. xiv. 30; Jer. xv. 13, &c. Often used after its verb (*בֹּרֶךְ*) for emphasis sake, Is. x. 6; xxxiii. 23, &c. Phrase, *וְהָיָה לְנוּ*, *Was for a spoil*, Num. xiv. 31, &c. *לְנוּ*, *Gave for a spoil*, Jer. xvii. 3, &c.

בֹּרֶךְ, pl. pret. Kal. of *בֹּרֶךְ*, otherwise occurs not, Is. xviii. 2. Cogn. *בֹּרֶךְ*, *בֹּרֶךְ*; Syr.

בֹּרֶךְ, *diripuit*; Arab. *بَرَّ*, *subjicit sibi*.

"Significatur Æthiopia," says Gesenius. But it appears to be from Æthiopia that messengers are to be sent on the waters, to some other people, whose land the rivers (*בֹּרֶךְ*) have spoiled. From the several descriptions here given, however, viz. *בֹּרֶךְ*, *fearful*, *בֹּרֶךְ*. Comp. ch. xxviii. 10, *בֹּרֶךְ*, *fearful*. Comp. ch. v. 5; xxviii. 18; lxiii. 18; Jer. xii. 10; Lam. i. 15, &c. The overflowing of rivers figuratively, ch. viii. 7, 8; xxxviii. 18; xxx. 28, &c. The raising of a standard for the Gentiles among them (vv. 3, 4, 7, &c.); the Jewish nation is apparently meant. It is true, the people of Æthiopia appear to be called upon to look (vr. 3) when the standard shall be thus lifted up. Comp. Ps. lxviii. 32. But it is not that people whose land the rivers are here said to have affected. The ancient versions, viz. Syr. *ܕܝܪܡܝܬ*; Chald.

בו; Vulg. *diripuerant*, &c., are correct—and Hartmann and Gesenius, who make this verb to signify *cutting, intersecting*, &c., are wrong.

בִּזוּה, Infin. taken passively, Gram. art. 146. 8, note. *Despised, or being despised*, Is. xlix. 7. ל has evidently the sense here of *as to, with respect to*; not of *to*; the context being about Christ. See my Sermons and Dissertations, p. 203; and comp. ch. liii. 3, with Ps. xxii. 7. **בִּזּוּי עַם**. Hence,—

בִּזּוּה, v. pres. **יִבְזֶה**, apoc. **יָבֹז**; cogn. **בִּזּוּ**, **בִּזּוּ**; Arab. **بَزَا**, r. **بَزَو**, *extulit sese superbius*, &c. *Despised, spurned, contemned*. Constr. *immed.* rarely with ל, *med.* Num. xv. 31; 2 Kings xix. 21; Is. xxxviii. 22; Gen. xxv. 34; Est. iii. 6; Ps. li. 19.

Part. **בִּזּוּה**, Prov. xv. 20. Aff. xiv. 2; pl. 2 Chron. xxxvi. 16; **בִּזְוִי**, constr. Mal. i. 6. Aff. pl. **בִּזְוִי**, 1 Sam. ii. 30.

Passive, **בִּזּוּי**, Jer. xlix. 15; Ps. xxii. 7, &c. f. **בִּזּוּיָהּ**, Eccl. ix. 16.

Niph. **בִּזּוּה**, *Despised*, i. e. made so, Ps. xv. 4; Is. liii. 3, &c. Part. id. Ps. cxix. 141; pl. **בִּזְנוּם**, Mal. ii. 9.

Hiph. Infin. **הִבְזִיחַ**, *Render, or make, despised*, Est. i. 17.

בִּזּוּי, v. pres. **יִבְזֶה**, conj. **יִבְזֶה**, once, Deut. iii. 7, **בִּזּוּיָהּ**, like **בִּזּוּ**. See **בִּזּוּ**. Constr. *immed.* and *med.* ל. *Took the spoil, or prey*, Num. xxxi. 32; Josh. viii. 28; Deut. ii. 35. With **בִּזּוּ**, or **שָׁלַל**, Is. xxxiii. 23; 2 Chron. xxxiii. 8; Infin. **בִּזּוּ**, 2 Chron. xx. 25; Est. iii. 13, &c.

Imp. p. **בִּזּוּ**, Nahum ii. 10.

Part. ag. pl. **בִּזּוּקִים**, Is. xlii. 24; 2 Chron. xx. 25; aff. Ezek. xxxix. 10.

Niph. **יָבֹז**, pl. **יָבֹזוּ**, pres. **יָבֹז**, *Became spoiled*, &c., Amos iii. 11; Is. xxiv. 3.

Infin. **הִבְזִיחַ**, ib. emphat.

Puh. **יִבְזֶהוּ**, *They shall (surely) be spoiled*, Jer. l. 37.

בִּזְיוֹן, m. *Great contempt*, Est. i. 18.

בִּזְנָה, m. Syr. **بَزْنَا**, *dispersio, contritio*.

Cogn. **בִּזְרִי**, *celeritas in incessu*. Cogn. **בִּזְרָה**.

Lightning, Ezek. i. 14.

בִּזְרָה, v. pres. **יִבְזֶרֶת**, Arab. **بَزَرَ**, *seminavit*.

Cogn. **בִּזְרָה**, id. Syr. **بَزَرَ**, id. *Dispersed, scattered*, Dan. xi. 24.

Pih. **יָבֹז**, id. Ps. lxxviii. 31.

בִּזְיוֹן, m. Syr. **بَزْمَان**, *investigatio*;

Arab. cogn. **بَزَمَان**. id. *Trial, experiment, essaying*, as of metals, abstr. for concr., Jer. vi. 27, referring, too, to **בִּזְיוֹן**, following, as in **נִזְיוֹן**, Num. xxvii. 7. Comp. ib. xx. 21.

בִּצְרֹן, m. Dag. impl. Gram. art. 109, *Fortress, watch-tower, or the like*. Is.

xxiii. 13. *keri*. cogn. Arab. **بَحْر**, *impulsus*

validus; **بَحْرَان**, *arena accumulata*. Some take it to signify a tower constructed of wood, and placed near the walls of a town for the purpose of harassing the men within. It might, however, mean an artificial mound raised up for that purpose; and hence, perhaps, the verb **הִבְזִיחַ** is used here.

בִּצְרוֹרִים, m. pl. **בִּצְרוֹרִים**, constr. **בִּצְרוֹרִי**, Dag.

impl. Arab. **بَا حَوْر**, *summus æstus et ardor mediæ ætatis*. A youth, unmarried, pec. as chosen, engaged for war, 1 Sam. xxiv. 3, &c. Sometimes joined with **בִּצְרוֹרִי**, Deut. xxxii. 25; Lam. i. 18, &c.; Ruth iii. 10; Is. lxii. 5; ix. 16; Jer. xviii. 21, &c. See v. **בִּצְרוֹרִי**.

בִּצְיוֹן, *kethiv*, of **בִּצְיוֹן** above.

בִּצְיוֹרִי, m. Syr. **بِزْيُورِي**, *electus. Elect*,

chosen, **ἐκλεκτός**. Constr. **בִּצְיוֹרִי**. Applied to Moses, Ps. cvi. 23; Saul, xxi. 6; to the Israelites, Is. xlv. 4; 1 Chron. xvi. 13; to Christ, Is. xlii. 1; to Christians, Is. xliii. 20; lxv. 9. 15. 22. And hence the use of the term in the New Test. See my Sermons and Dissertations, p. 35 et seq.; not because any metaphysical view of the case has ever been put forth by any sacred writer.

בִּצְחָל, v. f. **בִּצְחָלְךָ**, Zech. xi. 8, only. Arab.

بَحْل, *parcus, talemque se præbuit*, cc. **علي**,

p. et **ب**, r. Cogn. **بَحْل**, *penuria*

laboravit; **كَمْوَس**, **الإدْنَاع الشَّدِيد**, *Vio-*

lently driving back, or the like. *Greedy, niggard*, l. c. **بִּצְחָלְךָ**, opp. to **שִׂמְחָתְךָ**, vr. 11.

In vr. 12, *Thirty pieces of silver*—termed ironically **בִּצְחָלְךָ**, vr. 13,—is the utmost they would give. Comp. Mal. iii. 7, et seq., where **לֹא שִׂמְחָתְךָ**, is explained by an avaricious withholding from God his due. Castell prefers *rugiit*, as given by the ancient versions—

Gesenius the usual *fastidiverat* "*lothed*."

Puh. Part. **קִבְצָה**, *Coveted*. Meton. *Gotten*

by covetousness, Prov. xx. 21, *kethiv*: the

keri has מבחלה. Adage Arab. *الولد كحلة*. *proles res est cujus tenaces, et de qua solliciti sumus.*

בָּחַן, m. Synon. *רוּחַ*, *בָּחִין*, *Trial*, *experiment*, &c., Ezek. xxi. 18. Meton. *Tried*, Is. xxviii. 16.

בָּחִין, m. once, Is. xxxii. 14; *עֵלִי בָּחִין*, Gesen. *Hill and watch-tower*. Auth. Vers. *Fort and towers*. *Height and mound*, in a military sense is, perhaps, the real meaning of the passage. See *בָּחִין*, above, and comp. Neh. iii. 27, *חומות העֵלִי*.

בָּחִין, v. pres. *יִבְחֵן*. See *בָּחִין*. I. *Examined, tried, essayed*, as metals. Constr. *immed.* *ב*, instr. Zech. xiii. 9, with *צִדִּיק*, Jer. ix. 6, as if following upon that process, — II. Metaph. applied to men, as taking place by affliction, Job xxiii. 10; Ps. xvii. 3; Jer. xii. 3: — to God, by men impiously prescribing his duty, Mal. iii. 15; Ps. xcv. 9; — to God, as one who tries the heart, &c., Jer. xi. 20; xvii. 10; xx. 12; Ps. vii. 10; xxvi. 2, &c. — to the ear, as trying assertions, Job xii. 11; xxxiv. 3: — to the eyelids, as judging of character, Ps. xi. 34.

Infin. *יִבְחֵן*, part. *בָּחִין*, Imp. *בָּחִי*.

Niph. pres. *יִבְחֵן*, pl. *יִבְחֻנּוּ*. II. *Be*, or *become tried, proved*. Gen. xlii. 15, 16; Job xxxiv. 36.

בָּחַר, v. pres. *יִבְחֹר*. See *בָּחֹר*. *Chose, elected, selected*. Constr. *immed.* and *med.* *ב*, *ל*, once, as Abraham, Neh. ix. 7; kings, as Saul and David, 1 Sam. x. 24; 2 Sam. vi. 21: Jerusalem, 1 Kings xi. 13, 32: Jacob, as a people, Deut. xiv. 2; Is. xli. 8: *ways, manners*, Is. lxvi. 3: *fear of God*, Prov. i. 29: *gardens of idolatry*, &c. Is. i. 29; 2 Sam. xix. 39: *words*, Job ix. 14: *sensu prægnañti*. *תִּבְחֹר עָלַי*, *Shalt choose (and lay) upon me*. There appears no good reason for admitting either the I. or III. senses given by Gesenius, viz. I. *wry*; III. *love, desire*.

Infin. *יִבְחֹר*, constr. *יִבְחֹר*, aff. *יִבְחֹר*, (seg. *יִבְחֹר*). Imp. *יִבְחֹר*, pl. *יִבְחֹרוּ*.

Niph. *יִבְחֹר*, part. *Chosen, eligible*, &c. Jer. viii. 3; Prov. viii. 10, 19; x. 20, &c.

בָּמָה, or *בָּמָה*, v. part. *בֹּמָה*. Arab. *بَطَأَ*, *calcavit*. Cogn. *بَطِيطٌ*, *mendacium*.

Speaking wrongfully, falsely, Prov. xii. 18.

Pih. *יִבְמָה*, *Speaks falsely, wrongfully*, &c. Lev. v. 4; Ps. cvi. 33. Infin. *יִבְמָה*, Lev.

v. 4. From these places it is sufficiently evident, that something worse than speaking inconsiderately, must be meant. I think Gesenius is right in making this word a cognate with *בָּדַד*, although I doubt the accuracy of his deduction. See also *בָּדַד*, above, and *בָּדַד*, sig. vi. So *بَطِيطٌ*, *res miranda, mendacium*.

בָּטַח, m. *בָּטָחָה*, f. Arab. *البطيحة*, i. e. *مَسِيلٌ وَاسِعٌ فِيهِ دَقَاقُ الْحَصَى*, i. e. *A wide stream in which is small sand*. Hence the phrase, *تَبَطَّحَ السَّيْلُ اتَّسَعَ فِي الْبَطْحَاءِ*.

A torrent, or stream, it spread out into lakes. Hence, perhaps, the notion of *plenty, security, confidence*, &c. *Confidence*; adv. *in confidence, confidently*, Is. xxxii. 17; Gen. xxxiv. 25. Often with *ל*, and the verbs *יָשַׁב*, *יָחַד*, *לָךְ*, *נָכַח*, *נָחַן*, *נָחַד*, *שָׁכַן*, *שָׁבַן*, Lev. xxv. 18; Deut. xxxiii. 12; Job xi. 18; xxiv. 23; Ps. lxxviii. 53; Prov. iii. 23; Is. xv. 3; Ezek. xxxiv. 27; f. Is. xxx. 16.

בָּטַח, v. pres. *יִבְטֹחַ*, constr. *med.* *עַל*, *בְּ*, *ל*, and *abs.* *Confided, trusted, in, to, on*, Ps. xxviii. 7; Ezek. xxxiii. 13; Ps. xxxi. 7; 2 Kings xviii. 21; Job vi. 20; xi. 18; xl. 23, &c.

Infin. *יִבְטֹחַ*, Ps. cxviii. 8; Imp. *יִבְטֹחַ*, ib. xxxvii. 3; pl. *יִבְטֹחוּ*. Part. ag. *בֹּטֵחַ*, Deut. xxxviii. 52; pl. *בֹּטְחִים*; f. *בֹּטְחָה*, pl. *בֹּטְחוֹת*. Pass. *יִבְטֹחַ*, Ps. cxii. 7.

Hiph. *יִבְטֹחַ*, pres. *יִבְטֹחַ*, *Made to confide, trust*, Jer. xxviii. 15; Is. xxxvi. 15; Jer. xxix. 31.

Part. *מִבְטֵחַ*, Ps. xxii. 10.

בָּטָחוֹן, m. *Great confidence*, Is. xxxvi. 4; Eccl. ix. 4. Gram. art. 168.

בִּטְחוֹת, f. pl. *Securities, things confided in*. *Great confidence*, pl. excel. Job xii. 6.

בָּטַל, v. Arab. *بَطَلَ*, *vanus, frustrà, fuit*. Syr. *ܚܠܐ*, *irritum fecit*, Eccl. xii. 3, *unemployed; ceased*. *בָּטַל*, id. Chald. Ezra iv. 24.

Pah. Chald. *Caused, or made to cease*, Ezra iv. 21. 23; v. 5; vi. 8.

בָּטָן, f. Arab. *بَطْنٌ*, *Excavation, hollow-ness*, seems to be the primitive idea: hence *بطون الثرى*, *sepulchra: medium et intimum alicujus rei: venter*. Syr. *ܚܠܐ*, *prægnañs*.

I. *The belly*, of man or beast, Cant. vii. 3; Job xl. 16: as filled with food, Prov. xiii. 25; xviii. 20; Job xx. 20; Eccl. xi. 5: or, as pregnant, synon. with רָחֵם, Gen. xxv. 24; xxxviii. 27; Job iii. 11. Hence the phraseology, מִבֶּטֶן, Jud. xiii. 6, 7; מִבֶּטֶן, Is. xlviii. 8, &c.; מִבֶּטֶן אִמִּי, Ps. xxii. 10; Job xxxi. 18: מִבֶּטֶן, *offspring*, Gen. xxx. 2; Deut. vii. 13: מִבֶּטֶן, Prov. xxxi. 2: בְּנֵי בֶטֶן, Job xix. 17, my own children, "the mere effusion of (my) proper loins." Not Job's brethren, but his children. See my notes on the place. It. בֶּטֶן שֶׁמַּל, *cavity of the sepulchre*, Jon. ii. 3. מִבֶּטֶן, lit. *recesses, chambers, of the belly*; i. e. the inmost mind, Prov. xviii. 8; xx. 27, &c. מִבֶּטֶן בִּטְנִי, *my viscera trembled*; i. e. my mind was agitated, Hab. iii. 16. Architecturally, the bellying, or swelling of columns, 1 Kings vii. 20. Aff. בֶּטֶן, בִּטְנִי, בִּטְנִי, בִּטְנִי, בִּטְנִי, pl. non occ.

בֶּטֶן, pl. Gen. xliii. 11. *Nuts*, the *pastacia vera* of Linnæus; a tree much abounding in Palestine, but unknown in Egypt. Hierob. Olav. Celsius. i. p. 24, et seq. Plin. Hist. Nat. lib. xiii. x. Bchart. Canaan, lib. i. x.

בִּי, An interjection, used to excite pity or compassion. See Gen. xliii. 20, &c. Nold. p. 175. Gesenius takes it as an abbreviation of בָּעִי, *petitio*, &c. r. בעה. But, if this were the case, such passages as בִּי אֶרְצִי, would rather imply, *request or petition* (me) *Lord*, than favour sought for such person. There can be no doubt, therefore, Noldius and others were correct in appealing to the Arab.

بَيَّاءُ, and the Syr. خَلَا, *consolatus est*, for the just interpretation of the word. Gram. art. 243. 2, note. *O favour, pity, be gracious*, or the like.

בֵּין, constr. prim. בֵּין, seg. Gram. 147. 10; 171. 3, note. Dual. בֵּינִים, pl. בֵּינִים. Arab.

بَيْنَ, *intervallum, separatio*. I. *Interval*, *midst*. Arab. بَيْنَ, Is. xlv. 4. מִבֵּין, Gen. xlix. 10. אִישׁ בֵּינִים, lit. *man of two intervals*; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4. II. Hence, used as a preposition. Arab. بَيْنَ, *Between, among, within*; as, בֵּין אֶחָד, *Between brethren*, Prov. vi. 19; Job xxx. 7. בֵּין הַשָּׁמַיִם, *Between the two evenings*; i. e. the period between sunset on two successive days. See my sermon on the Sabbath. Exod. xxix. 39, &c. בֵּין עֶשְׂרֵת יָמִים,

During, within, the space of ten days, Neh. v. 18. בֵּין יָדַי, *Between*; i. e. *within, the two hands*, Zech. xiii. 6. בֵּין שְׁדוֹתָם, *Between, within, their walls*, Job xxiv. 11.

When two things are spoken of בֵּין...בֵּין, Gen. xxvi. 28; Exod. xi. 7. Occasionally בֵּין...בֵּין, Gen. i. 6; Lev. xx. 25. בֵּין...בֵּין, Is. lix. 2. בֵּין...בֵּין, Joel ii. 17.

Used with other prepositions, as, אֶבֶן, Ez. xxxi. 10. 14. אֶבֶן, Ib. x. 2. אֶבֶן, Ib. xix. 11. אֶבֶן, Zech. vi. 1; Ps. civ. 12; Jer. xlviii. 45. מִבֵּין סִדְחֹן, ellip. for מִבֵּין עַם סִדְחֹן. מִבֵּין רַגְלֵם, *From between the feet*, i. q. מִבֵּין, or מִבֵּין, Deut. xxviii. 57. מִבֵּין רַגְלֵי, ellip. for מִבֵּין רַגְלֵי, Gen. xlix. 10, *from his posterity*. It. rep. מִבֵּין...מִבֵּין, 2 Kings xvi. 14; Ezek. xlvii. 18. מִבֵּין, and מִבֵּין, Ib. x. 2. מִבֵּין, vv. 6, 7. Aff. בֵּין, &c. בֵּין, Chald. id. Dan. vii. 5. Aff. pl. בֵּינֵיהֶן, v. 8; *keri* בֵּינֵיהֶן.

בֵּין, v. conj. בֵּין, and בֵּין, Dan. ix. 2, pres. בֵּין, apoc. בֵּין, and בֵּין. Arab. بَانَ, *Distitit, et segregata fuit res a re*. I. *Distinguished, discerned*; meton. *perceived*, *understood*: constr. بَانَ, Ps. cxxxix. 2, &c. Neh. xiii. 7. بَانَ, Ps. xxviii. 5. بَانَ, Dan. xi. 30; abs. Ps. xciv. 7; *immed.* Prov. vii. 7, &c.

Infinit. בֵּין, Prov. xxiii. 1; Imp. Dan. ix. 23; x. 1.

Part. pl. בֵּינִים, Jer. xlix. 7.

Niph. בֵּין, *Became discerning*, &c. Is. x. 13; pres. non occ. Part. בֵּין, pl. בֵּינִים. Aff. בֵּין, Gen. xli. 33. 39; Deut. i. 13; Is. v. 21; xxix. 14.

Pih. בֵּין, *Made him discerning, gave him intelligence*, Deut. xxxii. 10.

Hiph. בֵּין, pres. non. occ. or is very doubtful. Constr. *immed.* בֵּין, Job xxxv. 23; Is. xxix. 16; Dan. i. 17. I. *Made to know, understand*, &c. II. Occasionally in the sense of Kal, Is. xxviii. 19; Dan. i. 4; ix. 23; Job xxviii. 23; Prov. i. 2, &c. Infinit. בֵּין, Imp. בֵּין, Part. בֵּין, pl. בֵּינִים, constr. מִבֵּין.

Hiithp. בֵּין, pres. בֵּין, i. q. Niph. constr. abs.—with בֵּין, בֵּין, בֵּין, Imp. בֵּין, Job xxxvii. 14; pl. Jer. ii. 10; ix. 16.

בֵּין, f. pl. בֵּינִים, *Intelligence, discernment, prudence, knowledge*, Job xxviii. 12. 20; Prov. iv. 5; viii. 14; ix. 6. בֵּין, *ignorance*, Is. xxxiii. 19. Seems to be used *adverbially*, Job xxxviii. 4; Jer. xxviii. 20. Pl. of excell. עַם בֵּינִים, *people of great discern-*

ment, Is. xxvii. 11; constr. בֵּיתָה. Aff. בֵּיתָה, בֵּיתָה, בֵּיתָה.

Chald. id. Dan. ii. 21.

בֵּיתִים, pl. m. *Eggs*. Arab. بَيْضٌ, *præstantia candoris*. بَيْضَةٌ, *ovum*. Chald. בֵּיתָה, Syr. ܒܝܬܐ, id. Deut. xxii. 6; Is. x. 14; lix. 5; Job xxxix. 14. Aff. בֵּיתָה, בֵּיתָה.

בֵּיתִי, Ps. xlv. 10. See בֵּית.

בֵּית, i. q. בֵּית, Jer. vi. 7, *keri*.

בֵּיתָה, f. or dub. Arab. بَيْتَة, *Thesaurus*.

Pers. بَار, or بَارُو, *fortification, &c.* I. *A palace with the adjacent city*, Est. i. 5; ii. 5, &c. II. *The temple at Jerusalem*, Neh. ii. 8; 1 Chron. xxix. 1. 19. Gesenius makes this *sequioris Hebraismi vox*; yet in these two last instances, the sacred writer puts it into the mouth of David. Nor is it in the other instances found, as he intimates, apart from שִׁשְׁתָּן.

בֵּיתָה, Chald. id. defin. בֵּיתָה. Syr. ܒܝܬܐ, Ezra vi. 2.

בֵּיתָה, f. pl. *Palaces*, 2 Chron. xvii. 12; xxvii. 4; sing. non occ. Gram. 140. 3.

בֵּית, m. constr. בֵּית, aff. בֵּיתָה, &c. Seg. r. בית, pl. בֵּיתָה; constr. בֵּיתָה; aff. בֵּיתָה, &c. Cogn. r. בית, for בֵּיתָה, (sing. בֵּיתָה, fin. פֶּתֶד) contr. Gram. art. 73. בֵּיתָה, and with Dag. compens. בֵּיתָה, &c. Gesenius first supposes בֵּיתָה, to be the sing., but this would supply the pl. בֵּיתָה, as in קֶרֶשׁ, קֶרֶשׁ. He next proposes בֵּיתָה, i. q. בֵּיתָה, from the root בָּנָה; which would give the pl. בֵּיתָה, not בֵּיתָה and thence בֵּיתָה! It is astonishing that a grammarian of so much experience, should so grievously forget the analogy of words. Arab. بَيْتٌ, *domus*, pl. بَيْتَاتٌ (Heb. בֵּיתָה, as above), hence

בֵּיתָה, which is the full and regular pl. Syr. ܒܝܬܐ, *pernoctatio*. ܒܝܬܐ; constr. ܒܝܬܐ, pl. ܒܝܬܐ, for ܒܝܬܐ. Cogn. r. בית.

A house, or residence: I. Whether of God, or of idols, as *the Temple, &c.*: II. Of the King, as his *Palace*: III. Of men, or beasts, generally, as *House, tent, cave, &c.*: IV. Of the dead, as *the Sepulchre*.—I. 1 Kings vi. 5; xxxviii. 7. 12; Is. lxvi. 1; xxxvii. 38; xlv. 13, &c. II. 2 Sam. xi. 2. 9; 1 Kings ix. 31, &c. III. Job xvii. 13; xxxix. 6; Ps.

lxxxiv. 4, &c. Job viii. 4. Hence also V. *The receptacle of any thing*, Is. iii. 20. בֵּיתָה, *Perfume-box*, according to Schroeder, de Vestitu mulierum. Comp. Exod. xxvi. 29; xxxvi. 34, &c.; *A prison*, Gen. xxxix. 20, 21, &c.

Hence, Meton. VI. *House*, in the sense of *family*; as, בֵּיתָה, Gen. l. 4. בֵּיתָה, Ib. xvii. 23. בֵּיתָה, Ib. xxiv. 23. בֵּיתָה, Ib. xxxiv. 19. בֵּיתָה, Ps. xliii. 18, &c. Also *God's people, or family*, Num. xii. 7; Hos. viii. 1. Comp. 1 Tim. iii. 15. Hence also applied to the *Raising of a family*, Ruth iv. 11; Deut. xxv. 9; 1 Sam. ii. 35; xxv. 28; 2 Sam. vii. 27. Comp. Ib. vii. 11. Also, to the *Goods, &c. of a house*, Est. viii. 1, 2; Gen. xv. 2; Exod. i. 21. Also, VI. *The interior of any thing*, opp. חוץ, Exod. xxviii. 26. בֵּיתָה, Gen. iv. 14, opp. מִדְּחוּץ. With ה, parag. *Intus, introrsum, inwards*, Ezek. xlv. 17; Exod. xxviii. 26, &c. See Nold. p. 182. Cogn. בית. It is found compounded with many names of places, as, בֵּיתָה, &c. See Reland's *Palestine*, and Gram. 170, 24.

בֵּיתָה, def. בֵּיתָה, constr. בֵּיתָה, pl. בֵּיתָה, aff. בֵּיתָה, Chald. i. q. Heb. Dan. ii. 5; iv. 27; Ezra v. 2; vi. 4, &c.

בֵּיתָה, m. constr. בֵּיתָה, *Great house, palace*, Est. i. 5; vii. 7, 8.

בֵּיתָה, m. Arab. بَيْتَة, *fletus*. Syr. ܒܝܬܐ, id. Æth. ܒܝܬܐ, *flevit*, Ps. lxxxiv. 7. בֵּיתָה, *Vale of weeping*, applied apparently to this state of things, on account of the various trials experienced in it.

בֵּיתָה, pl. 2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15. The Arab. بَيْتَة. According to Celsius Hierob. I. p. 335, et seq. i. e. *a Tree giving out (weeping) a white sort of gum, the medicinal properties of which are dry and acrid, and good for the tooth-ache.*

בֵּיתָה, m. Arab. بَيْتَة, *fletus*. *Weeping*, Ezra x. 1.

בֵּיתָה, v. pres. בֵּיתָה, apoc. ܒܝܬܐ. Arab. بَيْتَة. Syr. ܒܝܬܐ. Æth. ܒܝܬܐ: *flevit*. *Wept*, meton. *Mourned*, on account of loss or injury of any description. Constr. ܒܝܬܐ, ܒܝܬܐ, ܒܝܬܐ, and abs. Gen. xlv. 14; Ezek. xxvii. 31; Job xxx. 25; Deut. xxi. 13; Num. xi. 18; Ps. cxxxvii. 1.

Infinit. ܒܝܬܐ, Jer. xxii. 10. ܒܝܬܐ, *Weep exceedingly*.

Part. בָּבֶה, Exod. ii. 7; Num. xi. 10, pl. בָּבִים, Ib. xxv. 6; Jud. ii. 5, f. בִּבְיָה, Lam. i. 16.

Pih. part. f. בִּבְיָה, pl. בִּבְיָה, *Mourning, deploing*, Jer. xxxi. 15; Ezek. viii. 14.

בִּבְיָ, m. in pause, בְּיָ, *Weeping, lamentation*, Deut. xxxiv. 8; 2 Sam. xiii. 36. בִּבְיָ, from weeping, i. e. emitting so much as a tear-drop, Job xxviii. 11. See my note on the place. Aff. בְּיָ, *My lamentation*, Ps. vi. 9.

בְּבוֹר, m. pl. בְּבוֹרִים, Arab. بُوْر, *Being, or rising, early*. بُوْرَة, *primogenita*.

Syr. ܒܒܘܪܐ, *primogenitus*. Eth. ብዙረ : id. I. *The first-born of man or beast*, Gen. xxv. 13; Exod. xi. 5, &c. And, because certain considerations were attached to these, II. Taken as a superlative, as in בְּבוֹרֵי דִלִּים, *first-born of the poor*; i. e. the most poor, Is. xiv. 30. בְּבוֹר קָוָה, *a killing disease*, according to Gesenius, Winer, &c.; but most probably a periphrasis for the worm, Job xviii. 13. See my note on the place. The Arabs have, indeed, the phrase, بَكْرَة ضَرْبَة, signifying *a deadly blow*; which, however, is far from deciding this usage in the sense alluded to: much less is the بَنَات الْمَنِيَّة, of Schultens.

בְּבוֹרָה, f. pl. בְּבוֹרוֹת, *Primogeniture, the being first-born, either of man or beast*, Gen. xxv. 32. 34; Deut. xxi. 17; xii. 6. 17: Gen. iv. 4. Aff. בְּבוֹרָה, בְּבוֹרָה, בְּבוֹרָה.

בְּבוֹר, m. pl. בְּבוֹרִים, *First-fruits*, of the fields, trees, &c. commanded to be offered up, Lev. ii. 14; xxiii. 17; Neh. x. 36, &c. ראשית sometimes precedes, which may be taken adverbially, Exod. xxiii. 19; xxxiv. 26. לֶחֶם הַבְּבוֹרִים, *bread of the first-fruits*; i. e. made of the first wheat. יוֹם הַבְּבוֹרִים, *day of the first fruits*: i. e. of Pentecost, on which they were offered, Num. xxviii. 26; occ. sing. only in Is. xxviii. 4. With aff. בְּבוֹרָה, which certainly seems to be erroneous, for בְּבוֹרָה, f.

בְּבוֹרָה, f. pl. בְּבוֹרוֹת (for בְּבוֹרוֹת), *Preco-cious, immaturity ripe, fruit*, Micah vii. 1; Hos. ix. 10; Jer. xxiv. 2. Arab. بُوْر, *præcox palma*, &c.

בְּבוֹרָה, f. opp. בְּבוֹרָה, *First-born, or eldest daughter*, Gen. xix. 31. et seq. xxix. 26.

בְּבוֹרָה, r. בבח, f. *Mourning*, Gen. l. 4.

בְּבוֹר, v. Pih. pres. בְּבוֹר, *Brings forth*

early, or first-fruits; not fructus præcocus, as Gesenius and Winer give: this is manifestly at variance with the context.

Infin. בְּבוֹר, *Appointing, or constituting as first-born, giving the rights of primogeniture*, Deut. xxi. 16.

Puh. pass. of Pih. Lev. xxvii. 26.

Hiph. part. בְּבוֹרָה, f. *A woman bringing forth her first child; bearing a first-born*, Jer. iv. 13.

בְּבוֹרָה, f. Arab. بَكَارَة بُوْر, *parvus camelus, vel juvenescus. A young she camel*, Jer. ii. 23, בְּבוֹרָה. Pl. constr. m. בְּבוֹרִי, Is. lx. 6. Hieroz. Bochart. i. lib. ii. cap. 3.

בֵּל, partic. Arab. بَلَى or بَلَاة, *usu vetusta evadens, consumptū fuit, vestis*. Syr. ܒܠܐ. Heb. בָּלָה, id. Hence, meton. *Being*

wanting, &c. Arab. هُوَ بَذِي بَلَى, *longius abest, ut ubi sit nescias*. Synon. with בָּל, comp. Ps. lviii. 9; Job iii. 16; Prov. x. 30; Ps. lxiii. 3, &c. *Not, by no means*, Is. xxvi. 14; Ps. xlix. 13; Prov. xxiv. 3. In Ps. xxxii. 9, i. q. מֵאֵין, *Is not*; i. e. negatives the existence of its object. *There is no approach* (i. e. of them) to thee, בָּל קִרְבִּי מֵאֵיךְ. With other particles, אֶתְּכֵל, Is. xl. 24; בָּל-עַל, Ps. xvi. 2; בָּל-עַם, Prov. xxiii. 7. See Noldius, p. 183, &c.

בָּל, Chald. m. Arab. بَال, *cura, animus*, Syr. ܒܠܐ, id.—pec. *Care*. meton. *The heart, mind*, Dan. vi. 15.

בָּל, i. q. בָּעַל, apparently. The former was probably the Chaldee, the latter, the Phœnician or Hebrew, form of this word. Selden de Diis Syris. Syntag. ii. cap. i. Servius ad Æneid i., “Lingua Punica Bal dicitur, apud Assyrios autem Bel dicitur, quadam sacrorum ratione et Saturnus et Sol.” According to the Greeks and Latins, Βῆλος, and Balus. The supreme Deity with the Babylonians; and, according to Cedrenus, Thurus, a successor of Ninus, deified in the character of Mars. See Selden l. c. where every necessary information will be found.

בָּלָה, v. Pah. r. בָּלַח, Chald. i. q. Heb. בָּלָה, pres. בָּלֵא, *Destroy, make to disappear, &c.* Dan. vii. 25. Comp. Pih. בָּלָה.

בָּלַג, non. occ. Arab. بَلَغَ, *aperuit*; hence, *nituit, fulsit, aurora*. Conj. iv.—Hiph. Heb.—*manifestum reddidit, diduxit*; it. *Lætitia perfudit*; i. e. as having received light.

Hiph. pres. with ה parag. אֶבְלֶיָהּ, *Let me be glad*, Job ix. 27; x. 20; Ps. xxxix. 13.

Part. מְבַלֵּי, *Making manifest, opening upon*; i. e. *bringing on*, Amos v. 9. So the Arab.

الحق ابلج والباطل لجلج, *veritas supernata, s. appareat, futilia a. merguntur*. Hence, augm. מְבַלֵּיחַ, which see in its place.

בְּלָה, *Pih.* Cogn. בָּהַל, Part. pl. מְבַלְהִים, *Harassing*; *keri*, מְבַלְהִים, Ezra iv. 4. Syr. ܠܚܝܬܝܐ, *consternavit*.

בְּלָה, f. *Old, worn out*. בָּהָה נָשִׂים, *Old, worn out, with adulteries*, Ezek. xxiii. 43; pl. בְּלוּה, m. בְּלוּם, id. Josh. ix. 4, 5.

בְּלָה, v. pres. יְבַלֶּה. Arab. بَلَى, *usu vetusta evasit*. Syr. ܠܚܝܬܝܐ. Æth. በለዎ : id. I. *Grow old*. II. meton. *Perish*; applied especially to garments: constr. בֵּן, and abs. Deut. viii. 4; xxix. 5; Josh. ix. 13; Is. i. 9; li. 6:—to person, or its parts, Job iii. 4; xiii. 28; Ps. cii. 27:—to time, works, &c. Job. xxi. 13; Is. lxxv. 22.

Infin. בְּלוּה, aff. Gen. xviii. 12.

Pih. *Made old*, Lam. iii. 4; pres. Job xxi. 13; Is. lxxv. 22.

Infin. בְּלוּה, Ps. xlix. 15; 1 Chron. xvii. 9.

בְּלָהָה, f. r. בָּהָה, pl. בְּלָהוֹת. I. *Terror, consternation*, Is. xvii. 14; Job xviii. 11. 14; xxvii. 20, &c. Ib. xviii. 14, מְבַלְהֵי לְמַלְךְ בְּלָהוֹת. Gesenius takes the latter word as nom. to the verb, and בֵּן in the sense of בֵּן, which is fanciful. See my note on the passage. II. meton. The efficient cause of this, *Violence, calamity*, or the like. lxx. ἀπόλειαν, Ezek. xxvi. 21; xxvii. 36; xxviii. 19; Ps. lxxiii. 19. Job xxiv. 17, בְּלָהוֹת, probably for בְּלָהוֹת, id.

בְּלוּ, m. Chald. *Custom, tax*, r. בָּהַל. See בְּלוּ: not because it was imposed on *consumable* articles, or was *oppressive*; for nothing of the sort appears. Most probably *ground-rents*, as was always the case under the feudal system, and as is now the practice in the East, Ezra iv. 13. 20; vii. 24.

בְּלוּיָא, pl. constr. m. defect. בְּלוּיָה, Jer. xxxviii. 11, 12 (sing. בְּלוּיָה, fem. בְּלוּיָה), *Growing old, worn, pieces of cloth, rags*. See סָחַב, and מָלַח.

בְּלוּיָה, m. r. בָּהַל. I. *Loss, destruction*, Is. xxxviii. 17. II. *Wanting*: as a prefix, *Without*. בְּלוּיָה מְקוֹם, *Wanting, or without place*, Is. xxviii. 8. בְּלוּיָה נִשְׁמָע, *Without being heard*, Ps. xix. 4; Job xviii. 11; xxx. 8. III. Ad-

verb, i. q. בָּלַ, *Not*, Gen. xxxi. 2; Hos. viii. 7; Is. xiv. 6; xxxii. 10; compd. with prepp. בְּלוּיָה, Deut. ix. 42; xix. 4, &c.; לְבָלַי, Job xxxviii. 41; xli. 25; Is. v. 14; מְבַלְיָה, *From want of*, Deut. ix. 28; Is. v. 18; Lam. i. 4; Job xviii. 15. מְבַלְיָה אֵין, for emphasis, Exod. xiv. 11; 2 Kings i. 3. 6. 16, מְבַלְיָה אֵין, *without, excepting that not, &c.* Eccl. iii. 11. עַד בְּלוּיָה, *until want of*; i. e. the ceasing of the moon, as long as it shall endure, Mal. iii. 10. See Nold. p. 185, &c.

בְּלוּיָה, m. r. בָּלַ. Arab. بَلِيلٌ, *humidus*, بَلَالٌ, *recens humiditas plantæ*. Grass, fodder; green, and not made into hay, Job vi. 5; xxiv. 6; Is. xxx. 24; in this last place, a sort of seed apparently, *vetches* perhaps, or clover. Gesenius, and others usually, *mixtum* (r. בָּלַ), a mixture of several sorts of vegetables. Varro de re rustica, and Plin. Hist. Nat. lib. xviii. 41. Pliny, however, Ib. 42, has, "*Apud antiquos erat pabuli genus, quod Cato ocinum vocat, quo sistebant alvum bubus. Id erat e pabulis, segete viridi desecta, antequam gelaret.*" Which also seems to have been a sort of mixture used while green: or, as Varro has, "*Id genus (ocynum) pabuli sunt segetes sectæ virides antequam gerant siliquas.*" This last place will, perhaps, explain the passage cited above from Isaiah.

בְּלוּיָהָה, compd. of בְּלוּיָה and הָהָה, lit. *Without any thing, not any thing*, Job xxvi. 7. See my note on the place.

בְּלוּיָהָה, compd. of בְּלוּיָה and הָהָה, lit. *Useful*. Arab. بَرَّعَ, *prominuit*. *Useless*; meton. *wickedness, sin, injury*. Whence the phrases, אִישׁ בְּלוּיָהָה, 1 Sam. xxv. 25; אָמַר בְּלוּיָהָה, vi. 12; בְּלוּיָהָה, 1 Sam. xxv. 17; בְּלוּיָהָה, 1 Sam. ii. 12; Deut. xiii. 14; Judges xix. 22; xx. 13; בְּלוּיָהָה, 1 Sam. i. 16; דָּבַר בְּלוּיָהָה, Ps. xli. 9; ci. 3; Deut. xv. 9; יִצְחָק בְּלוּיָהָה, *councillor of sin*, Nahum i. 11; נָחַם בְּלוּיָהָה, *torrents of iniquity*; overspreading oppressions of the wicked, Ps. xviii. 5. Ellipt. בְּלוּיָהָה, for אִישׁ בְּלוּיָהָה, 2 Sam. xxiii. 6; Nahum ii. 1; Job xxxiv. 18, for דָּבַר בְּלוּיָהָה, probably.

בְּלוּיָהָה, v. pres. apoc. בְּלוּיָהָה (*kethiv*). Arab. بَلَّ, *rigavit*. بَلْبَلٌ, *confusus et commistus*, *fruit, sermo*. Syr. ܠܚܝܬܝܐ, *confudit*. I. *Suffused*, Ps. xcii. 3. II. *Confused, or confounded*, Gen. xi. 9. Ib. 7, נִבְלָה, with הָהָה, parag. for נִבְלָהָה, *Let us confound*. Part. בְּלוּיָהָה, f.

בלח, pl. בלח, *confused*, or *mixed*. It. בלח. See above: whence בלח, *He gives fodder*, Judg. xix. 21.

Hithp. pres. יתבלח, *becomes* confounded, mixed with*. Constr. ב, Hos. vii. 8. Hence בלח, for בלח, *confusion*.

בלם, non occ. Syr. حَجَم, *clausit, constrinxi*, حَجَم, *capistrum*. Infin. בלם, *Constriction, bridling*, Ps. xxxii. 8.

בלע, m. Arab. بَلَع, *deglutitio*. Syr. et Æth. id. I. *Swallowing up*; meton. II. *destroying*, Jer. li. 44; Ps. lii. 6. Aff. בלע, Job vii. 19. בלע, Jer. l. c.

בלע, v. pres. בלע, constr. immed. I. *Swallowed, devoured*. Meton. II. *Destroyed*, Job xx. 15. 18; Jer. li. 34; Exod. vii. 12; Is. xxviii. 4, &c.; Num. xvi. 30; Ps. cxxiv. 3; cvi. 17; Prov. i. 12, &c. Infin. בלע, Jon. ii. 1.

Niph. *Became swallowed up, lost*, Hos. viii. 8; Is. xxviii. 7.

Pih. בלע, pres. בלע, i. q. Kal. intensive, perhaps, Is. xxv. 8; Lam. ii. 2. 5; 2 Sam. xx. 20; Is. xix. 3.

Infin. בלע, aff. בלע. Imp. id. Ps. lv. 10.

Part. pl. כבולע, Is. xlix. 19, aff.

Puh. pres. יבלע, passive of Pih. impers. 2 Sam. xvii. 16; Job xxxvii. 20.

Part. pl. כבולע, Is. ix. 15.

Hithp. i. q. Niph. Ps. cvii. 27.

בלעד, aff. בלעד, compd. of בלע, and ע, or ע. I. *Besides, without*, Gen. xli. 44; Job xxxiv. 32; where אש, is omitted by the ellipsis, Is. xlv. 6. II. *Not concerning, nothing to, or, as it respects*, Gen. xiv. 24; xli. 16. Compd. with כן, כבלעד, i. q. I. Is. xxxvi. 10; Jer. xlv. 19; Ps. xviii. 32, &c.

בלק, v. Arab. بَلَقَة, *desertum, solitudo*. Cogn. بَلَق, *terra vacua, inculta*. Syr.

כחעסא, *egestas*. Part. בלח, aff. *devastating, ruining it*. Part. Puh. מבלח, *made desert*, Nahum ii. 11.

בלתי, r. בלח. Arab. بَلَّت, *sectio, præcisio*. Cogn. בלתי, *secuit, præcidit*.

Gesenius gives בלח, as בלח from בלח. But, is בלח a *cushion*, naturally derived from בלח, *concealing*? I doubt it. The same may be said of his other examples, בלח, and בלח. For

the latter, in his Lex. Man. he gives בלח, as the root!—Used as a prep. I. *Without* (i. e. excluding, &c.), במה בלח כח, *a stroke without turning away*, i. e. constant. II. *Besides, except*; אין בלח, *There is not anything besides, &c.* Num. xi. 6; Josh. xi. 19. So Is. x. 4, בלח כח, *There is, or shall be, none besides (him who אש)* bows down, Hos. xiii. 4; Exod. xxii. 19. בלח (אש), *Except (that) his reproach*, Dan. xi. 18; Gen. xliii. 3. III. Adverb, *Not* (i. e. excluding the action of the verb). בלח כח, *not clean*; i. e. anything but clean, 1 Sam. xx. 26. בלח, *until he had not left*, Num. xxi. 35; Job xiv. 12; Deut. iii. 3; Josh. viii. 22, &c. IV. *Unless, except, but*, בלח אש, *But the sword of —*, Jud. vii. 14; Amos iii. 3, 4; Gen. xlvii. 18. Compd. with prepp. כבלח, כבלח, pron. בלח, partic. אין בלח, בלח אש. See Nold. p. 186, &c.

בלח, f. pl. במה, constr. במה, and במה, defect. Aff. במה, &c. Pers. بَلَم, *supremum*

cujusque rei. Cogn. Syr. دَمَر. Gr. βήμα, *suggestum*, et βωμός, *ara idolis consecrata*; *tumulus*. Hence the first (τ) is immutable. Gesenius tells us that, in the ancient religion of the Jews, as well as among other nations, HIGH PLACES going under this name were much frequented. I remark, the true ancient religion of the Jews, as well as that of the patriarchs, recognized no such places, except as idolatrous: among the Jews the mention of them is rare: the tabernacle of Moses was evidently in one of them, 1 Chron. xvi. 39. Among the ancient idolators, as their own best writers allow, the heavenly bodies first, and secondly, dead kings and heroes, were considered as gods, and worshipped as such. See Diodor. Sic. lib. i. passim. Marshami Chron. Can. Ægypt. p. 54, &c. After this, the sepulchres of these men, raised in great heaps, tumuli, pyramids, &c., afforded places which seemed the best suited to the worship of such beings. See Clemens Alexandrinus, as cited by Eusebius, Prep. Evangel. lib. ii. on this subject. According to Mr. Rich, in his work entitled "A Residence in Koordistan," &c. very many such places are still to be seen in that country, particularly in the neighbourhood of ancient Nineveh, some of which are of enormous dimensions and height, and are still frequented as places of worship. Gesenius, too, has no doubt that mention of such sepulchral tumuli is to be found in the Bible: e. g.

בְּרִיךְ, pl. m. constr. בְּרִיךְ, Chald. i. q. Heb.
Dan. ii. 25; Ezra vi. 9. Sing. בָּרַךְ, which sec.

בָּנָה, or **בָּנִיָּה**, v. Chald. i. q. Heb. **בָּנָה**, *Built*. 1st pers. with aff. **בָּנִיתִי**, Dan. iv. 27. 3d pers. with aff. **בָּנִיתָ**, *built* in Ezra v. 11. Part. Peh. **בָּנִיָּה**, *built*, ib. Part. pres. pl. **בֹּנִים**, ib. whence **לְבָנָה**, *to build*, verbal noun, Ezra v. 3. 13; **מִבְנֵיָה**, whence **לְמִבְנֵיָה**. Infin. f. **לְמִבְנֵיָה**, Ib. vv. 2. 17. 9.

Ithpe. **הִתְבָּנִיתִי**, pres. 3 pers. f. Ezra iv. 13. 21. Part. **מִתְבָּנִית**, Ib. ver. 8.

בָּנָה, pres. **יִבְנֶה**, apoc. **יִבְנֶה**. Syr. **ܠܒܢܐ**.

Arab. **بَنَى**, *ædificavit*. *Built, erected*, a house, &c., I. really, or II. metaphorically. Constr. *immed.* or *med.* with **לְ**, **בְּ**, **עַל**, as the sense may require. I. Ezek. iv. 2; xxvii. 5; Gen. viii. 20; Jer. vii. 31; 1 Kings vi. 1. In this sense, too, it is used to signify *repaired, restored*, Josh. vi. 26; 1 Kings xvi. 34; Amos ix. 14; Ps. cxvii. 3; cxlvii. 2, &c. Applied to man, Gen. ii. 22. Constr. with **לְ**.

II. *Built up*, as raising a family, increasing it, &c., Jer. xxiv. 6; xxxi. 4; Ps. xxviii. 5. Hence, applied spiritually in the New Testament, *Edify*, Acts xx. 32; Eph. ii. 21, &c.

Part. **בָּנִיָּה**, **בֹּנִיָּה**, pl. **בֹּנִים**, contr. **בָּנִי**, aff. **בֹּנִיָּה**, **בֹּנִיָּה**; id. pass. **בֹּנִיָּה**, f. **בֹּנִיָּה**, pl. m. **בֹּנִיָּה**.

Infin. **בֹּנִיָּה**, constr. **בֹּנִיָּה**. Imp. **בֹּנִיָּה**, pl. **בֹּנִיָּה**.

Niph. **הִתְבָּנִיתִי**, pres. **מִתְבָּנִיתִי**, &c. Infin. **הִתְבָּנִיתִי**, *Became built*, Num. xiii. 22; Deut. xiii. 17; 1 Kings vi. 7. *Rebuilt*, Is. xlv. 28.

Metaph. Jer. xii. 16; Mal. iii. 15; Job xxii. 23; Gen. xvi. 2. Constr. with **כִּן**.

בָּנִיָּה, for **בָּנִיָּה**, r. **בָּנִיָּה**, 1 Sam. xxv. 8; Gram. art. 72.

בְּנוֹת, pl. of **בָּנָה**.

בְּנוֹתֵיהֶם, Ezek. xvi. 31. Read **בְּנוֹתֵיהֶם**; Infin. r. **בָּנִיָּה**,—with prep. **בְּ**.

בְּנִיָּה, f. Arab. **بِنْيَة**, *structura*. A structure, or edifice, Ezek. xli. 13.

בְּנִיָּה, m. Heb. and Chald. Arab.

בְּנִיָּה, *ædificium*. Syr. id. I. Structure, or edifice, Ezek. xli. 12; Ezra v. 4. II. Wall, Ezek. xl. 5.

בָּנִס, v. Chald. *Was angry*, &c. Dan. ii. 12. Cogn. Arab. **مَنْس**, *alacritas*. Engl. menace, Gr. *μενω, μηνυμαι, irascor*.

בָּסַר, aff. **בָּסַר**, Job xv. 33, with **יָגֵן**, i. q. **בָּסַר**.

בָּסַר, m. Arab. **بَسَر**, *dactyli immaturi jam adulti*. I. xx. **بَسَر**. *Unripe grape*, or, perhaps, *precocious*, Is. xviii. 5; Jer. xxxi. 29, 30; Ezek. xviii. 2.

בָּעָא, v. pres. **יִבְעָא**, Chald. Syr. **ܠܒܢܐ**,

petiit. Arab. **بَعَا**, id. *Requested, prayed*; constr. with **כִּן**, **עָלָם**, **עָלָם**, pers. and *immed.* as to thing, Dan. ii. 13, &c.

Part. **בָּעָא**, Dan. vi. 14; id. pl. **בָּעָא**, Ib. 5; Infin. **מִבְעָא**, Ib. ii. 18.

Pah. Dan. iv. 13; id. i. q. Heb. **בָּעָא**.

בָּעָד, and **בָּעָד**. Arab. **بَعَدَ**, *post*.

Prep. *After, behind*, as to time or place, or some shade of this slightly varied; as, **בָּעָד הַפְּשָׁעִים**, *After your sins*; i. e. in order to expiate them when so committed, Exod. xxxii. 30; **וַיִּסְּרוּ בָעֲדָם**, *They closed (the doors) after them*, Judg. ix. 51; Gen. vii. 16; Judg. iii. 22. II. **בָּעָד יִשְׂרָאֵל**, *After, i. e. for the sake of, Israel*, 1 Sam. vii. 9; Gen. xx. 7; 2 Kings xix. 4; Jer. xi. 14; xxi. 2; Ezek. xxii. 30; Job. vi. 22, &c. III. *Behind*, as it were behind one's back, and so unperceived. **בָּנִיָּה**, *Built a wall behind me*, Lam. iii. 7; Jon. ii. 7; Ps. cxxxix. 11; Job i. 20; Joel. ii. 8. So, **בָּעָד הַחֹלֶן**, *Behind the window*, i. e. being so placed, &c., *he looked down*, Gen. xxvi. 8; Josh. ii. 15; 1 Sam. iv. 18; 2 Kings i. 2; 2 Sam. xx. 21; Joel ii. 9. IV. **בָּעָד אִשָּׁה**, *After (associating with) a whorish woman*, Prov. vi. 26, &c. In most of which **בָּעָד** would, perhaps, more fully express the sense.

In this sort of acceptance, we shall have none of the redundancies proposed by Noldius (p. 193, &c.) as **בָּעָדֵינוּ הָרָעָה**, *After us*; i. e. as pursuing, *evil shall neither come near, nor overtake us*, Amos ix. 10. So 1 Sam. i. 6; Zech. xii. 8; Job ix. 7, as in one or other of the examples above. Constr. with **לְ**, Cant. iv. 1. 3; vi. 7. Aff. **בָּעָדֵי**, **בָּעָדֵי**, or in pause, **בָּעָדֵי**, f. **בָּעָדֵי**, **בָּעָדֵי**, **בָּעָדֵי**, **בָּעָדֵי**.

בָּעָד, v. pres. **יִבְעָא**. Arab. **بَعَا**, *modum transgressus fuit, insultavit, intumuit, petiit*. I. *Pressed forward, obtruded, ran over*. II. *Sought, requested, importuned*. I. **מִים הָרָעָה**, *Fire runs*—causes to run—over; i. e. makes water to boil, Is. lxiv. 1. II. With **ן** par. **תִּבְעָדֵי**, *You really, truly, seek*, Is. xxi. 12. Constr. abs.

Niph. נִבְעָה, *Became obtruded*, i. e. swelling outwards, Is. xxx. 13. II. *Be, become, sought out*, Obad. vr. 6.

בְּעֵר, f. Chald. *Petition, prayer*, Dan. vi. 8. 14; aff. בְּעֵרָה. Winer says here "pro בער." He does not appear to be aware, that the ה, is added both in Syr. and Chald. to nouns terminating in י, in all cases of constr.

בְּעֵט, v. pres. יִבְעֵט. Syr. حَلَب, *calcavit, recalcitravit*. حَفَلًا, *conculcatio*, not حَلَا, and حَفَلًا, as Winer and Gesenius have it. *Trample on, kick at*. Meton. *Despise, reject*, Deut. xxxii. 15; 1 Sam. ii. 29; constr. abs. and with ב, alib. non occ.

בְּעִי. f. i. q. בָּעַי, above, Job xxx. 24. בָּעַי לֹא יִשְׁלַח יָדוֹ, Surely only on prayer (for בָּעַי,) He sends not forth (his) hand: i. e. to injure or punish. See my Commentary here, alib. non occ.

בְּעִיר, m. Syr. حَمِير, *animal, jumentum*. Arab. بَعِير, id. I. *Beast*, or *Cattle* generally, Exod. xxii. 4; Num. xx. 4. 8. 11; Ps. lxxviii. 48. II.—*Of burden*, Gen. xlv. 17. Aff. בְּעִירָה, בְּעִירָה, בְּעִירָה, בְּעִירָה.

בְּעִל, m. pl. בְּעִלִּים, constr. בְּעִלִּי. Arab. بَعْل, *dominus, possessor, maritus*; id. Æth.

Gesenius adds the Sanscrit, Pála, पाल: but this signifies *nourisher*. The true Sanscrit synonyme is *Bala*, बल: *strong, stout*: BALADEVA, the elder brother of KRISHNA, and the third of the three incarnations termed RAMAS, &c. Wilson's Sanscr. Dict. p. 599. ed. sec. Sir. G. C. Haughton's Do. p. 1931. Abstr. used for a concr. as בְּעִירָה, &c. Gram. art. 152. 10. I. *Lord, master, or possessor*, generally, Exod. xxii. 7; Jud. xix. 22; Job xxxi. 39; Is. i. 3; xvi. 8, &c., and hence, II. *A husband*, Exod. xxi. 3. 22; 2 Sam. xi. 26; Joel i. 8. See בְּחִירָה, here, &c. III. *Possessor*; it is much used like the Arab. صَاحِب, 'أَوَّلُ, pl. ذِي, and the Heb. אִשׁ, אִשָּׁה, אִשָּׁה, to form certain phrases; as, בְּעִלִּי יְהוָה, Josh. xxiv. 11. טָעַם—Judg. ix. 2, et seq. בָּעַשׂ גִּלְדִּי—2 Sam. ii. 4, 5, comp. with ib. xxi. 12, as well remarked by Gesenius. So also, בְּעִלִּי הַחֹרֶן, Dan. viii. 6. 20, for בָּעַשׂ, ram. Comp. Eccl. x. 20; and for similar phraseology see 2 Kings i. 8; Gen. xiv. 13; xxxvii. 19; Exod. xxiv. 14;

Neh. vi. 18; Eccl. x. 11; Prov. xxiii. 2; comp. with Ib. xxix. 2; xvi. 2; Eccl. viii. 8, &c. IV. Also the name of an idol very extensively worshipped in the East; probably the same with the *Bala*, or *Baladéva*, of the Hindoos, noticed above. See also גַּל.

בְּעֵל, Chald. i. q. Heb. בָּעַל. On the phrase בָּעַל טָעַם, Ezra iv. 8, &c. see טָעַם.

בְּעֵלָה, f. of בָּעַל, above; and used in phraseology like that under No. III. as בְּעֵלָה הַבַּיִת, *Mistress of the house*, 1 Kings xvii. 17. אֱוֵב—of a familiar spirit, 1 Sam. xxviii. 7. בְּעֵשִׂים, of divinations, Nahum iii. 4.

בְּעֵר, m. abstr. for concr. Arab. بَعْر, *stercus, summa paupertas. Stupid, ignorant, brutish*. See בָּעַר, Ps. xlix. 11; lxxiii. 22; Prov. xii. 1; xxx. 2.

בְּעֵר, v. pres. יִבְעֵר, r. בָּעַר. See בָּעַר. *Injured, consumed, &c.*, pec. I. *By fire*, Ps. lxxxiii. 15; cvi. 18; Job i. 16; Is. xlii. 25; lxii. 1; Mal. iii. 19. occ. with בָּעַר, Judg. xv. 14; Hos. vii. 4; constr. with בָּ, קָן. II. *Metaph.—Anger*, Ps. ii. 12; lxxix. 5; Is. xxx. 27. Comp. Ps. xxxix. 4. III. abs. *Burn, consume*, Is. i. 31; Exod. iii. 3; Deut. iv. 11. IV. *Injurious, brutish*. Part. בָּעִיר, Ps. xciv. 8; Ezek. xxi. 31. Sing. בָּעַר: signn. II. III. f. בָּעִירָה, בָּעִירָה, Jer. xx. 9, pl. בָּעִירָה.

Niph. נִבְעָר, *Became brutish*, Jer. x. 14, 21; li. 17; Is. xix. 11.

Pih. בָּעַר, pres. יִבְעֵר. I. *Injured, destroyed*, II. *Consumed by fire*, comp. with בָּ, אָרַח. I. Is. iii. 14; v. 5; Exod. xxii. 4; 1 Kings xxii. 47; Deut. xxvi. 13, 14; 2 Sam. iv. 11, &c. II. Exod. xxxv. 3; Lev. vi. 5; Neh. x. 35; Is. xliv. 15, &c.

Infin. בָּעַר, id. Is. iv. 4. Sign. I. Num. xxiv. 22.

Puh. *Made to burn, burning*, Jer. xxxvi. 22.

Hiph. יִבְעֵר, pres. יִבְעֵר, apoc. יִבְעֵר, i. q. Pih. constr. with בָּ, אָרַח, and immed. Nahum ii. 14; Ezek. v. 2; Exod. xxii. 4; Judg. xv. 5; 2 Chron. xxviii. 3.

Part. בָּעִיר, Exod. xxii. 5; 1 Kings xvi. 3.

בְּעִירָה, f. *A burning*, Exod. xxii. 5.

בְּעִת, v. pres. יִבְעֵחַ, Pih. Syr. حَذَّ, *horruit*. Arab. بَعَثَ, *excitavit*; cogn.

بَعَثَ, *de improvviso accidit, vel supervenit*. Const. immed. and with בָּ. I. *Affrighted, alarmed, terrified*. II. *Excited, stimulated; suddenly come upon*. I. Is. xxi. 4; Job

iii. 5; vii. 14; ix. 34; xiii. 11. 21; xv. 24; xxxiii. 7; Ps. xvi. 5. II. Sam. xvi. 14, 15. Part. **בַּעֲרָה**.

Niph. **בָּעַרָה**, *Became terrified*. Constr. with **קָץ**, Esth. vii. 6; Dan. viii. 17; 1 Chron. xxi. 30.

בַּעֲרָה, f. *Fright, terror*, Jer. viii. 15; xiv. 19.

בַּעֲרָהִים, m. pl. *Terrors*. Ps. lxxxviii. 17; Job vi. 4. Const. **בַּעֲרָהִי**; aff. **בַּעֲרָהִי**.

בָּץ, m. r. **בַּצָּץ**. Arab. **بَضْض**, *pauca aqua*. *Mud, mire*, Jer. xxxviii. 22.

בַּצָּץ, f. i. q. **בָּץ**, Job viii. 11; xl. 21; pl. aff. **בַּצָּצִי**, for **בַּצָּצִי**, Ezek. xlviii. 11. The **ב** seems to intimate, that the form is rather Chaldaic.

בַּצָּר, m. **בַּצָּרָה**, f. **בַּצָּרוֹת**, pl.; see **בָּצַר**, below. *Strong, fortified*, walls, cities, &c., Num. xiii. 28; Deut. iii. 5; Josh. xiv. 12; Is. ii. 15; xxv. 2; xxvii. 10, &c.

בָּצַר, m. r. **בַּצַּר**, which see; synonym. **בָּצַר**. I. *The vintage*, Lev. xxvi. 5; Is. xxiv. 13; xxxii. 10; Jer. xlviii. 32. II. i. q. **בַּצָּר**, *Fortified, strengthened*, Zech. xi. 2, *kethiv*. cogn. **בַּצָּר**.

בַּצֵּל, m. pl. **בַּצֵּלִים**. Syr. **ܒܕܝܠܐ**. Arab. **بَصَل**, *cepe*. Onions, Num. xi. 5; alib. non occ.

בָּצַע, m. Arab. **بَضَعَ**, or **بَضَعَة**, *pars resecta*. **بَضَاعَة**, *pars opum*. *Gain, profit*,

in a good, or bad sense. I. Judg. v. 19; Job xxii. 3; Ps. xxx. 10; Mal. iii. 14. II. **בָּצַע רָע**, *Wicked gain, filthy lucre*, Hab. ii. 9; Exod. xviii. 21; Ps. cxix. 36; Prov. i. 19; xv. 27; xxxviii. 16, &c. Gesenius finds the *rapine of kings*, &c. in Jer. xxii. 17; Ezek. xxii. 18; and thence deduces the sense of *filthy lucre*. Is not this an ungrounded refinement? Aff. **בָּצַע**, **בָּצַעַת**, &c.

בָּצַע, v. pres. **בֹּצֵעַ**. Arab. **بَضَعَ**, *ampu-
tavit partem, partitus fuit*. Syr. **ܒܥܝ**, *in frustra concidit*. I. *Cut off parts, or pieces*. **בָּצַעֵם רִאשִׁים**, (for **בָּצַעֵם**), *Cut them off in the head*, i. e. in the leaders or nobles; Amos ix. 1. Comp. Is. vii. 8, 9; ix. 14, and as the following context requires. II. *Acquired gain*, in a bad sense, Job xxvii. 8. Infin. **בֹּצֵעַ**. Part. **בֹּצֵעַ**, both generally followed by **בָּצַע**, Ezek. xxii. 27; Prov. i. 19.

Pih. **בֹּצֵעַ**, pres. **בֹּצֵעַ**. I. *Cutting off*, or *out*, as a weaver does his web from the loom,

Is. xxxviii. 12; Job vi. 12. Hence, II. *Finishing, completing*, Is. x. 12; Zech. iv. 9; Lam. ii. 17. III. *Acquiring filthy lucre*, Ezek. xxii. 12.

בִּצְקָה, Arab. **بَصَقَة**, *vicus urbis elatior*.

Cogn. **בָּרַק**, *extulit se dens, germen* **בָּרַק**, IV. *lac præbuit camela*. *Dough*, so called, apparently, from its heaving and swelling, although not yet leavened, Exod. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4. Aff. **בִּצְקָה**.

בָּצָק, v. pres. non occ. *Swelled*, applied to the foot, Deut. viii. 4; Neh. ix. 21. "*De pede discalceato*," says Gesenius; but there is no ground for this. And again, "*Callo obductus est . . . optime*." lxx. in Deut. ἐπὶ τῶν ἑσθρα, which is also groundless. The Persians have a phrase, viz., **قدم رنجي**, *foot-pain*, which they apply to *walking, visiting*, &c.; and hence, perhaps, **رَنَجَة**, *incessus delicatus et affectatus*. If this may be depended upon, our usage here will signify generally, *trouble, difficulty*, or the like.

בָּצַר, m. pl. aff. **בַּצָּרִי**, alt. **בָּצַר**, Job xxii. 24; xxxvi. 19; alib. non occ. Arab. **بَصَر**, *abscissio*. Lexicographers have generally made this word to signify *gold*, or *gold* or *silver ore*; because,—and for no other reason,—**אֹפִיר**, *Ophir*, in the parallel, Job xxii. 24, signifies, as it is thought, *the gold of Ophir*. Gesenius takes for granted that he has settled this point, by an extract from *Rabbi Jonah*; who tells us, that it is the same thing as the Arab. **بَصَر**, "i. q." says Gesenius, "**פָּצַר**, *fregit*, &c., Germ brechen, &c." But, if we allow that **בָּצַר**, and **פָּצַר**, are the same word,

it will by no means follow, either that they mean the same thing, or, that *gold* or *silver*, is meant by **בָּצַר**, which is a totally different one. "*Plerique interpretes*," adds Gesenius, "*conjecturatis indulgent utcunque ex orationis serie ductis*." And, it may be asked, Is this any thing beyond a conjecture of the said Rabbi Jonah, adorned by another or two of Dr. Gesenius? Winer's attempts are still worse, as Gesenius has shown. I prefer having recourse to the usage of the verb **בָּצַר**, *vindemiavit*, &c., which is only another form of our word; and, then to suppose that,

as wealth much consisted in the produce of the earth, as in the *vintage*, &c., this word, properly signifying *vintage*, *crop*, &c., was by a meton. taken to designate *wealth*, generally, and thence *strength*, which will make it answer sufficiently well to the term *אוצר*, following. See my note on Job xxii. 24.

בצר, v. pres. יצר. Syr. ܒܥܪ, *diminuit*.

Arab. بَصَرَ, *vidit, secuit, dissecuit, amputavit caput*. Freytag Lex. Cogn. بَصَعَ, بَصَا, &c. *Cut, cropped*, off. Hence, I. *Gathered the vintage*, Lev. xxv. 5. 11. II. *Pruned the vine*, Deut. xxiv. 21; Judg. ix. 27. Part. ܒܥܪ, ܒܥܪ, pl. ܒܥܪܝܢ, Jer. vi. 9. Metaph. of enemies, Ib. xlix. 9; Obad. vr. 5. Hence, Ps. lxxvi. 13, ܒܥܪ רִיחַ, *Crops the spirit*; i. e. *lowers the pride*. Hence—

Niph. pres. ܒܥܪ, *Is, or becomes cut short, withholden*, Gen. xi. 6; Job xlii. 2.

Pih. pres. f. ܒܥܪ, *Makes strong, fortifies*, Jer. li. 53. Infin. ܒܥܪ, *Fortifying, &c.* Is. xxii. 10.

בצרון, m. *A very strong place, fortification*, Zech. ix. 12. LXX. ὀχύρωμα.

בצורת, f. Syr. ܒܥܪܬܐ, *defectus, imminutio, Withholding, need*. LXX. ἀσποχία, Jer. xvii. 8. Targ. ܒܥܪܬܐ.

בִּקְבִּיבָה, m. Arab. بَقْبَقَة, and بَعْبَع, *bombus aquæ*; i. e. *issuing from a narrow-necked vessel*. Syr. ܒܥܩܒܝܬܐ, *such vessel. A narrow-necked vessel, jar, or guglet*, 1 Kings xiv. 3; Jer. xix. 1. 10.

בִּקְרָעִים, m. pl. sing. non occ. *Fissures, rendings*; r. בקע, Amos vi. 11; Is. xxii. 9.

בִּקְרַע, m. lit. *A slip, cutting, pec. half shekel*, Gen. xxiv. 22; Exod. xxxviii. 26.

בִּקְעָה, v. pres. יקע. Syr. ܒܥܩܐ, *scissus est*. Chald. id. Cogn. Heb. ܒܩܥ, ܒܩܥ. I. *Cut, cleft, divided*. II. *Laid open* (like the Arab.

فتح, and Pers. گشادَن; i. e. *Subdued, took*, as towns, cities, &c. III. *Let go*, as young from eggs; *hatched*; or as water from its confinement. Constr. *immed.* and with ܐ. I. Exod. xiv. 16; Eccl. x. 9; Ps. lxxviii. 13; cxli. 7; Neh. ix. 11; Ezek. xxix. 7. II. 2 Chron. xxi. 17; xxxii. 1; 2 Sam. xxiii. 16; 1 Chron. xi. 18. III. Is. xxxiv. 15; Ps. lxxiv. 15. Infin. aff. ܒܩܥܝܢ, *Their cutting, laying open*, Amos i. 13; 2 Chron. xxxii. 1. Part. ܒܩܥ, Imp. ܒܩܥ.

Niph. ܒܩܥ, pres. יקע. I. *Became cut, cleft, ruined, destroyed*. II. *Laid open, sub-*

dued. III. *Let go*, as young when brought forth; as waters, or light, when released from confinement. I. Num. xvi. 31; 1 Kings i. 40; Prov. iii. 20; Gen. vii. 11; Job xxxii. 19, &c. II. 2 Kings xxv. 4; Jer. lii. 7. III. Is. lix. 5; lviii. 8. Infin. ܒܩܥܝܢ. Sign. I. Ezek. xxx. 16.

Pih. ܒܩܥ, pres. ܒܩܥ, as Kal, if not intensive. I. Gen. xxii. 3; 2 Kings viii. 12; xv. 16; Job xxxviii. 10; Ps. lxxviii. 15. III. Is. lix. 5; Ezek. xlii. 13; Hab. iii. 9.

Puh. pres. pl. ܒܩܥܝܢ; part. f. ܒܩܥܝܬܐ, pl. m. ܒܩܥܝܢ; sign. I. Josh. ix. 4; Hos. xiv. 1. II. Ezek. xxvi. 10.

Hiph. pres. 2 pers. pl. aff. ܒܩܥܝܬܐ, *Let us cause it to be subdued*, with epeneth. ܝ. Gram. art. 235. Infin. ܒܩܥܝܢ. Sign. III. metaph. *To send forth*, constr. with ܐ, 2 Kings iii. 26.

Hoph. ܒܩܥܝܬܐ, pass. of Sign. II. Jer. xxxix. 2.

Hithp. ܒܩܥܝܬܐ, i. q. Niph. intens. Sign. I. Josh. ix. 13; pres. ܒܩܥܝܬܐ, id. Mich. i. 4.

בִּקְעָה, Chald. f. i. q. Heb. ܒܩܥܝܬܐ, Dan. iii. 1.

בִּקְעָה, f. pl. ܒܩܥܝܬܐ. Lit. *Cutting, or cleaving*. Syr. ܒܩܥܝܬܐ, *campus*. Arab.

بُقْعَة, *vallis, regio*. I. *A valley*, as opposed to mountains, Deut. viii. 7; xi. 11; Is. xli. 18; lxiii. 14; Ps. civ. 8. II. Also, *Any open country*, Gen. xi. 2; comp. Ezek. iii. 23; xxxvii. 1, 2; Josh. xi. 17; xii. 7.

בִּקְעָה, v. pres. non. occ. Arab. بَقِيَ, *multum pluvie fudit cælum*. Cogn. بَقِيَ. See ܒܩܥܝܬܐ, above. Cogn. بَانِي.

(r. بَقِيَ), *malum attulit*; بَانِيَة, *calamitas*. I. *Threw, or cast off, or out*, as fruit from a tree. Part. ܒܩܥܝܬܐ, *A (fruit) casting vine is Israel*, Hos. x. 1. Comp. Jer. xix. 7; Nahum ii. 3. II. Meton. *Evacuated, made void, or empty*, Is. xxiv. 1.

Niph. ܒܩܥܝܬܐ, pres. ܒܩܥܝܬܐ, *Become void, of no effect*, Is. xix. 3; xxiv. 3. Ib. Infin. ܒܩܥܝܬܐ.

Pih. pres. pl. ܒܩܥܝܬܐ, *Making empty, void*, Jer. li. 2.

בִּקְעָה, m. pl. ܒܩܥܝܬܐ (for ܒܩܥܝܬܐ). Arab.

بَقَر, *Cutting, laying open*. Cogn. بَقَر.

matutinum tempus—opening-day. بَقَر.

primum cujuslibet rei. I. *Dawn, morning*, Gen. i. 5, &c.; 2 Sam. xxiii. 4; Ps. v. 4; lxxiii. 14; ci. 8. ܒܩܥܝܬܐ, *Morning after*

morning, Exod. xvi. 21. **בִּקְרָא לְבֹקֵר**, id. 1 Chron. ix. 27. **לְבֹקֵר**, lit. *For mornings*, as we say in English, *for days, years, &c.*, i. e. many days; but here rather taken distributively, *every single morning*, Job vii. 8. "*Spec vespertina lux*," says Dr. Gesenius; but this is groundless: the word, considered in itself, can have no such sense; but, when preceded by **עַד**, *until*, or the like, must of necessity signify *the next succeeding morning*; i. e. that of the morrow. II. *Early, soon*, Ps. xlix. 15; xc. 14; cxliii. 8.

בִּקְרָא, c. pl. **בִּקְרָאִים**. (See **בִּקְרָא**.) Lit. *Cutter, layer open*, applied to oxen as used for the plough, Job i. 14. So Lat. "*armentum for aramentum*, ab arando dictus, teste Varrone." Gesen. *Ox*, and collect. **בִּקְרָא**; as, **צֹאן בִּקְרָא**, *flock and oxen*, Gen. xii. 16; xxxiii. 13; Deut. xxxii. 14. Hence, **בִּקְרָאִים**, pl. **בִּקְרָאִים**, *A calf*, Gen. xviii. 7; Exod. xxix. 1, &c. When unity is intended, **שׂוֹר** is used, as, Num. vii. 3. 17. Hence, as some think, **בִּקְרָא**, Amos vii. 14. See **בִּקְרָא**. Aff. **בִּקְרָאִים**, **בִּקְרָאִים**, &c.

בִּקְרָא, v. pres. **בִּקְרָא**, Pih. *Cut, or laid open*. Hence, Meton. I. *Look, inquire—into, or after*. II. *Observe*. III. *Care for*. Constr. *immed.* and with **ל**, **בְּ**, **בִּין**, *med.* I. 2 Kings xv. 15; Prov. xx. 25; Ps. xxvii. 4. II. Lev. xiii. 36; xxvii. 33. III. Ezek. xxxiv. 11, 12.

בִּקְרָא, v. Chald. pres. **בִּקְרָא**, Pih. i. q. Heb. sign. I. constr. with **ל**, **עַל**, Ezra iv. 15. 19; vi. 1; vii. 14.

בִּקְרָא, f. *Inquiring after, seeking*, Ezek. xxxiv. 12.

בִּקְרָא, f. *Observation, animadversion*, Lev. xix. 20.

בִּקְרָא, v. pres. **בִּקְרָא**, Pih. *Sought, sought out, after, or into*. Constr. *abs. immed. med.* **ל**, **עַל**, **אֵל**, as the different circumstances of the context may require, 2 Kings ii. 17; Gen. xxvii. 15, 16; 1 Sam. x. 14; Job x. 6. **פְּנֵי מֶ' *The countenance*; i. e. the favour of any one**, 1 Kings x. 24; Prov. xxix. 26. **אֶתְּחַדֵּשׁ אֶתְּחַדֵּשׁ**, *God for aid, &c.*, 2 Sam. xii. 16; Exod. xxxiii. 7; 2 Chron. xx. 4. Hence, **מְבַקְשֵׁי יְהוָה**, *Seekers of Jehovah*; i. e. his worshippers, 1 Chron. xvi. 10; Ps. xl. 17. Comp. **נַפְשׁ מֶ' *The soul, or life of any one***, to injure or destroy it, Exod. iv. 19; 1 Sam. xx. 1, &c.—to preserve it, Prov. xxix. 10. **רָעַם מֶ' *The evil of some one***, 1 Sam. xxiv. 10; Ps. lxxi. 13. 24. Comp. Exod. ii. 15; iv. 24; 1 Sam. xix. 2. **דָּם מֶ' *The blood of some one***,

2 Sam. iv. 11. Comp. 1 Sam. xx. 16; Ezek. iii. 18, &c. Infin. **בִּקְשָׁה**. Imp. **בִּקְשָׁה**, pl. **בִּקְשָׁה**. Puh. pres. **בִּקְשָׁה**, Pass. of Pih. Jer. l. 20; Est. ii. 23; Ezek. xxvi. 21.

בִּקְשָׁה, f. *Petition, request*, Est. v. 3; vii. 8; Ezra vii. 6. Aff. **בִּקְשָׁה**, **בִּקְשָׁה**, **בִּקְשָׁה**, m. Arab. **بَرَأَ**, r. **برو**. Cogn. **بَرَأَ**, Heb. **בָּרָא**. Cogn. **בָּרָא**. Whence **בָּרָא**, see above. Heb. and Chald. *A son*, Prov. xxxi. 2; Ps. ii. 12, **וְנָשָׂא בֶרֶךְ**, *Kiss the son*. The Christ, ver. 2; the Son of God, ver. 7. Neither David, nor David's mere natural son, ver. 8, under whose rule the nations never came, and never could come. Nor could vv. 10, 11, ever apply to the temporal subjection of kings only. Comp. ver. 12. Aff. **בָּרָא**. Chald. pl. **בְּרָא**, **בְּרָא**, Dan. v. 22; vi. 1. **בְּרָא**, Ib. iii. 25, *Son of gods*; but taking this as a pl. of excellence, *Son of God*. So Hom. &c. **Διὸς υἱός**.—Ezra v. 1, 2; vi. 14. Aff. **בָּרָא**. Syr. **ܒܪܐ**, **ܒܪܐ**.

בָּרָא, m. **בָּרָא**, f. r. **בר**. *Choice, select*. Meton. I. *Beloved*, Cant. vi. 9. II. *Pure, clean*, Ib. vi. 10; Ps. xxiv. 4; lxxiii. 1. III. *Empty, void*, Prov. xiv. 4. IV. *Corn*, as purified from the chaff; comp. Jer. iv. 11. Gen. xli. 35. 49; Prov. xi. 26; Joel ii. 24:—as growing, Ps. lxxv. 14. Arab. **بَر**, Lat. *far*. V. *Without*; i. e. *in the open country*, Job xxxix. 4. Arab. **بَرِي**, *externus, agrestis*.

בָּרָא, m. r. **בר**. I. *Cleanness, purity*, 2 Sam. xxii. 25. Often followed by **יָדַי**, or **נַפְשִׁי**, as, **בָּרָא יָדַי**, *According to the cleanness of my hands*; i. e. my innocency, 2 Sam. xxii. 21. **בָּרָא נַפְשִׁי**, *By*, id. Job xxii. 30; Ps. xviii. 21. 25. II. Meton. *Material used for cleansing, as Soap* (i. q. **בָּרָא**), Job ix. 30. In Is. i. 25, **אֶפְרָח כְּבֹד כְּבֹד**, *I will purify as (with) soap, (or) as soap (cleanses) thy dross*; i. e. I will purge away thy dross, as soap cleanses the hands, &c. It is not necessary to suppose here therefore, as many have done, that the thing meant has any thing to do with the purifying of metals. All the ancient Versions are to the same effect. See **בָּרָא**.

בָּרָא, v. pres. **בָּרָא**. Arab. **بَرَأَ**, *creavit, recreavit*. Cogn. **بَرَأَ** (r. **برو**) *præcudit, præsecando et asciando aptavit*. Syr. **ܒܪܐ**, *creavit*. "*Ex nihilo*," says Castell; after the Jews, &c. generally; but this is groundless and fanciful; and greatly is it to be regretted that any such notion was ever entertained,

and applied in defence of revealed religion. It is, I think, quite obvious that the Bible was never intended to teach philosophy of any sort; and hence, it supplies no explanations, and offers no reasons for its doctrines. It deals solely in facts or doctrines. And these it proposes as authoritative. We are nowhere told, whether matter previously existed or not; and certainly the merely supposed signification of a word must afford but little towards determining such a question, and particularly when we find the usage of the Arabs taking part against us. Of late the study of geology has again called up this question, and various have been the means had recourse to for its solution. I prefer taking the view which considers the account of the creation in Genesis, as referring to the present state of things only, leaving the question, as to any previous creation, untouched. I am then at liberty to believe, that other creations might also have existed, in many respects perhaps totally unlike this, and that these were destroyed; and hence the strange fossil remains now found in the bowels of the earth, and at such surprising depths. If there are no human remains,—and this appears to be the fact,—this might be accounted for on the supposition, that, if men actually existed, they did not become subject to death, as our progenitor did; and hence, might have been translated to some happier and more glorified state, as it was the case with Enoch and Elijah, even in this of ours. Nor is it necessary to suppose, that former creations were lighted by the same sun that ours is. With them clouds of light, such as those which are now believed to cover the disk of the sun, might have enveloped the earth itself; or light might have been supplied in some other way. Nor is it necessary to suppose that, even in this our system, the disk of the sun was necessary to the purpose of affording light. If indeed *light* was created on the first day, and suspended some where in the heavens, and a rotatory motion communicated to the earth, evening and morning would necessarily be produced, and the period of the natural day be defined. On the fourth day, when the disk of the sun was created, this light might have been located on it, as its permanent place of habitation. And, it is worth remarking that, in this case, not *light*, but *place of light*, is the term in the original. This will suffice, perhaps, to solve some of the difficulties, and

to remove some of the doubts, usually felt on this question; and will, perhaps, guard the philosophical reader from adopting the silly theory that בָּרָא, signifies *created out of nothing*; and the equally silly one, that the *days* of creation, as found in the early parts of Genesis, constituted periods of indefinite length, like the Yögs of the Hindoos.

Constr. *immed.* Created; i. e. *formed, made*, any thing newly, or anew, Gen. i. 1. 21. 26, 27; comp. ii. 22, Is. xlv. 7, &c., where בָּרָא, is syn. with יָצַח, בָּנָה. Jer. xxxi. 22, בָּרָא יְהוָה, *Will create a new thing.* בָּרָא לַעֲשׂוֹת, lit. *Created for making; formed (asciavit) for completely making*, Gen. ii. 3; comp. Is. xlv. 12, 18. Part. בּוֹרֵא, *Creator, Maker*, pl. excell. aff. בְּרָאָה, *Thy great Creator*, Eccl. xii. 1. Infin. constr. בָּרָא, Gen. v. 1. Imp. בְּרֹא.

Niph. וּבִרְא, pres. בּוֹרֵא, *Became or was created, or made*, Ezek. xxi. 30; Exod. xxxiv. 10; Is. xlviii. 7; Ps. cxlviii. 5; cii. 19. Infin. הִבְרָא, *Being created*, Gen. v. 2, &c.

Pih. בִּרֵּא, pres. non. occ. *Cut*, as with a sword or axe, Josh. xvii. 15. 18. Infin. בִּרָא, Ezek. xxiii. 47. Imp. בְּרֹא, *Make, form*, Ib. xxi. 24.

Hiph. הִבְרִיא, Infin. from the noun, בָּרִיא, *Fat, making fat*, 1 Sam. ii. 29.

פְּרָבְרִים, m. pl. redup. r. בִּרְר. *Most choice, select*, i. e. *fed beasts*, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify *birds*, as *geese, capons, &c.* Gesenius prefers *geese*, from the whiteness, &c. of their feathers. Bochart has very ably shown, Hieroz. II. lib. i. cap. xix. that there is not the least necessity or ground for introducing any mention of birds here at all; that פְּרָבְרִים must, according to Biblical phraseology, signify *fed beasts* of some sort, the term אֲבוֹט being applied to nothing else; and בְּרִירָם, being a reduplication of בִּר, *pure, choice*, can hardly signify anything but *most choice*, or the like. Comp. Neh. v. 18; so one of the Greek Versions ἀλεκτῶν στευρά. It is marvellous indeed, that these *stalled-birds* of the Rabbins should have kept their ground so long!

בִּרְדֵּי, m. Arab. بَرْدِي, *grando*. Æth. id. Syr. ܒܪܕܝܐ, id. ܒܪܕܝܐ, *grandinatus, albo et rubro distinctus, maculosus*. Arab. بَرْدِي, *vestis striata*. Hail, Exod. ix. 18. 22, 23; x. 5; Ps. xviii. 13, 14; Job. xxxviii. 22, &c. Hence;

בִּרְדִּים, for בְּרִידִים, pl. m. *Spotted*,

פָּרִיחַ, or **פָּרִיחַ**, m. pl. **פָּרִיחִים**, (form **פָּרִיחַ**, implying *habit*.) r. **פָּרִיחַ**. *Passing on from place to place*: pec. *fleeing, fugitive*, Is. xxvii. 1; Job xxvi. 13; the pl. Is. xliii. 14.

is taken by the Lxx., Syr., and Arab. to signify fugitives; by others, *vecetes*, *bars*; and thence was read בְּרִידִים. See too, Is. xv. 5.

בְּרִיָּה, m. pl. בְּרִידִים, r. בַּר. I. *Transverse bar*, laid across the upright planks which formed the sides of the Tabernacle, Exod. xxvi. 26—28, &c.; xxxv. 11; xxxvi. 31, &c.; Num. iii. 36; iv. 31. II. *Bars* used for making fast the gates of a city, Judg. xvi. 3; Neh. iii. 3; Ps. cxlvii. 13. Sometimes made of iron, or brass, Ps. cvii. 16; Is. xlv. 2; 1 Kings iv. 13. Metaph. Jon. ii. 7. So some take בְּרִידִים, Is. xv. 5, as signifying *Princes, rulers*, and hence *defences* of the land. It is, however, more consonant to the context to read בְּרִידִים, *Her fugitives*, as intimated above, which seems justified by the mention of בְּרִידִים following; and so the Targumist has taken it.

בְּרִית, f. lit. i. q. בְּרִית, r. בַּר. "Fœdus, dictum a secando," says Gesenius and others. I can find no proof however for this, beyond the consideration that בָּרָא, r.

בָּרָא, Arab. signifies *asciavit, præcudit*, &c. which is cognate with בָּרָא, Heb. בָּרָא. I know, indeed, that this word often follows the verb בָּרָא, which signifies *cut*; but this can determine nothing to our purpose. I also know that an animal was usually *cut* or *divided*, when such *Fœdus* or *covenant* was made, Gen. xv. 10, (but even here the birds were not divided). Still, this will by no means determine the sense of our word. In other cases, as that of the bow in the cloud, Gen. ix. 8, et seq., we hear nothing of the *cutting* or *dividing* of animals. The same may be said of the covenant of circumcision, Gen. xvii. 7, et seq., although this act was performed by a sort of *cutting*. I am inclined to think therefore, that *eating, feasting*; and thence *agreement*, or *covenant*, is meant: because *eating together* always has been, and now is, in the East, considered as the mark by which men are known to be friendly. In the times of Noah, Gen. ix. 9, מִקֵּים אֲדָבָרִי, *Establishing my covenant*, seems clearly to intimate, that covenants of this sort were no new things in the world. I suppose, therefore, that Noah's sacrifice, Ib. viii. 20, was a recognition of some such covenant previously existing: and, if so, that of Abel, Ib. iv. 4, recognized a still earlier one: and this, St. Paul assures us, Heb. xi. 4, was offered *in faith*: which implies, at least, that some Divine appointment previously existed. Now,

in all these cases, it is but reasonable to suppose, that the sacrifice *was eaten* as a sort of feast. In Jacob and Laban's covenant, Ib. xxxi. 46, et seq., certainly this was the case. The heap of stones here afforded a mark or witness of *the covenant*; and the covenant itself was ratified by the parties *eating together* upon it. At a later period, *eating* the Paschal-lamb, was a sign of the covenant between God and the Jews: and, out of this, joined with patriarchal appointments of a similar nature, grew the whole Jewish ritual. This view of the subject seems to me to be confirmed by this covenant's being termed *a covenant of salt*, בְּרִית מֶלַח. Not because salt alone was ever offered, nor yet because sacred salt was eaten alone on any occasion (as Gesenius seems to urge, "*Quoniam in tali fœdere pangendo sale sacro vesci solebant*"); but because it was commanded that the offerings should be salted with salt, with the view, as it appears to me, of their being eaten. "*Ut cibi sapidi sint. Sacrificia erant convivia Dei*," says Menochius and Oleaster, as cited by Poole, Synops. on Lev. ii. 13. Among the heathen, too, as Pliny tells us, H. N. lib. xxxi. c. xli. "*Maxime tamen in sacris intelligitur (salis) auctoritas, quando nulla conficiuntur sine mola salsa*. See, too, Ovid. Fast. i. 127, and 337: a custom, in all probability, continued among them, as sacrifice itself was, from patriarchal times. Comp. Num. xviii. 19; 2 Chron. xiii. 5; Ezek. xliii. 24; Mark ix. 49, 50; Matt. v. 13. It is an error therefore to suppose, as Gesenius does, that *a covenant of salt* was in any respect more sacred than *the covenant* generally: the fact being that the covenant with God was so called, in order to distinguish it from ordinary covenants with men, and because *salt* was always used in the sacrifices belonging to it. Under the New Testament the same, in principle and spirit, is continued in Christians as one family, and as reconciled to God in the Redeemer, spiritually *eating* the flesh, and drinking the blood of Christ. Comp. John vi. 32, et seq.; 1 Cor. v. 7; Heb. x. 16, &c.—I am induced to believe therefore that, as *cutting off* an animal implied the *punishment* to be inflicted on the party transgressing the covenant; i. e. for the commission of sin, and hence *the death* of the vicarious sacrifice, which was completed in that of Christ; so the *feasting together* on its flesh—and hence spiritually on the flesh and blood of Christ—intimated, and now intimates, *the agreement*,

i. e. *covenant* thus made, and maintained, between God and man. On this account we are told by our Lord himself, John vi. 53, that unless we *eat his flesh and drink his blood*, we have no life remaining in us: that is to say: the sacrifice might indeed have been made to good purpose; but, unless we partake in the feast, we have no part in the covenant intended. — I. *Any agreement, or covenant.* II. *pec.* That made by God with the patriarchs, and ratified in the person of the Messiah. I. Josh. ix. 6, et seq.; Judg. ii. 2; 1 Sam. xviii. 3; xxiii. 18; Mal. ii. 14. Metaph. of inanimate things, Job v. 23. See my notes on the place. Whence the phrases *בְּרִית*, Gen. xiv. 13: *אִשִּׁי בְרִית*, Obad. 7: *בְּרִית*, Dan. xi. 22: *אֵל בְּרִית*, Judg. ix. 46:

מִוֹאֲחָה, Amos i. 9; i. q. Arab. *موأحة*, Annal. Muslem. I. p. 77, *בְּרִית שְׁלוֹם*, Ezek. xxxiv. 25, &c.: *בְּרִית וְאִשְׁתִּים*, Deut. iv. 31: *בְּרִית וְהָאֵל*, Ib. 23: *בְּרִית יְהוָה*. II. *The covenant made by God*, Gen. xv. 17; Exod. xxiv. 7, 8; xxxiv. 27; Deut. v. 2; Is. xlii. 6; Mal. iii. 1. The sacrificial blood of which was termed *הַבְּרִית*, Exod. xxiv. 8; Zech. ix. 11, which clearly had respect to the blood of Christ. Comp. Matt. xxvi. 28; Mark xiv. 24; Heb. xiii. 20. Hence, *בְּרִית*, *קָדֵשׁ*, Dan. xi. 28. 30. *מִלְכַּת הַבְּרִית*, Mal. iii. 1. *The Messiah*, *ὁ μεσίτης*. Hence, too, with reference to the conditions, &c. of this covenant, we have *בְּרִית הַבְּרִית*, *סֵפֶר הַבְּרִית*, *בְּרִית קָדֵשׁ*, *בְּרִית מְלֶכֶה*, *בְּרִית שְׁלוֹם*, *אֵין הַבְּרִית*, *לְהוֹת הַבְּרִית*, *נָתַן*, *מִוֹאֲחָה*, *בְּרִית הַלֵּךְ*, *הָקֵם*, *שָׁמַר*, *בִּוּאָה*, *שָׁמַר*, as to *making, establishing, keeping it*; with *עָבַר*, *הִשָּׁר*, *עָבַר בָּ*, *עָבַר*, *חָלַל*, *הִשָּׁר*, *עָבַר בָּ*, *שָׁמַר*, when speaking of *transgressing, breaking, profaning, forsaking, falsifying, &c.* this covenant. In the Lxx. and New Test. *διαθήκη* is made to represent this word; but, as it should seem, having a very different etymological sense, viz. *a laying down; something laid down*, or the like: which, in the purer Greek, was generally taken to signify a *will*, or *testament*: in that of the Lxx. an *agreement, or covenant*. Those who wish to consider the controversy on this subject, can have recourse to the authorities referred to by Schleusner *sub voca*. Generally speaking, however, there is only one place in the New Testament, viz. Heb. ix. 16, in which the sense of the Heb. *בְּרִית* may not be properly given to the term *διαθήκη*. Certainly in many no other can be given, e. g. Matt. xxvi. 28; Mark xiv. 24; Luke i. 72; xxii. 20;

Acts iii. 25; vii. 8, &c. In these the sense of *will*, or *testament*, must be altogether foreign. And, from the context, in Heb. ix., the same is certainly the case. Let us then consider the difficult passage itself, which runs thus: *Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθέμενου*. The only difficulty here, seems to lie in the term *διαθέμενου*, signifying *the person laying down* the matter of the *διαθήκη*, i. e. *the Covenanter*: and which, as it has an active sense, can hardly be applied to the *animal* slain as a vicarious sacrifice. If, however, we have recourse to what is termed the *sensus prax-nans*, or a meton. by which a word is taken in the sense of its natural consequent, this term may at once be referred to Christ, as the Covenanter and finisher of sacrificial observances; which will unite this verse, in sense, with the preceding. We may then thus translate it. *For where (there is) a covenant, the death of the covenanter (is) necessary to be borne** (in mind): i. e. ultimately, the death of Christ: for about this the argument is. It is then added, *διαθήκη γὰρ ἐν νεκροῖς θεσθαῖ*, κ. τ. λ.: i. e. *a covenant (made) on dead beings (generally)*; on Christ and his substitutes primarily; secondarily, on *the implied death* of those who are his, *is firm*. Hence, ver. 18, the first covenant was confirmed by shedding the blood of an animal—which had respect to Christ; for without the shedding of this blood there was no remission (ver. 22), taken as it ought to be in all the bearings intended in Scripture. If, then, we take Christ here to be the *διαθέμενος*, or High Priest of his Church, proposing himself as the sacrifice by which the *καὶνὴ διαθήκη* was confirmed, we reconcile St. Paul's reasoning at once with the rites to which it referred, and the whole of this context, with the rest of this epistle. But, introduce the notion of a *Will* and *Testator*, and then we have what is wholly repugnant to the context, and allusions, to which the Hebrews were perfect strangers: the mention of *Will, Testator*, or anything of the sort, never so much as once occurring in any of their writings.

בְּרִית, f. i. q. *בר*, sign. II. *Soap*. Arab.

בְּרִית, *vacuus a vitiiis*.^{*} The salt obtained

* That is, in the sense of *φέρεισθαι διὰ μνήμης.... tenere memoria*. See Steph. Thes. Græc...sub voce *φίρω*.

from the ashes of certain plants, &c. mixed with oil, used in cleansing garments, &c. Hieroz. ii. p. 45, et seq. Celsii Hierobot. i. 449, et seq. "*Fit*," says Pliny, "*ex sevo, et cinere. Optimus fagino et caprino.*" H. N. xxviii. 51. It was also made with *Natrum* (נָרָה, Jer. ii. 22), which is a fixed native salt, or alkali, instead of the salt of ashes. This was much used by the ancients, Mal. iii. 2.

בִּרְךְ, c. du. בִּרְכִים, constr. בִּרְכִי. Arab. بَرَكَة, *camel. pec decumbentes. بَرَكَة, pro-cubitibus cameli modus. Propr. The act of kneeling. Meton. The knee, Is. xiv. 23; Job iii. 11; Ezek. vii. 17; xlvii. 4, &c. Aff. בִּרְכִי, בִּרְכִי, בִּרְכִי, בִּרְכִי, Chald. id. Dan. vi. 11.*

בִּרְךְ, v. pres. יִבְרַךְ. Arab. بَرَكَ, *genua flectit, et sic in pectore procubuit camelus, id. Syr. et Æth. I. Knelt, worshipping, 2 Chron. vi. 13; Ps. xcvi. 6; Dan. vi. 11. II. Meton. Part. בִּרְכִי, f. בִּרְכִי, pl. m. בִּרְכִים, constr. בִּרְכִי. Worshipped, blessed, often applied to God as the object of worship, Gen. ix. 26; xiv. 19, &c. occasionally to men, by a further Meton. as hence receiving favours from Him, 2 Sam. ii. 5; xxiii. 21; Ps. cxv. 15; Is. lxxv. 23; Ruth iii. 10, constr. with ל, as it respects, &c.*

נִבְרַךְ, They shall be, or become, blessed, Gen. xii. 3; xviii. 18; xxviii. 14. "*Reflex . . . benedixit sibi*," says Gesenius, which is groundless in grammar, and untrue in theology. The blessing was to come from God.

Pih. בִּרְךְ, pres. יִבְרַךְ, *Pronounced, or made blessed, holy, or prosperous, used either of God or man. Constr. immed. Gen. xxiv. 1. 35; xxviii. 3. 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxi. 10, this word has been thought to signify cursing; but for this there is no good ground. For, Job i. 5, אֱלֹהִים, may be taken to signify idols: and, if so, the verb בִּרְכִי, will retain its proper sense. The same may be said of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Besides, if we allow אֱלֹהִים, in this last place to signify the true God, yet the ascription of blessedness to the king by Naboth, could be nothing short of blasphemy. But, if we take אֱלֹהִים, to signify heathenish deities, the act ascribed to Naboth will be truly heathenish. See my note on Job i. 5. To these passages Gesenius adds Job xxxi. 30: but the verb occurs not there. He also adds Ps. x. 3; but here no such sense as cursing is necessary, as a moment's*

inspection of the passage will shew. He cites likewise the Arab. اَبْرَكَ, and Æth.

חֲזַר: but in no such sense are these verbs to be found. The analogy of these languages, therefore, to which he appeals in the end of his article, will stand him in no stead. The senses, *salutavit, valedixit*, and the like, are often substituted for *bless, &c.*, especially by the German lexicographers, which I think a great fault; because, I cannot think the terms *the Lord bless thee, &c.* by any means equivalent to our *how do ye do?* the Arab. سَلَامَ عَلَيْكَ, &c. Surely it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften every thing, so as to make it square with modern or heathenish usages.

Infinit. בִּרְכֵךְ, and בִּרְכֵךְ, if the vowels may be depended on, Gen. xxviii. 6; 1 Sam. xiii. 10, &c. Imp. בִּרְכֵךְ, part. בִּרְכֵךְ, pl. aff. מִבְרְכֵךְ.

Puh. pres. יִבְרַךְ, *Be, or become blessed, 2 Sam. vii. 29; Ps. cxii. 2; cxxviii. 4; Prov. xii. 9, &c. Part. מִבְרְכֵךְ, f. מִבְרְכֵךְ, pl. m. aff. מִבְרְכֵי.*

Hiph. pres. יִבְרַךְ, *He makes kneel down, Gen. xxiv. 11. Arab. اَبْرَكَ, fecit ut genua flectens procumberet camelus.*

Hithp. יִבְרַךְ, pres. יִבְרַךְ, i. q. Niph. et Puh., Deut. xxix. 18, in his own estimation, בִּרְכֵנִי, Gen. xxii. 18; xxvi. 4; Jer. iv. 2; Ps. lxxii. 17. Part. מִבְרְכֵנִי, Is. lxxv. 16, constr. with ב. I must warn the learner here against the "*benedicens sibi, and benedictus sibi, et prosperabuntur*," &c. of some commentators, as giving neither the etymological nor the theological sense of this form.

בִּרְכֵךְ, v. Chald. i. q. Heb. Kal. I. *Knelt, Dan. vi. 11. II. בִּרְכֵךְ, part. i. q. Heb. בִּרְכֵךְ, Dan. iii. 28.*

Pah. בִּרְכֵךְ, for בִּרְכֵךְ, i. q. Heb. Pih. constr. with ל, Dan. ii. 19; iv. 31. Part. pass. מִבְרְכֵךְ, Ib. ii. 20.

בִּרְכָה, once בִּרְכָה, constr. בִּרְכָה, pl. בִּרְכָה, constr. בִּרְכָה. I. *A blessing, or ascription of praise to God, Neh. ix. 5; Ps. cix. 17. II. Id. also as received from Him, Gen. xii. 2; xxvii. 35—38; Exod. xxxii. 29; Prov. xi. 11; opp. to קִלְקָה, Deut. xi. 26; Gen. xxvii. 12. III. Also any favour, or present, received from man, Judg. i. 15; 2 Kings v. 15; xviii. 31; Gen. xxxiii. 11. Aff. בִּרְכָה, בִּרְכָה, בִּרְכָה, pl. בִּרְכָה.*

בִּרְכָּה, f. constr. בִּרְכָּה. Arab. بَرَكَة,

piscina. A pool of water. בִּרְכָּה פִּים, Nahum ii. 9; 2 Sam. ii. 13; iv. 12. Two of such pools were at Jerusalem, termed *the upper*, 2 Kings xviii. 17; Is. vii. 3; *old*, Ib. xxii. 11; Neh. ii. 14; iii. 15; and *the lower*, Is. xxii. 9.

בִּרְם, Chald. adv. Syr. بَرَم, *profecto.* But, Dan. ii. 28; iv. 12; v. 17; Ezra v. 13.

בִּרְם, Eccl. iii. 18. לְבָרְם Infin. Kal, r. בר, with aff. and prep. ל.

בִּרְקָה, m. pl. בִּרְקָה. Arab. بَرَقَ, *splendor, fulgur.* I. *Flashing, glittering*, as of a (bright) weapon, or lightning, Ezek. xxi. 15. 33; Deut. xxxii. 41; Neh. iii. 3; Hab. iii. 11. II. Meton. (a) *a sword*, or (b) *lightning*, Job xx. 35; 2 Sam. xxii. 15; Ezek. i. 13; Job xxxviii. 35, &c. Used apparently as a verb, with Infin. בִּרְקָה, Ps. cxliv. 6.

בִּרְקָנִים, m. pl. occ. Judg. viii. 7. 16, only. A sort of sledge according to some, having on its under-side sharp stones (*pyrites*), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The *Pyrites* seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the חֲרִיצֵי הַבְּתָל, *Sharp points of iron*, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has קִצְיֵי הַסְּדָדִי, *Thorns of the desert*, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand חֲרִיצֵי הַבְּתָל here, we shall have no difficulty in seeing why these were termed בִּרְקָנִים. See sign. I. inmed. above.

בִּרְקָה, f. it. בִּרְקָה. Lit. *flashing. A sort of precious stone*, Exod. xxviii. 17; Ezek. xxviii. 13, according to some, the *Emerald*. The Syr. ܒܪܩܬܐ, Exod. is, however, according to Castell, *a carbuncle*. So Lud. de Dieu, Grotius makes it the *Chrysolite*. See Braun. de Vestitu Sacerd. p. 548.

בִּרְרָה, v. pres. non occ. Arab. بَرَر, *pium se gessit.* Syr. ܒܪܪܐ, *purus.* Cogn. ברה, בור, בור. I. *Examined* whether pure, Eccl. iii. 18; comp. ix. 1. לְבִירָה. Arab.

اِسْتَبْر. Meton. II. *Separated, selected*, chose, Ezek. xx. 38.

Part. בִּרְרָה, f. בִּרְרָה, pl. בִּרְרִים, f. בִּרְרִוֹת, 1

Chron. vii. 40; ix. 22; Is. xlix. 2; Job xxxiii. 3, &c.

Niph. Part. נָבִי, *Became pure*, 2 Sam. xxii. 27; Ps. xviii. 27.

Imp. הִבְרִי, *Become ye clean, pure*, Is. lii. 11.

Pih. Infin. בִּיר, Dan. xi. 35.

Hiph. Imp. הִבְרִי, *Making clean, polish*, Jer. li. 11. Inf. הִבְרִי, *Making clean*, Ib. iv. 11.

Hithp. pres. תִּהְבְּרִי. *Thou becomest—appearest—pure*, Ps. xviii. 27. Contr. תִּהְבְּרִי, 2 Sam. xxii. 27, pointed as if it were the

Niph. of הִבְרִי. Arab. تَبَرَّعَ, conj. viii. *separatus fuit*, &c. Pl. Dan. xii. 10. Nothing is to be found either here or in the Niph. justifying the reflective sense, “*purgavit se*,” &c., of the lexicographers.

בִּשְׁוֹרָה, and **בִּשְׁעֹרָה**, f. Arab. بُشُور, and بُشَارَةٌ, *Announcing good news.* pulchritudo; r. בשר. I. *Good news*, 2 Sam. xviii. 22. 25. 27, with מְבֹרָה. II. Meton. *Reward for good news*, Ib. iv. 10.

בִּשְׁמִים, and **בִּשְׁמִים**, m. pl. בִּשְׁמִים. Syr. ܒܫܡܝܐ, *aroma.* I. *Scent of perfume*, Exod. xxx. 23; Is. iii. 24; Cant. iv. 17. II. Meton. *Perfume, aromatic substance*, Exod. xxxv. 28; 1 Kings x. 10; Ezek. xxvii. 22, &c. הָרֵי בִשְׁמִים, Cant. viii. 14, *Hills bearing aromatic plants*, &c. בִּשְׁמִים ראש, *Head perfumes*, i. e. the most valuable, Exod. xxx. 23.

בִּשְׁמִים, m. occ. once Cant. v. 1, aff. בִּשְׁמִי. Arab. بَشَامٌ, *Nom.* Fruticis odorati, qui formam arboris balsamiferæ refert, crescens prope Meccam. *Amyrum opobalsamum*, Sprengel. Hist. rei Herb. p. 257. de qua descriuit Forsk. in Flora Aegyptiaco-Arabica, p. 79. Freytag. Lex. sub voce. So, apparently, Majus, in Observ. S. L. ii. pp. 37, 38, Winer. Gesenius tells us that, by inserting 1 here, we have in the Arabic بِلْسَام,

بِلْسَام, *βάλσαμος, arbor balsamifera.* But in the Arabic, we have no such word as بِلْسَام, or بِلْسَم, with any thing like this sense; and, as to بِلْسَان, it is a totally different word. Freytag, indeed, gives بِلْسَمِين, *Balsami arbor.* But I doubt whether he has any good authority for it.

בִּשְׁוֹרָה, v. Pih. pres. תִּבְשֹׁר. See בִּשְׁוֹרָה. *Announced*, I. any thing generally, Ps. xl.

the figure of a woman. VI. **בָּה**, followed by a numeral, signifies a woman of the age intimated by the numeral, Gen. xvii. 17. VII. Followed by **עֵץ**, for **בְּנַת עֵץ**, see **אַשְׁחֵן**. VIII. Applied to the produce of animals, trees, or places; as, **בַּת הַעֲזָה**, *The female ostrich*, Lev. xi. 16, &c. See **יַעֲנָה**.—*Branches*, Gen. xlix. 22; **בַּת אִשְׁדָּרִים**, *Ivory*, Ezek. xxvii. 6. Aff. **בְּתִי**, **בְּתִיחָה**, **בְּתִיחָה**, &c.

בַּת, c. pl. **בְּתִים**. Arab. **بَيْتٌ**, *secuit*, &c. A certain measure of fluids so called, *A bath*; containing one-tenth of the Homer; i. e. seven gallons four pints and 15.2. dec. cubic inches, Ezek. xlv. 10. 11. 14; 1 Kings vii. 26; Is. v. 10, &c. Joseph. Arch. lib. viii. c. ii. §. 9. *ὁ δὲ βάδος δύναιτο χωρῆσαι ξέστας ἐβδομήκοντα δύο*. Chald. id. pl. **בְּתִין**, Ezra vii. 22. See Capt. Jervis's Essay, p. 9, &c.

בְּתוֹת, f. occ. once, Is. vii. 19. Arab.

בֵּית, *secuit*, *abrupt*; **بَيْتٌ**, *sectio una*. *Clefts, fissures*, i. e. abrupt, inaccessible places, as in the parall. **בְּתִים**.

בְּתָר, f. occ. once, Is. v. 6. Arab.

בָּתַל, *disjecit*, *dispersit* *súpellectilia*. Cogn. **بَاش**, *tumultum addidit*; **بَيْتٌ**, *secuit*. *A desolation, excision*.

בְּתוּלָה, f. pl. **בְּתוּלוֹת**. Arab. **بَتُولٌ**, *virgo pura*. Syr. **ܠܬܘܠܐ**, id. I. *A virgin*, Gen. xxiv. 16; 2 Sam. xiii. 2. 18. In Joel

i. 8, it has been thought to signify *a young widow*: but, **בְּתוּלָה**, *Lord of her youth*, might here mean, the *spouse of her youth*; i. e. the person who had espoused her from her very childhood. II. By a personification, put for any people; as, **בְּתוּלַת יִשְׂרָאֵל**. See **בָּה**, sign. v. Jer. xviii. 13; xxxi. 4. 21; Amos v. 2; Lam. ii. 13, *Israel*; Is. xlvii. 1, *Babylon*; Jer. xli. 11, *Egypt*. Aff. **בְּתוּלִי**, *בתולותיה*, *בתולותיה*.

בְּתוּלִים, m. pl. Arab. **بُتُولِيَّةٌ**, Syr. **ܠܬܘܠܐ**, *virginitas*. Propr. *The vouchers for virginity in women*: the entire hymen. Deut. xxii. 14, et seq.; Lev. xxi. 13. Comp. Ezek. xxiii. 3. 8, where its rupture is intimated.

בְּתָרִים, m. pl. see **בְּתָר**.

בְּתָרָה, v. pret. pl. m. Pih. once, Ezek. xvi. 40. Aff. cogn. Arab. **بَتَرَ**, *secuit*. *Æth. rupit, dirupit*, &c. *They shall cut thee*. Lxx. *κατασφάξουσιν σε*.

בְּתָר, c. pl. **בְּתָרִים**, constr. **בְּתָרִי**. Arab.

בִּתְרָה, *resectio*. *A section, part cut off*, Gen. xv. 10; Jer. xxxiv. 19. Aff. **בְּתָרִי**, *בְּתָרִי*.

בְּתָרָה, v. pres. non. occ. Arab. **بَتَرَ**, *resecuit*. *Dissected, divided by incision*, Gen. xv. 10; Ib. Pih. pres. **بَتِرَ**, id.

גָּבַהּ, contr. for **גָּבַהּ**, Gram. art. 73, i. q.

גָּבָהּ, m. pl. **גָּבָהִים**. Syr. **ܓܒܐܝܬܐ**, *decorus, superbus*. Arab. **جَابِي**, *retinuit*. Cogn. **جَابَا**, *vi retinuit*. conj. ii. iv. *ad dignitatem evezit*. Pers. **جَابَا**, *dignitas*. Angl. *gay*. *High, lofty, exulting, proud, insolent*, Is. xvi. 6; ii. 12; with **גָּבַהּ**, Job xl. 11, 12; Ps. xciv. 2; cxi. 6; Prov. xv. 25; xvi. 19.

גָּבָהּ, contr. for **גָּבָהּ**, f. **גָּבָהּ**, *Loftiness, pride*, Prov. viii. 13.

גָּבָהּ, v. pres. **גָּבָהּ**. I. *Arising, growing high*, as a plant, Job viii. 11; as waters, Ezek. xlvii. 5. II. *Becoming lofty, powerful, proud*, as men, Job x. 16. See my notes. *Victorious*, with reference to God, Exod. xv. 1. 21.

ג, or **ג**, *Gimel*. The third letter of the Hebrew alphabet. Without the point it was probably pronounced like our *gh*; with it, like our *g*, as in *gird*, Gram. art. 4. 11. 31. 47. 109. Its equivalent in the Arabic, **ج** is, in Egypt and on the banks of the Tigris, pronounced in the latter manner: in other places generally like our *j*. As to form, it is thought to represent the neck of a camel (**جَمَل**); and thence also to take its name. The Syr. **ܓܝܠ**, the *Æth.* **ገ**, and Greek **Γ**, are evidently copied from the Hebrew letter.

It frequently interchanges in the etymology, with letters of the same organ, Gram. art. 23; as, **גָּבַהּ**, **גָּבַהּ**, **גָּבַהּ**, **גָּבַהּ**, &c.

גָּאָה, Infin. of id. *Triumphing, overcoming, ib.*

גָּאָה, f. constr. **גָּאָה**. I. *Rising, embossing*, as of a shield, Job xli. 7: comp. Ib. xv. 26. II. *Metaph. Loftiness, majesty*, as of God, Deut. xxxiii. 26; Ps. lxxviii. 35. *Elevation, glory*, Deut. xxxiii. 29; Is. xlii. 3. III. *Haughtiness, pride, insolence*, Ps. xxxi. 19. 24; xxxvi. 12; lxxiii. 6; Prov. xiv. 3; Is. ix. 8, &c. Aff. **גָּאָה**, **גָּאָה**, **גָּאָה**.

גָּאָה, constr. **גָּאָה**, r. **גָּאָה**, *Redeemed*, Is. xxxv. 9; li. 10; Ps. cvii. 2; Is. lxii. 12; lxiii. 4. Aff. **גָּאָה**. Gesenius makes this word to signify *redemptions*. But, how this can hold in such places as Is. xxxv. 9, it is out of my power to see.

גָּאָה, m. constr. **גָּאָה**, pl. **גָּאָה**, Ezek. xvi. 56. Comp. Ps. cxxiii. 4. **גָּאָה**, intens. of **גָּאָה**. I. *Sublimity, majesty*, of God, Exod. xv. 7; Is. ii. 10; xxiv. 14; Job xxxvii. 4; xl. 10; Mich. v. 3. II. *Glory, pride*, in either a good or bad sense, Is. iv. 2; xiii. 19; xiv. 11; lx. 15; Ps. xlvii. 5; opp. to **גָּאָה**, Prov. xvi. 18. Comp. Ib. viii. 13; Amos vi. 8. Applied also, III. to the *rising and swelling* of waters, Job xxxviii. 11; Jer. xii. 5; xlix. 19; L. 44. Aff. **גָּאָה**, **גָּאָה**, **גָּאָה**, **גָּאָה**.

גָּאָה, f. r. **גָּאָה**. I. *Ascending, towering up*, as smoke, Is. ix. 17. II. *Excellency, majesty*, as of God, Ps. xciii. 1; Is. vi. 10. III. *Haughtiness, pride*, as of men, Is. xxviii. 1. 3. IV. *Adverbially*, Is. xii. 5, *magnificently*, &c.: Ps. xvii. 10; xxxix. 10, *proudly, insolently*; Ib. lxxxix. 10, *gloriously, &c.*

גָּאָה, f. pl. *Valleys*. See **גָּאָה**.

גָּאָה, pl. constr. **גָּאָה**, Neh. xiii. 29, *Pollutings, desecrations of—*

גָּאָה, or **גָּאָה**, m. pl. **גָּאָה**. Arab.

גָּאָה, *ivit, venitque*. Cogn. **גָּאָה**, r. **גָּאָה**, *obivit; elegit. part. גָּאָה, perambulans.*

Syr. **גָּאָה**, *misertus est, protexit*. Cogn.

גָּאָה, *vicinitatem invit: in fidem et clientelam recepit*, conj. iv. **גָּאָה**, *protexit, liberavit ab injustitia*. Comp. **גָּאָה**, and

גָּאָה.

The leading notion here seems to be, as association implies the friendly relation of *hospitality*, and as this in the East calls for a participation in repelling the assaults of

enemies, as well as in social enjoyments; the person so named was considered, as having a supreme regard for the interests of the society, with which he was thus connected, as—

I. *A near relative*, Lev. xxv. 25; 1 Kings xvi. 11; Ruth ii. 20; iii. 9. 12.

Hence, II. Bound by this consideration, and the law of retaliation, as *An avenger*, to vindicate any injury done to the family, particularly that of man-slaughter; and hence he was styled the *Avenger of blood*, **גָּאָה**, Num. xxxv. 19. 21, &c.

III. Applied to God, as *accompanying* and *avenging* his people, as *Redeemer*, Job xix. 25. **גָּאָה**, *My Redeemer*, i. e. avenging Redeemer, *liveth*. Gen. xlviii. 16, joined with **גָּאָה**, *Angel*. Comp. Is. xlv. 6, with Rev. i. 8; ii. 8; xxi. 6, which will shew that it is a title of Christ. Is. xlix. 7; Ps. ciii. 4, &c.

As such very near relative—the senior usually—was supposed to have at heart the interests of the family, he was also supposed to have *their blood upon him*, until it was duly avenged; hence this expression. Comp. Is. lxiii. 1—7, where our Lord, as *avenging Redeemer*, is thus represented. See also Ib. lix. 16—21. Hence the idea of *pollution* in the verb. See also **גָּאָה**. Aff. **גָּאָה**, **גָּאָה**, **גָּאָה**, &c.

גָּאָה, v. pres. **גָּאָה**. See **גָּאָה** above: constr. abs. and with **גָּאָה**. *Par pari referre, Rendering like for like* by the law of retaliation, as the nearest relative or friend. Hence *Redeeming*.

I. By paying like value, *land, &c.* Lev. xxv. 25; Ruth iv. 4—6; Ps. cxix. 154; lxxix. 19; xxv. 48, 49; xxvii. 13. 15, &c. Imp. Ruth iv. 4. 6. Infin. **גָּאָה**, and **גָּאָה**, Lev. xxvii. 13; Ruth iv. 6. Aff. **גָּאָה**, Ib. iii. 13.

II. *Redeeming* by taking vengeance on injustice, and so repaying it, Exod. vi. 6. Comp. Is. xliii. 1—3; xiv. 22, 23; xlviii. 20; lii. 9; Jer. xxxi. 11. Particularly the shedding of blood. See **גָּאָה** above.

III. *Polluting*; i. e. the being attached with guilt from the neglect of some duty. See **גָּאָה** above; which Gesenius tells us is a *modern Hebrewism*; non occ. in Kal.

Niph. I. **גָּאָה**, and pl. **גָּאָה**, pres. **גָּאָה**, Lev. xxv. 30. 49. 54; Is. lii. 3.

III. Zeph. iii. 1, with blood, Is. lix. 3; Lam. iv. 14.

Pih. **גָּאָה**, *Have we polluted thee? i. e. so acted as to have injured thy honour*, Mal. i. 7.

Pub. נִאֲלָה, *Are polluted*, Ezr. ii. 62; Neh. vii. 64, which seems to be a sort of pres. of the Niph. נִאֲלָה above. The fact is, the noun נִאֲלָ is here conjugated. Gram. artt. 182. 193. 6. The sense will be the same in either case.

Hiph. נִאֲלָה, Is. lxiii. 3, Gram. art. 195. 5, for נִאֲלָה, interchanged with ה.

Hithp. נִאֲלָה, i. q. Niph. Dan. i. 8.

נִאֲלָה, f. constr. נִאֲלָה. See נִאֲלָ. I. *Relationship*, as brotherhood; נִאֲלָה נִאֲלָה, Ezek. xl. 15. Hence

II. *Right, duty, of redemption*, נִאֲלָה נִאֲלָה, Jer. xxxii. 7, 8; Lev. xxv. 29. 31. 48. נִאֲלָה נִאֲלָה, *perpetual id.* Ib. xxv. 32. The property of the Levites being unalienable. Hence, Meton.

III. *Price of redemption*, Lev. xxv. 24. 26. 51. 52. Also, Meton.

IV. *The thing, field, &c. to be so redeemed*, Ruth iv. 6. Aff. נִאֲלָה, נִאֲלָה, נִאֲלָה.

גָּב, m. pl. גָּבִים, and f. גְּבוּרָה, r. גָּב. Arab. **جَبَّ**, *vicit, superavit*, conj. iv. *condensatum, pingue fuit lac*, &c. **جَبَبَ**, *sectio gibbi camelini*. Cogn. **جَبَنَ**, *coagulum fuit lac*. Any curvilinear protuberance; as,

I. *The back of man or animal*, Ezek. x. 12; Ps. cxxix. 3; or *exterior curvature of wheels*, 1 Kings vii. 33; Ezek. i. 18; or, upper part of the altar, Ezek. xliii. 13; or, embossings of a shield, Job xv. 26. Comp. xli. 7. Arab. **جَوْبَ**, *and*

مَجْنَبَ, *scutum*. Hence,

II. *Defence*, as a mound, Job xiii. 12. Also,

III. *Places elevated* apparently, and set apart for prostitution, Ezek. xvi. 24. 31. 39; *arched*, perhaps, as the vaults in use for this purpose among the Romans, termed, *Fornices*; whence *Fornicatio*, i. e. a vaulting, or arching over: and our fornication. Also,

IV. *The arch of the eye-brow*, Lev. xiv. 9.

גָּב, Chald. i. q. Heb. *The back*, Dan. vii. 6.

גָּב, m. pl. גָּבִים, as קָם, קָמִים, of קָם. By the lxx. γὰβιν, or γηβιν. *Kethiv*, גָּבִים, r. גָּב; Arab. **جَابَ**, or **جَابَ**, *secuit*. lit. *Cutters*: occ. with רָמִים, *vine-dressers*. *Ploughmen*, 2 Kings xxv. 12. Comp. Is. lxi. 6. So the ancient verss. The

root, however, might be גָּב. Arab. **جَبَى**, *collegit tributum*; whence **جَبَاةٌ**, *exactores tributorum*: but this is less likely. So our *agriculture*, of *ager*, field; and *cutter*, cutter, knife.

גָּב, m. גָּבִים, pl. r. as in the last. I. *A locust*, Is. xxxiii. 4. II. *A board or plank*, 1 Kings vi. 9. Syr. **ܓܒܐ**, *lignum sectile, tabula*. III. *A well*, Jer. xiv. 3. Syr. **ܓܒܐ**, *fovea, cisterna*. **ܓܒܐ**, *sepulcrum*. So our *grave*. Germ. *graben*, to dig.

גָּב, m. def. גָּבִי, Syr. **ܓܒܐ**, *A well* used as a prison; and hence, as a *den*, for lions. See גָּב, and גָּב, Dan. vi. 8. 17.

גָּבִי, m. pl. גָּבִים. Arab. **جَبَاةٌ**, cogn. **جَبَى**, *congregavit, deduxit aquam in aquarium*. **جَبَاةٌ**, *جَبَاةٌ*, *aqua in aqua-*

rio, ex lapidibus structo, &c. Æth. **ገብ**, *congregatio, &c.* Syr. **ܓܒܐ**, *collegit. A cistern, or pit*, Is. xxx. 14; Ezek. xlvii. 11. Aff. pl. גָּבִים.

גָּבִי, m. pl. constr. גָּבִי. Arab. **جَبَاةٌ**, *frons hominis*. **جَبَاةٌ**, *latitudo frontis*: hence, Metaph. *Dominus familie, populi princeps: despectus*—looking down on one as from a height. See cogn. גָּב above. The ה is here radical, and therefore not subject to elision, Gram. art. 202. 6. I. *Height*, as of the heavens, trees, buildings, &c. Job xxii. 12; Ezek. i. 18; xl. 42; 1 Sam. xvii. 4; Amos ii. 9; pl. constr. Job xi. 8. II. Metaph. as of carriage, deportment, *Pride, haughtiness*, Jer. xlviii. 29, with syn. גָּבִי, &c. Prov. xvi. 18; Ps. x. 4, with syn. גָּבִי, &c. III. As of dignity, *Majesty*, Job xl. 10, with syn. גָּבִי. Aff. גָּבִי, גָּבִי.

גָּבִי, or **גָּבִי**; m. גָּבִי, f. constr. m. גָּבִי, pl. m. גָּבִים, f. גָּבִי. I. *High*, as a mountain, tower, tree; (a) *Tall* as a man, Is. xxx. 25; xl. 9; Gen. vii. 19; Ezek. xvii. 24; 1 Sam. ix. 2; xvi. 7; as an abstract, (b) *Height*, fem. Deut. iii. 5; 1 Sam. ii. 3. **גָּבִי**, *very high*; i. e. *Speak not much of any very high thing*; or adverbially, *proudly*, 1 Kings xiv. 23; 2 Kings xvii. 10; Dan. viii. 3; Deut. xxviii. 52; Jer. xvii. 2.

II. Metaph. *Lofty, proud*, Is. v. 15; Eccl.

v. 7. **נָבָה**, *above the proud*, i. e. oppressive, Ps. cxxxviii. 6; Ezek. xxi. 31 (26). In some of the preceding cases, as Is. xxx. 25; Ezek. xvii. 24; 1 Sam. ii. 3, &c. the language is evidently metaphorical.

נָבָה, m. constr. **נָבָה**, in which form only it occurs: i. q. **נָבָה**. I. *High, tall*, as in stature, Ezek. xxxi. 3. II. *Lofty, proud*: with **עֲצָמָיו**, **לֵב**, **רִיחַ**. See **נָבָה**. Ps. ci. 5; Prov. xvi. 5; Eccl. vii. 8.

נָבָה, v. pres. **נִבְהֵה**, 3d pl. fem. **תִּנְבְּהֵינָה**, Ezek. xvi. 50. Etym. in **נָבָה**. I. *Was high, lofty*, as the heavens, trees, stature, Ps. ciii. 11; Is. lv. 9; Job xxxv. 5; Ezek. xix. 11; 1 Sam. x. 23; Ezek. xxxi. 5. **נָבָהָא**, for **נָבָהָה**, i. e. the Chald. for the Heb. form.

II. *Exalted*, as in dignity and honour, Is. v. 16; lii. 13; Job xxxvi. 7: in a bad sense, *haughty*, Jer. xiii. 15; Is. iii. 16. Constr. with **לֵב**. (a) In courage, 2 Chron. xvii. 6, *His heart was raised, elevated, made bold*, &c. (b) In insolence, *Was lofty, proud, contemptuous*, Ps. cxxxii. 1; Prov. xviii. 12; 2 Chron. xxvi. 16; xxxii. 25; Ezek. xxxviii. 2. 17, &c. constr. abs. and med. with **סָן**, **יָד**, **לֵב**, Job xxxv. 5; Ezek. xxxviii. 17; Ps. ciii. 11.

Infn. **נִבְהֵה**, and f. **נִבְהֵהָה**, Ps. ciii. 11; Zeph. iii. 11.

Hiph. **נִבְהֵהָה**, pres. **נִבְהֵהָה**, *Raise, exalt*, or *make high*, Ezek. xvii. 24; xxi. 3; Jer. xlix. 16. **נִבְהֵהָהָה**, *They make ascend in flight*, Job v. 7. See my notes on the place. Comp. ib. xxxix. 27, as used of the eagle. Aff. **נִבְהֵהָהָה**, *He raised it*, 2 Chron. xxxiii. 14.

Imp. or Infn. **נִבְהֵהָה**, Is. vii. 10; Ezek. xxi. 31.

Part. **נִבְהֵהָהָה**, *Raising, exalting*, Prov. xvii. 19. With the relative (י) **הַנִּבְהֵהָהָה**, *Whose property it is to raise one* **לְשֹׁכָהּ**, *to dwell, reside*, live in circumstances of affluence, &c. Ps. cxiii. 5. Comp. Job v. 11; and see Gram. art. 175. 16.

נִבְהֵהָהָה, f. Gram. art. 87. 2, *Loftiness, pride*, Is. ii. 11. 17.

נָבָהָה, or **נָבָהָה**, f. **נָבָהָהָה**, m. pl. **נָבָהָהָה**, and fem. **נָבָהָהָהָה**. Arab. **جَبَل**, *formavit*, i. e. defined as to form. **جَبَل**, *atrium*,

agger ad munimentum: *mons*,—a natural muniment and boundary. Comp. Gr. **ὄπος**, and **ὄπος**. Syr. **فَخْل**, *formavit*. Cogn. **حَبَل**, *fune adstrinxit, fœdus inivit, securitatem invenit*. **حَبَل**, *coercuit*, &c. I. *Limit*,

boundary, of either sea or land, Ps. civ. 9. Comp. Job xxxviii. 10; Jer. v. 22; Deut. xix. 14; xxvii. 17; Prov. xxii. 28. **נָבָהָהָה**, *sea-boundary*, i. e. as limited by the sea: *western*, id. Num. xxxiv. 3. 6: formed sometimes by rivers or mountains, Num. xxii. 36; Deut. iii. 16; Josh. xviii. 12, &c.: sometimes by line—rope—geographically, Ps. lxxviii. 55. II. Meton. *The space, or country*, so bounded, or defined, Gen. x. 19; Exod. x. 14. 19; 1 Sam. xi. 3. 7; 2 Sam. xxi. 5; 1 Kings i. 3, &c. So pl. Jer. xv. 13, &c. Fem. pl. Deut. xxxii. 8; Ps. lxxiv. 17; Job xxiv. 2; Num. xxxii. 33; Is. x. 13. Aff. **נָבָהָהָהָה**, &c. Aff. fem. **נָבָהָהָהָהָה**, pl. **נָבָהָהָהָהָהָה**, Is. xxviii. 25; Num. xxxiv. 2, &c.

נָבָהָהָה, or **נָבָהָהָה**, m. pl. **נָבָהָהָהָהָה**. Arab.

جَبَر, *adolescens, fortis, audax*. Augm.

جَبَر, *magnus, gigas*. **جَبَر**, *admodum superbus*. Hence the verb, conjugation v.

جَبَر, *invaluit, superbivit*, &c. Æthiopic,

ḲḲḲḲ: *coegit, impulit*. Syr. **كَبَر**,

id. I. *Mighty, brave, intrepid*: applied to men as warriors, wealthy, &c. Gen. x. 8, 9, Judg. vi. 12; xi. 1; Ruth iii. 1. In Dan. xi. 3, to Alexander. In Ps. xxiv. 8; lxxviii. 65; Is. xlii. 13; Zeph. iii. 17, &c. to God, as most powerful in war. To Christ, Ps. xlv. 4. 6: comp. ib. cxx. 4; Is. ix. 5: comp. ib. x. 20, et seq. with Rom. ix. 27—29. Gesenius, as the manner of his school is, refers us to Ezek. xxxii. 11, for proof that nothing more than *heros strenuus* can be meant. But in that place the word does not occur. In ver. 12, however, we have, **נָבָהָהָה**, in a context which has nothing in common with ours. II. Meton. *Distinguished for valour, prowess*, 2 Sam. xxiii. 8; 1 Kings i. 8; 1 Chron. xi. 26; xxix. 24: for fidelity, 1 Chron. ix. 26; and thence put into office. Comp. Ezek. xxxix. 20:—for faith, Ps. cxii. 2. Metaph. applied to lions, Prov. xxx. 30. Aff. pl. **נָבָהָהָהָהָהָהָה**, **נָבָהָהָהָהָהָהָהָה**, **נָבָהָהָהָהָהָהָהָהָה**.

נָבָהָהָה, f. Arab. **جَبَرَة**, *fortitudo, robur*.

See **נָבָהָה**. I. *Power*, generally; with **לֵב**, 1 Chron. xxix. 12; 2 Chron. xx. 6: with **יָד**, Prov. viii. 14. **נָבָהָהָה**, Job xii. 13; Eccl. ix. 16. **נָבָהָה**, 2 Kings xviii. 20; Is. xi. 2; xxxvi. 5: with **יָד**, or **יָד**, Jer. xvi. 21; Ps. lxxxix. 14. **נָבָהָה**, 1 Chron. xxix. 30. So the Arabic, speaking of God, **قَدَر**

بالجبروت, *alone in kingdom—one in power.* Pref. Kuleini on the Shiah. With נבד, Jer. ix. 22. Particularly as applied to warlike, or other dangerous, undertakings—

II. *Courage, prowess*, 2 Kings xviii. 20; Is. xxxvi. 5; 1 Chron. xxix. 11; Is. iii. 25, &c. applied either to God or man:—to a prophet in announcing the sins of the people, Mich. iii. 8:—to the war horse, Job xxxix. 19.

III. Meton.—To *acts of power or courage*, 1 Kings xv. 23; xvi. 27; xxii. 46, of Men. It of God, Deut. iii. 24; Ps. cvi. 2. Gesenius takes נבד, Exod. xxxii. 18, to signify *victory*. But, as the context relates to a certain noise made in idolatrous rites, the literal meaning of the phrase seems to be, *the answering of might*; i. e. the shouting of armies drawing near for the conflict. See the rest of the verse: LXX. ἐξαρχύωντες κατ' ἰσχύον. Targ. Onk. *fortium praevalentium in pugna*.

Chald. id. def. נבד, Dan. ii. 20. Syr. *virilitas*.

נבד, m. occ. once, Lev. xiii. 41. Arab.

נבד, r. *נבד*, *necessaria illis negavit.* Cogn. *נבד*.

נבד, *vile demonstravit.* *נבד*, *domus fenestra carens.* *נבד*, *deformis fuit.* *נבד*, r. *נבד*.

contabuit morbo, &c. *want, defect, deformity*, from disease, apparently.—*Bald*, from disease. Comp. נבד. Gesenius tells us that it is, i. q. נבד, *altum fuit*; and that the word means, “*qui frontem habet nimis altum.*” I can find nothing whatever about the forehead; nor can I see what the forehead can have particularly to do with this disease. This baldness, for all we know, might have occurred any where else.

נבד, f. of נבד, occ. with נבד. I. *Baldness* in man, Lev. xiii. 42, 43.

II. *Loss of the knap*, probably marking the existence of an infectious disease in cloth, Ib. vr. 55. Aff. נבד. Gesenius says, this word signifies *baldness* in the forehead, נבד, *baldness* in the back-part of the head. But this cannot be true: for, 1st, we read of נבד (syn.) being *between the eyes*, Deut. xiv. 1; and, 2d, of the whole head being נבד, Is. xv. 2; Jer. xlvi. 37; Ezek. vii. 18. The truth seems to be, that the former signifies *partial baldness* from disease; this entire

baldness from shaving, &c. Arab. *نَبْد*, *vulneravit*, &c. *نَبْد*, *campus consitus*, *arborum, omnisque structuræ expers.* *نَبْد*, *macula alba in fronte equi*, &c.

נבד, see נבד.

נבד, f. Syr. *نَبْد*, *coagulation*; *نَبْد*, *cuseus*; *نَبْد* it. *نَبْد*.

2 Sam. xvi. 2; omisit Castell. r. *نَبْد*, *coagulated* est, &c. Arab. *نَبْد*, *caseus*. Æth.

נבד : id. occ. Job x. 10, only. *Cheese*.

נבד, m. *נבד*, pl. Arab. *نَبْد*, *mulier statura brevis.* Cogn. *نَبْد*, *calyx florum*;

it. *mitra*, Heb. נבד, and נבד, it. *نَبْد*, *potu repetus fuit.* I. *A chalice*, or sort of jug, for wine, &c. Gen. xlv. 2. 12, &c.; filled with wine, Jer. xxxv. 5. Hence,

II. *The Cup or Bell* of flowers, as exhibited artificially, Exod. xxv. 31, et seq.; xxxvii. 17. 19. Aff. *נבד*, *נבד*.

נבד, m. pl. non occ. See נבד, *Potentate*, Lord, occ. only Gen. xxvii. 29. 37.

נבד, f. of the last, *Powerful woman*: pec. *Queen*, consort, or mother, 1 Kings xi. 19; 2 Kings x. 13; Jer. xxix. 2; 1 Kings xv. 13; 2 Chron. xv. 16.

נבד, m. usually, *Crystal*, a *gem*, or *pearl*. From the context in which it occurs, however, viz. Job xxviii. 18, I am inclined to believe that it rather signifies, *massive*, *heavy*; hence, most valuable metal, or the like. Arab. *نَبْد*, *inanimatum*, ut lapis, *gravis lingua*. See my note on the place, and אנבד above.

נבד, v. pres. נבד. See נבד above. *Limiting, determining the boundary* of, any place, Deut. xix. 14; Josh. xviii. 20; Zech. ix. 2. Constr. abs. med. with נבד and נבד.

Hiph. *נבד*, and Imp. *נבד*, *Make limited*, set bounds to, Exod. xix. 12. 23; constr. נבד.

נבד, f. Syr. *نَبْد*, *factio, plasmatio*. Arab. *نَبْد*, *plasma*, fig-

mentum. Cogn. Æth. *נבד*: *opus*, &c. lit. *Formation*; i. e. *Artificial work or device*. Occurs only twice, Exod. xxxviii. 22; xxxix. 15, in the phrase *נבד*, and contr.

מִקְשָׁה גִּבְלוֹ; explained in both cases by מִקְשָׁה גִּבְלוֹ; where מִקְשָׁה is evidently the rendering intended for גִּבְלוֹ, and גִּבְלוֹ, for שְׁרָשְׁרָה. For, שְׁרָשְׁרָה signifies *ropes*, Ps. ii. 3, to which שְׁרָשְׁרָה, *chains*, i. e., woven work representing *chains*, sufficiently well corresponds. See r. גִּבְלוֹ. Gesenius, therefore, is wrong in making גִּבְלוֹ and גִּבְלוֹ synonymous. Nor does גִּבְלוֹ signify *torsit*, either in Heb. or in any one of the dialects: his *opus tortile*, therefore, as given to explain this word, is manifestly erroneous. Nor does Exod. xxviii. 14, nor the rendering of the Lxx. tend in the least to confirm his view of the question. The whole is therefore groundless.

גִּבְלוֹ, m. occ. once, Lev. xxi. 20. Syr.

גִּבְלוֹ, *coagulatus est*. Arab. تَجَبَّنَ, id.

Cogn. جَبَلٌ, *crassus, grossusque*, it. كَبَنٌ, *pinguis et crassus fuit digitus*. Bunch-backed.

גִּבְנוֹתַי, m. pl. Words signifying *colour, deformity*, and the like, augm. by doubling the second radical letter in the Arab. See גִּבְנוֹ above. *Risings*, as of a hill or hillock; as we say of *Clapham-rise*, &c. Ps. lxxviii. 16. הִרְגִּבְנוֹתַי הַבָּשָׁן, *The hill of Bashan is a hill of risings, eminences*; i. e. fit for a place of defence. In the par. הִרְגִּבְנוֹתַי הַבָּשָׁן, *hill of God*; i. e. place of strength, invincible. It is added, ver. 17, *Why do you leap ye hills, eminences*; i. e. strong invincible places? Intimating their capture or levelling, &c.; comp. Is. xl. 4. Comp. also ver. 19 with Eph. iv. 8; foretelling that such apparently strong places should at Christ's coming entirely give way. See also Is. xxx. 25.

גִּבְעוֹתַי, f. pl. גִּבְעוֹתַי, constr. גִּבְעוֹתַי, of seg. גִּבְעוֹתַי. Arab. جَبَاعَةٌ, *dorsi pars prior*.

Cogn. قَبْرٌ, r. قَبْرٌ, *extulit ædificium, rem rei*

ingessit. قَمَحٌ, *gibbosus fuit*. Comp. قَمَحٌ.

I. *A hill*, 2 Sam. ii. 25; Is. xxx. 25; Jer. ii. 20; Job xv. 7; Ps. lxx. 13; Gen. xlix. 26; Deut. xxxiii. 15. גִּבְעוֹתַי, *My hill*; i. e. God's hill, *Zion*, Ezek. xiv. 26. So גִּבְעוֹתַי, *her hill*, *Zion's hill*, Jer. lxi. 4. And, II. because cities were often built on hills, for security against attacking parties, many places take this word in a compound as their name; as in our *burgh*, and the German

berg, hill; *Edinburgh, Königsberg*, &c. So, according to Gesenius, the ancient *dunum*, as, *Augustodunum, Lugdunum*, &c. Heb. גִּבְעוֹתַי, 1 Sam. xiii. 15. See also 2 Sam. xxiii. 29; 1 Sam. x. 5; xi. 4; Hos. v. 8; ix. 9; x. 9, &c.

גִּבְעוֹתַי, m. Patronym. 1 Chron. xii. 3.

גִּבְעוֹתַי, m. compd. perhaps, of גִּבְעוֹתַי, sign.

II. above, and גִּבְעוֹתַי. See גִּבְעוֹתַי, i. e. *Cup*, or *flower-forming*, spoken of flax, once Exod. ix. 31. Gram. art. 169. 2, et seq. In this case, we need not suppose with Dr. Gesenius, that גִּבְעוֹתַי in, has been omitted by the ellipsis; nor that we have a compound of גִּבְעוֹתַי, and the Syr. مَعْدَلٌ, *flos*, &c.: nor need we regard the very abstruse dissertations of the learned Jews, alluded to by him and partly cited in his Thesaurus, about this word, as they do not afford us one syllable of real knowledge on the subject.

גִּבְעוֹתַי, m. pl. גִּבְעוֹתַי. See גִּבְעוֹתַי. Seg. propr. *vis*, pl. *vires*; whence *vir*. Abstr. for concrete, as in גִּבְעוֹתַי, גִּבְעוֹתַי, &c. Gram. art. 152. 10. I. *A man*, i. q. אִישׁ, generally. See Deut. xxii. 5; 1 Chron. xxiv. 4; xxvi. 12: and comp. Ps. i. 1 with Ib. xxxiv. 9; xciv. 12.

II. *A husband*, Prov. vi. 34; Ps. cxxviii. 5.

III. *Warlike man*, Judg. v. 30; Jer. xxx. 6; xli. 16. Hence, generally carrying with it the notion of *strength, courage, violence*, or the like. See Is. xxii. 17; Job xxxviii. 3; xl. 7; Ps. lxxxviii. 5, &c.

IV. Used distributively, like אִישׁ, *Man by man*; גִּבְעוֹתַי, *viritim*, Josh. xvii. 14. 17. it. *Each*, Joel ii. 8; Lam. iii. 19.

גִּבְעוֹתַי, m. i. q. גִּבְעוֹתַי, in the Chaldee form Ps. xviii. 26; 2 Sam. xxii. 6. So Dan. ii. 25; v. 11.

Pl. גִּבְעוֹתַי, def. גִּבְעוֹתַי, *Men*: taking a different seg. form, Dan. iii. 8; vi. 6, &c.

גִּבְעוֹתַי, or גִּבְעוֹתַי, v. pres. גִּבְעוֹתַי. See גִּבְעוֹתַי.

Cogn. גִּבְעוֹתַי. Arab. كَبَرٌ. *Was powerful*,

mighty; hence, meton. *prevailed*, spoken of the flood, of an enemy, wealth, blessings, &c. Gen. vii. 18; Exod. xvii. 11; Job xxi. 7; Gen. xlix. 26: constr. abs. and with כִּן or כִּל when comparison is instituted, Gen. xlix. 26; 2 Sam. i. 23; xi. 23; Ps. lxxv. 4. With כִּן of instrument or place, 1 Sam. ii. 9; Jer. ix. 2.

Ph. גִּבְעוֹתַי, pres. גִּבְעוֹתַי, *Making strong, powerful*, Zech. x. 6. 12; Eccl. x. 10: constr. immed. with כִּן instr.

Hiph. ^{הגבר}, pres. ^{הגבר}. I. as in Kal, Ps. xii. 5. With ל instr.

II. *Cause to prevail; confirm, ratify*, Dan. ix. 27, immed.:—i. e. during the last week of the seventy, and in the first portion of this, emphatically termed the *last time, latter day*, &c. by the apostles, God shall make His covenant of grace to prevail far and near by their preaching. See my Exposition of the Revelation, p. 357.

Hithp. ^{הגבר}, *Become powerful, victorious*, Job xv. 25; xxxvi. 9; Is. xlii. 13: abs. and with אל and על, of person against whom.

^{הגבר}, m. pl. constr. ^{הגבר}, Chald. i. q. Heb. ^{הגבר}, *Hero, warlike man*, Dan. iii. 20.

^{הגבר}, f. “^{הגבר},” says Gesenius, as if derived from ^{הגבר} (but the fem. here is ^{הגבר}). I doubt this, because I know of no instance in which an *immutable* (‘) is thus disposed of, Gram. art. 153. 7. It is most likely a fem. of ^{הגבר}, or ^{הגבר}: i. e. ^{הגבר} for ^{הגבר}: and, by an *oblique* correspondence, Ib. art. 96. 2. ^{הגבר}, aff. ^{הגבר}, &c. *Lady, mistress*, Is. xlvii. 5. 7, Gen. xvi. 4. 8, 9; 2 Kings v. 3; Ps. cxiii. 2; Prov. xxx. 23.

^{הגבר}, m. constr. ^{הגבר}, pl. of ^{הגבר}. Arab. cogn.

^{הגבר}, *constitit*. ^{הגבר}, *angustiat*, it.

^{הגבר}, *coercuit, fnivit*. it. ^{הגבר}, *operuit*

^{הגבר}, *domum, tentoriumve*. it. ^{הגבר}, *the expanding of any thing*, Kāmoos. Gesenius

here accuses Goliath and Castell with giving

^{הגבר}, when ^{הגבר} is the true root. The error

is due to Goliath, for even Giggeus has it not;

yet it ought to be mentioned, that each of

these great Lexicographers has the true root

in its proper place. I. *The covering or roof*

of a house, &c. which is flat in the East, and

used for various purposes, Josh. ii. 6. 8;

1 Sam. ix. 25, 26; Prov. xxi. 9; Judg. ix.

51; xvi. 27. II. Of the altar, Exod. xxx. 3;

xxxvii. 26. With ה, *versus* ^{הגבר}, err. for ^{הגבר},

or with Dag. impl. Aff. ^{הגבר}, ^{הגבר}, ^{הגבר}.

^{הגבר}, m. r. ^{הגבר}, *Coriander seed*. See Celsii

Hierobot. ii. p. 78, et seq. ib. 81, “.... Γοιδ,

Africans, Phœnicians, Exod. xvi. 31; Num. xi. 7. See גדל, Is. lxxv. 11. See גד following.

^{הגבר}, m. Arab. ^{הגבר}, *avus paternus; felicitas*. Cogn. ^{הגבר}, *liberalis*. Syr. ^{הגבר},

fortuna, Gen. xxx. 11. ^{הגבר}, *in happiness,*

good fortune, if we take the *kethiv*; but if

the *keri*, ^{הגבר}, *felicitas*, &c. *cometh*. Comp.

Job iii. 25, 26. The Lxx. ἐν εὐτυχίᾳ, Vulg.

felicitas, take the *kethiv*. The Targ. Onkel.

and Syr. the *keri*. In Gen. xlix. 19,

as Jacob had heavy tidings to announce,

certain to befall the Jews in the *latter days*,

another signification deduced from this root

is alluded to. Hence the name of a tribe.

In Is. lxxv. 11, a *deity*, *Baal* most likely. In

the parall. ^{הגבר}, perhaps, the *Manu* of the

Hindoos. See also Selden de Diis Syris,

Syntag. cap. i.

^{הגבר}, v. pres. ^{הגבר}. Arab. ^{הגבר}, *resecut*

vestem, putavit palmam, &c. ^{הגבר}, *succisa*

res. Syr. ^{הגבר}, *abscedit*; hence, ^{הגבר}, *acies*

militaris: i. e. section or detachment of an

army. Arab. ^{הגבר}, r. ^{הגבר}, *egregio incessu*

et cursu polluit equus, جاد بنفسه, incessiv

vicitque eum amor. Assault, attack, as of an

army, Ps. xciv. 21: ^{הגבר}. Comp. Gen.

xliv. 19; Heb. iii. 16; i. q. גד.

Hithp. ^{הגבר}. I. *Cutting, making incisions*

in the flesh, on account of sorrow, shame, &c.

Deut. xiv. 1; 1 Kings xviii. 28; Jer. xvi. 6;

xli. 5; xlvii. 5.

II. *Assembling, or attacking*, as troops,

Jer. v. 7; Mich. iv. 14.

^{הגבר}, v. Chald. *Cut, or cut down*, as a tree.

Imp. ^{הגבר}, Dan. iv. 11. 20.

^{הגבר}, m. pl. ^{הגבר}, and ^{הגבר}, constr.

^{הגבר}. I. *Cutting, or incision*, in the flesh,

Jer. xlviii. 37; in the ground, *furrows*, Ps.

lxv. 11.

II. *Section, or detachment*, of an army,

mostly for the purposes of foraging, Gen.

xliv. 19; 2 Kings v. 2, &c. Phr. ^{הגבר}, *heads,*

commanders, of the detachment,

1 Chron. xii. 18. Comp. 1 Kings xi. 24.

^{הגבר}, *lads of the detachment*; i. e. the

men composing it. 1 Chron. xxv. 13, ^{הגבר},

daughter of a tribe, i. e. possessing great

power, Mich. iv. 14. ^{הגבר}, *troops of*

Jehovah; i. e. the heavenly hosts and earthly

powers at His command, Job xix. 12; xxv. 3.

Aff. ^{הגבר}.

גָּדוֹל, **גָּדֹל**, m. constr. **גָּדוֹל**, or **גָּדֹל**: thrice in the *keri*, **גָּדֹל**, according to Gesenius: pl. **גָּדוֹלִים**, **גָּדוֹלִים**, constr. **גָּדוֹלָה**, f. **גָּדוֹלָה**, pl. **גָּדוֹלוֹת**, or **גָּדוֹלוֹת**. Syr. **جَدَل**, *contorsit, im-*
plicavit. Arab. **جَدَل**, *firmiter torsit*. Cogn.
جَدَل, *rei cujusque radix, spec. magna*
arboris.

Great, in extent, number, quantity, age, dignity, joy, sorrow, operation, &c. as the context may require, Num. xxxiv. 6; Gen. xii. 2; Exod. xv. 16; Gen. x. 21; xxvii. 1; Exod. xi. 3; 2 Kings v. 1; Job i. 3; Hag. i. 1. 12. 14; Prov. xviii. 16; 2 Kings x. 6. 11; Neh. viii. 12; Gen. l. 10; xxxix. 9, &c. Aff. **גָּדוּל**, &c.

גָּדוֹלָה, or **גָּדֹלָה**, f. constr. **גָּדוֹלָה**, pl. **גָּדוֹלוֹת**. See **גָּדוֹל**, fm. **גָּדַל**; hence, I. concr. *Great deed or act*, &c. 2 Sam. vii. 23; 1 Chron. xvii. 19. Pl. Ps. cxlv. 6: 1 Chron. xvii. 19. 21.

II. Abstr. *Greatness, majesty, magnificence*, of God, Ps. cxlv. 3; of the king, Ps. lxxi. 21; Esth. i. 4.

גָּדוֹפִים, m. pl. and **גָּדוֹפֹת**, f. Syr. **جَدَف**, *maledictis insectatus est*. Arab. **جَدَف**, *blasphemavit*. *Reproaches*, Is. xliii. 28; li. 7; Zeph. ii. 8. Syn. **גָּדַף**.

גָּדוֹת, f. pl. sing. non occ. Arab.

جَذَا, *avulsit*. Cogn. **جَذَّ**, *fregit, secuit, abruptit*. Æth. **ገጽጽ**: *pulsavit, feriit, pectus*. Syr. **جَذَا**, *abscidit, traxit*. it. Sam. *The banks of a river*, Josh. iii. 15; iv. 18; Is. viii. 7. Aff. **גָּדוּת**, 1 Chron. xii. 15. **גָּדוּת**, a mere error of some copyist.

גָּדִי, m. Patronym. of **גָּד**, *A Gadite*, 2 Kings xv. 14.

גָּדִי, m. pl. **גָּדִים**, constr. **גָּדִי**. Seg. fm. **גָּד**, or **גָּד**. Arab. **جَدَى**, *hædus*. Syr. **جَدَى**, id. *salien, ascendens q. capræ saltu delectantur multum, et ascensa*. Castell.

Arab. cogn. **جَدَا**, *firmiter constitit*. *A kid of the goats*, Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21; Is. xi. 6. Occasionally in constr. with **עִם**, Gen. xxxviii. 17. 20; Judg. vi. 19; 1 Sam. x. 3; Gen. xxvii. 9. 16.

גָּדִיּוֹת, f. pl. of **גָּדִי**, f. of **גָּד**: once

only, Cant. i. 8; with aff. **גָּדִיּוֹת**, *thy female kids*.

גָּדִילִים, m. pl. sing. non occ. Syr. **جَدِيل**, *flexuosus*. Arab. **جَدُول**, *contorsio*.

Plattings not unlike chain-work. So 1 Kings vii. 17, **גָּדִילִים מְעֻשָׂה שְׁרָדוֹת**, in con. with **שְׁרָדָה**. Comp. Deut. xxii. 12. Iterum non occ. Gesenius makes it equivalent to the French *Feston*: for which I can discover no good grounds.

גָּדִישׁ, m. pl. non occ. Syr. **جَدِش**, *acervus tritici, &c.* Arab. **جَدَش**, *ambivertem*. Cogn. **جَدِش**, *acervus frumenti,*

tumulus lapidum. It. **جَدَنَف**, *sepulchrum, monumentum, A heap of any thing, pec. I. Of corn, probably a stack or mow*, Exod. xxii. 5, **וְהָאֵלֱלוּ גָדִישׁ אוֹ מְעֻשָׂה**, *And a stack or the standing corn be consumed*. Comp. Judg. xv. 5; Job v. 26. II. *A monumental tumulus*; the best sort of which were constructed of stone, or marble, as the pyramids of Egypt, and the tomb of Cyrus, in Persia. See my note on Job xxi. 32; the worst, of heaps of earth, as in the tumuli often seen in this country, and the much larger ones in Koordistan, as shewn in the note just referred to, Job xxi. 32.

גָּדִל, c. pl. non occ. See **גָּדוֹל**, *Greatness, magnificence, might, glory*; either in a good or bad sense, as the context shall require:—of God, Deut. iii. 24; v. 21; xxxii. 3, &c. In a bad sense, Is. ix. 8; x. 12; Ezek. xxxi. 2. 7. 18. Aff. **גָּדִל**, once, **גָּדִלָה**, **גָּדִלָה**.

גָּדִל, see **גָּדִל**.

גָּדִל, m. i. q. **גָּדִל**, *Increasing, growing*: occ. with **וְהָן**, implying *gradual progress*, Gen. xxvi. 13; 1 Sam. ii. 26; 2 Chron. xvii. 12.

גָּדִלִי, m. pl. constr. (of **גָּדִל**, not in use,) not of **גָּדִל**, as Gesenius thinks: this would give **גָּדִלִי**, Gram. art. 153. 5; Ezek. xvi. 26. *Great*.

גָּדִל, v. pres. **גָּדִל**. See **גָּדוֹל**, *Was, or grew, great, in (stature,) wealth, dignity, estimation, extent, &c.* Gen. xxi. 8; xxiv. 35; xxv. 27; xxvi. 13; xxxviii. 14; xli. 40; Exod. ii. 10, 11; Ezra ix. 6; Job xxxi. 18. **גָּדִלְנִי כְּאֵב**, *“adolevit mihi orphanus sicut patri.”* Gesenius and others. But, on

what these datives, viz. "mihi" and "patri" are grounded, it will be difficult to say. If, however, we take the antecedent to be *God*, as implied in vr. 15, and the verb as in Pih. נָגַדְנִי, we shall have an obvious and consistent sense. See my notes on the passage. Constr. abs. it. med. ב, ל, אֶת, כֵּן, עַד.

Pih. נָגַדְנִי, and נָגַדְנִי, pres. נִגְדֵּל, *Made great, i. e. brought up, trained, educated, made wealthy, powerful; pronounced great, i. e. magnified, applied to persons, or things.* 2 Kings x. 6; Is. i. 2; xxxiii. 4; xlv. 14; Ezek. xxxi. 4; Josh. iv. 14; Esth. iii. 1; v. 11; x. 2; Gen. xii. 2; Ps. xxxiv. 4; lxix. 31. Constr. *immed. med.* אֶת, ב, ל, instr. כֵּן, comp.

Infin. נִגְדֵּל, Num. vi. 5; 1 Chron. xxix. 12; Josh. iii. 7.

Imp. pl. נִגְדֵּלוּ, Ps. xxxiv. 4.

Part. pl. כֹּנְנֵלִים, 2 Kings x. 6.

Puh. part. pl. כֹּנְנֵלִים, passive of Pih. Ps. cxlv. 12.

Hiph. הִגְדִּיל, pres. יִגְדֵּל, I. *Became, or grew great, either in a good or bad sense,* Ps. lv. 13; Jer. xlviii. 26; Dan. viii. 8. 11. So the phrases, הִגְדִּיל הָאֱשֵׁרָה, *He hath become great, shewn himself to be so, substantially,* Is. xxviii. 29. הִגְדִּיל לַעֲשׂוֹת, *for, in, operation,* Ps. cxxvi. 2, 3; Joel ii. 20, 21; Dan. viii. 25; Ezek. xxxv. 13, &c.

II. *Made great, הִגְדִּיל עִפְקֶם, made great with you; i. e. done magnificently,* 1 Sam. xii. 24; Is. ix. 2; xlii. 21; Eccl. ii. 4; Gen. xix. 19; Ps. cxxxviii. 2. הִגְדִּילָהּ עַל-שֵׁם-יְהוָה, *Thou hast made (i. e. surely shalt make) great thy name, thy word, above all.* I take שֵׁם, and אֱמָרָהּ, to be in apposition, signifying the same thing: here Christ as being both the *name* and *word* of God. See vv. 4, 5, et seq. Constr. עַם, ל, עַל, ב, instr. *immed.* and abs.

Infin. I Chron. xxii. 5.

Part. מִגְדִּיל, 2 Sam. xxii. 51; pl. Ps. xxxv. 26.

Hithp. הִתְגַּדִּיל, pres. יִתְגַּדֵּל, i. q. Hiph. sign. I. Ezek. xxxviii. 23; Is. x. 15; Dan. xi. 36, 37. Constr. *abs.* and *med.* עַל.

נִגְדֵּלָהּ, see נִגְדֵּלָהּ.

נָגַדְנִי, v. pres. נִגְדֵּנִי. Arab. جَدَعَ, *amputavit.* Cogn. جَدَعَ, *separavit.* جَرَعَ, *sorpsit.* جَرَّ, *resecuit.* جَرَّ, *partitus fuit.* جَرَّ, *pensavit.* جَرَعَ, *secuit.* Syr. نَجَدَ, *abscidit.*

נָגַדְנִי, *totondit.* نَجَمَ, *amputavit, &c.* Syr.

גָּדַד, גָּדַד, גָּדַד, גָּדַד, Chald. גָּדַד, &c. *Cut off, or down, as an arm, bar, tree, staff, horn, i. e. strength, images, shrines; constr. immed.* and with אֶת; instr. Lam. ii. 3; 1 Sam. ii. 31; Judg. xxi. 6; Zech. xi. 10. 14.

Niph. נִגְדַע, pres. non occ. *Became cut off, or down,* Jer. l. 23; xlviii. 25; Is. xxii. 25; xiv. 12; Ezek. vi. 6; Amos iii. 14.

Pih. נִגְדַע, or נִגְדַע, pres. נִגְדַע, 1st pers. נִגְדַעְנִי, *Cut off, or caused to be cut off, or down,* 2 Chron. xxxi. 1; xxxiv. 4. 7; xiv. 2; Deut. vii. 5; xii. 3; Is. xlv. 2; Ps. lxxv. 11; cvii. 16; 2 Chron. xiv. 2; xxxi. 1; xxxiv. 4. 7.

Puh. נִגְדַעְנִי, *They have been cut down,* Is. ix. 9.

גָּדַדְנִי, v. Pih. Kal non occ. See גָּדַדְנִי, above, occ. with דִּרְהָ. *Blasphemed,* 2 Kings xix. 22; Is. xxxvii. 23; pl. 2 Kings xix. 6; Is. xxxvii. 6; Ezek. xx. 27, pres. non occ. Constr. *med.* אֶת.

Part. כֹּנְנֵלָהּ, Num. xv. 30; Ps. xlv. 17, with. כֹּנְנֵלָהּ.

גָּדַדְנִי, m. abstr. Arab. جَدَرٌ, *paries.* Syr.

كَدَرٌ, inclusio. Cogn. Arab. كَدَرٌ, *turbidus fuit.* كَدَرٌ, *juvenis compactus corpore.*

Syr. جَبُونٌ, *superflud in verba provecus.* Heb. גִּבּוּר, *globus.* גִּבּוּר, *Compacting, driving together, hence attack.* See my note on Job xv. 24. Cogn. כָּדַר, whence כָּדַר, *cadus, urceus.*

Arab. كَدَاةٌ, *collis.* كَدَرٌ, *valuit, magni aestimavit.* II. conj. جَدَاةٌ, *justa magnitudine secuit; coxit in olla.* جَدَرَةٌ, *olla, because containing something: hence the notion of blackness in Heb.* קָדַר. Cogn. כָּדַר, *urceus.*

Syr. كَدَرٌ, Arab. كَدَرٌ, and, as Gesenius thinks, Germ. *gatter, güter, &c.*, and perhaps, our *gard, garden, ward, warden, gather, &c.* lit. *A walling; i. e. Wall, fence, apparently of stone,* Ezek. xlii. 10; Prov. xxiv. 31.

גָּדַדְנִי, m. גָּדַדְנִי, f. coner. גָּדַדְנִי, and גָּדַדְנִי, constr. גָּדַדְנִי. I. *A wall or fence.* See גָּדַדְנִי, i. q. כְּשִׁיכָה, Is. v. 5, i. e. of a garden, city, &c. Num. xxii. 24; Ezek. xlii. 7; Ps. lxii. 4; lxxxix. 41.

II. Meton. *Walled or fenced place, city, sheep-fold, &c.* Num. xxxii. 16. 24. 36; Ezra ix. 9. Aff. גָּדַדְנִי, גָּדַדְנִי, pl. f. גָּדַדְנִי.

גָּדַדְנִי, v. pres. pl. מִגְדִּילָהּ. See גָּדַדְנִי. *Walled*

or fenced up. Constr. med. **גָּדַר** and **בָּ**, instr. it. **עַל**, and *immed.* Hos. ii. 8; Amos ix. 11; Lam. iii. 7, 9; Job xix. 8.

Part. ac. **גָּדַר**, pl. **גָּדָרִים**, *Waller up*, Is. lviii. 12; Ezek. xxii. 30; 2 Kings xii. 13.

גָּדַר, m. Patronym. of **בֵּית גָּדַר**, or **גָּדַר**, 1 Chron. xxvii. 28.

גָּה, for **גָּה** probably, Ezek. xlvii. 13. Comp. vr. 15. So 14 MSS. the Lxx. Chald. and Vulg.

גָּהָה, f. Cogn. **גָּהָה**, which see. Syr. **ܓܝܗܐ**, *libertas*. Arab. **جَاهِي**, *patuit*.

Conj. II. *Dilatavit*. III. *Gloriatus fuit*. *Health, elevation of spirit, &c.* Prov. xvii. 22. Hence—

גָּהָה, v. not in use; pres. **יִגְהָה**, Hos. v. 12. **לֹא יִגְהָה מִכֶּם כְּזוֹר**, *He (Assyria) cannot raise, take up, from you (the) pressure, difficulty*.

גָּהָה, pret. non occ. pres. **יִגְהָה**. Cogn. Syr. **ܓܝܗܐ**, *procuravit*. Arab. **جَاهَن**, *appropinquavit*. *Bowed, or bent, downwards*, 1 Kings xviii. 42; 2 Kings iv. 34, 35. Constr. med. **עַל**, and **הָ**, versus.

גָּהָה, or **גָּהָה**, m. **גָּהָה**, f. Arab. **جَوْهَر**, *apposito assumpto resarcivit utrem*. **جَوْهَر**, *depressor terræ locus: it. interior pars domûs*. **جَوْهَر**, *ampla terra vallise*. Syr.

جَوْهَر, *medium, pars intima*. **جَوْهَر**, *communitas*. Cogn. Heb. **גָּב**. The first having the root **גָּב**, hence aff. **גָּב**, &c.; the second, **גָּב**, or **גָּב**: hence aff. **גָּב**, &c. Generally the *Body*, which when viewed externally,

I. *The back*, Prov. x. 13; xxvi. 3; Is. xxxviii. 17; L. 6; li. 23; f. Job xx. 25; 1 Kings xiv. 9; Ezek. xxiii. 35; viewed internally, II. *The midst*. **בֵּין גָּב**, *from the midst*; i. e. society, *are they driven*, Job xxx. 5. It. Chald. **בֵּין גָּב**, *in the midst of the fire*; i. e. 1, resolved into 1, Gram. art. 87. 1; Dan. iii. 25; iv. 7, &c. Aff. **גָּב**, *in it*, Ezra iv. 15. With **א**, otiose **גָּב**, Dan. iii. 6, 26, &c.

גָּב, m. Arab. **جَاب**, r. **جوب**, *secuit*, &c. See **גָּב**, *A locust*, Nah. iii. 17; pl. **גָּבִים**, **גָּבִים**, Gram. art. 17. 3; constr. for abs. form. it. **גָּבִים**, id. Amos vii. 1; Nah. iii. 17. *locust of locusts*; i. e. a great cloud of them.

גָּדַר, v. pres. **יִגְדַר**. Cogn. **גָּדַר**, which see. Arab. **جَادَ**, *velox in actionibus*. **جَادَ**, *equum cursu præstantem habuit*. With **נ**, epenth. **יִגְדַרְנִי**, *shall rush (on) him*, Gen. xlix. 19; Hab. iii. 16. Constr. *abs.* and *immed.*

גָּדַר, f. see **גָּדַר**. Syn. **רָוַה**, **יָנַח**, or **יָנַח**. I. *Elevation, success, victory*, Job xxii. 29. II. *Haughtiness, pride*, Job xxxiii. 17. Chald. id. Dan. iv. 34.

גָּדַר, v. pret. **גָּדַר**, pres. **יִגְדַר**. Syr. **ܓܝܕܐ**, *consumptus est, defecit, transiit*. Arab. **جَارَ**, r. **جوز**, *abivit, transivit*. Comp. **יִגְדַרְנִי** **חַיִּים**.—Ps. xc. 10, **יִגְדַרְנִי** **חַיִּים**, *For it fails, passes away, quickly, and accordingly we fly (as it were birds) away; i. e. their pride*, ib. **יִגְדַרְנִי**, *fails, &c.* See too Gram. art. 234. Num. xi. 31. **יִגְדַרְנִי** **חַיִּים**, *So quails passed, &c.* There exists no necessity here, therefore, for making the verb causative, as Gesenius, &c. have supposed. They have mistaken the nominative.

גָּדַר, m. pl. Aff. **גָּדַר**. Arab. **جَوَزَل**, *adolescens, pullus columbinus*. Syr. *metath.* **ܓܝܐܪܐ**, *pulli columbarum*. *A young pigeon*, Gen. xv. 9; Deut. xxxii. 11.

גָּדַר see **גָּדַר**. **גָּדַר**, m. pl. **גָּדַרִים**, for **גָּדַרִים**, Gram. art. 72. Constr. **גָּדַרִים**. Cogn. Heb. **גָּדַר**, **גָּדַר**, **גָּדַר**. Syr. **ܓܝܕܐ**, *communitas*. Arabic **جَوَاة**, *ampla terra*. **جَاوِي**, *castra*.

A nation, generally; especially, I. Foreign, as opposed to Israel; like the Greek **βάρβαροι**, and Arab. **عجم**, Gen. xxxv. 11; Deut. iv. 7, 8, 34; xxviii. 36, 49, 50; Jer. xxxi. 10; Ezek. xxiii. 30; Ps. ii. 1; ix. 6, &c. II. Applied to Israel, as partaking of their practices, Is. i. 4; ix. 2: to the nations, as receiving Christianity, Ib. xxvi. 2; xlix. 7. Here **לְמַחְצֵה נָפֶשׁ**, *Of, respecting (not to) the abhorred of a nation; i. e. of the Jews*. Comp. Ib. xlii. 6. Where it is evidently synonymous with **עַם**. So Ps. xxxiii. 12, &c.; Zeph. ii. 9, 10, &c. **גָּלִיל הַנְּהַיִם**, Is. iii. 23, *Galilee, in which our Lord first manifested himself*. Comp. Is. lxi. 1, with Luke iv. 18. *Metaph.* applied to the locusts, Joel i. 6; to other animals, Zeph. ii. 14. Comp. Prov. xxx. 25. In Gen. xiv. 1, comp. and Josh. xii. 23.

ברי seems to be the proper name of a place. Aff. גור, גור, and גור. גור.

גור, f. constr. גור, pl. גור. See גור, גור, and גור. *The body*, either of man or beast, alive or dead, Gen. xlvii. 18; Ezek. i. 11. 23; Dan. x. 6; Neh. ix. 37; 1 Sam. xxxi. 10. 12; Nah. iii. 3; Ps. cx. 6; Jud. xiv. 8, 9. Aff. גור, גור, גור, pl. גור, גור, גור. גור, גור, גור.

גור, see גור.

גור, f. pl. non occ. *Captivity*, applied I. either to the event, or, II. meton. to the people subject to it; and, in this case may be a fem. seg. fm. גור, of m. גור, and contr. Gram. art. 73. גור, the perfect vowel i returning in order to sustain the first syllable. Syr. גור, revelavit. Arab.

גור, id. Hence, meton. as what is laid open, is also laid bare; applied to towns and countries, the defences of which have been broken down, and so exposed to an attacking enemy. So the Arab. فتح, and Pers. گشادن. See also גור. Synon. with גור, Ezek. xii. 11; Ezra ii. 1; viii. 35; Neh. vii. 6; Jer. xxix. i. 4; Zech. vi. 10, &c. Also,

Part. גור, f. גור, for גור, Gram. art. 73; 2 Sam. xv. 19; pl. m. Amos vi. 7; occ. f. only once, Is. xlix. 21.

גור, m. Syr. غور, fossa, fovea. Chald. גור, גור, id. cogn. Syr. غور, decipulum, r. غور, profundavit. Chald. גור, fovea, occ. once, Eccl. x. 8. *A pit, or well*, as a snare.

גור, v. pres. גור. Arab. جاع, r. جاع, fame laboravit, sitivit, vehementer: hence, perhaps, sensu prægnañti, gasping in the agonies of death: usually, Expired, Gen. vi. 17; vii. 21; Num. xvii. 27; xx. 3. 29; Job iii. 10; x. 18. With גור, syn. Gen. xxv. 8. 17, &c. See my note on Job xiii. 19. Comp. Ps. civ. 29. גור. Constr. abs.

Infin. גור, and גור, Num. xvii. 28; xx. 3.

Part. גור, Ps. lxxxviii. 16.

גור, v. occ. once only, in Hiph. גור, Neh. vii. 3; opp. גור, Syr. غور, rete. غور, clausus est. Arab.

גור, conj. iv. clausit portam. *They shut* the doors, constr. immed.

גור, f. pl. גור, constr. sing. גור. Cogn.

גור, Arab. جيفة, morticinum, v.

גור, r. جيف, faetuit corpus mortuum. *A corpse, dead body*, 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12, where we have גור, and גור, as equivalents, al. non occ.

גור, m. seg. גור, Gram. art. 87. 1, 2; pl. constr. גור, aff. גור, also—

גור, m. seg. גור, Gram. art. 87. 1, 2; pl. abs. גור, contr. גור, aff. גור, &c.—

Arab. جار, vicinus. See cognn. جول,

وجر, وجل, وحيل. The leading notion seems to be, *the being or coming near*, either (a) for friendly, or (b) unfriendly purposes. So, *consors in mercatura, conjur viri*, &c.: and the verb جار, deflexit a via, scopo, &c.

(c) Vicinus fuit, accrevit planta. Hence, vicinitatem invit, in fidem recepit: and, on the other hand, i. conj. exorbitavit a via, &c. injustus fuit, &c. Here an abstr. for concr. violence, &c.; but as in use, *A lion's whelp*, Jer. li. 38; Nah. ii. 3; Gen. xlix. 9; Deut. xxxiii. 22; Ezek. xix. 2, 3. 5. It is evident from the two last verses here, that גור signifies a younger animal than גור.

גור, v. pret. גור, &c. pres. גור, constr. immed. and med. גור of place, pers. גור obj.

I. Sojourned, resided, dwell, as a stranger, said of individuals, a people, or, metaph. of brutes, Gen. xii. 10; xix. 9; xx. 1; Judg. xvii. 7; Exod. vi. 4; Ps. cv. 23; Ezra i. 4; Is. xi. 6. In Is. xxxiii. 14, we have, מי גור לנו אש אכלה מי גור לנו מוקדי עולם, *Which of us (can) dwell (with, or abide,) consuming fire? Which of us (can) dwell (with) burnings of eternity?* "Vox est peccatorum in vicinia stragium a Jehova in Assyrios immissarum (comm. 12, 13), sibi metuentium," says Dr. Gesenius. I can find no mention whatever of Assyrians here. The beginning of the verse says, *Sinners in Zion shall fear . . .* (יאטר, saying), *which, &c.* The words are evidently addressed to the unbelieving Jews, and the burnings here threatened, those foretold by Moses, Deut. xxxii. 22, 23, and alluded to by Peter, 2 Ep. ii. 6; iii. 10, et seq., and others. Comp. Job xviii. 15; xx. 26, and my note on the last.

Imp. f. **בָּזַרְתְּ**.

Part. **בָּזֹרֵם**, pl. **בָּזֹרִים**, constr. **בָּזֹרִי**. Aff. **בָּזֹרְתִי**.

Niph. **בָּזְרוּ**, Nah. i. 12, *They are (shall be) cut off*.

בָּזִיר, f. r. **בָּזַר**. Lit. *Cutting, hewing*; with syn. **הָצֹב**, 1 Chron. xxii. 2. Meton. *Hewn, or squared stone*. Hence **בָּזִירֵי הָאֲבִנִּים**, *Stones of hewing*, i. e. hewn stones, 1 Kings v. 31, and **בָּזִירֵי הַיָּם**, *Rows of do.* Ib. vi. 36; vii. 9. 11, 12; Exod. xx. 25; Is. ix. 9. Once with **ב**, Lam. iii. 9. Elsewhere as a specificative, Gram. art. 219.

בָּזֵל, m. seg. Arab. **حَزَل**, **حَزَلَة**, *sectio, segmentum, portio*. Syr. **ܒܙܠܐ**, *vis damnum*: lit. *cutting away. Abstracting forcibly, rapine*, Ezek. xviii. 18; Eccl. v. 7.

בָּזַל, m. **בָּזַל** constr. **בָּזֵל**, pl. **בָּזִלִּים**, coner. Any thing *Forcibly taken away, rapine*, Lev. v. 21; Is. lxi. 8; Ezek. xxii. 29; Ps. lxii. 11; Syn. **בָּשַׁף**, f. Lev. v. 23; Is. iii. 14; Ezek. xviii. 7. 12. 16, &c.

בָּזַל, v. pres. **בָּזֵל**. See **בָּזַל**. Lit. *Cut away, or off, injuriously; snatched, or took away, or injured, violently, as by stealth, robbery, or rapine*. Constr. immed. and abs. Gen. xxxi. 31; Deut. xxviii. 31; Judg. ix. 25; xxi. 23; 2 Sam. xxiii. 21; 1 Chron. xi. 23; Ps. xxxv. 10; Job xxiv. 9, &c. Ib. 19, **יָבִילוּ מִמִּי-שֶׁלֶג**, *They bear violently away (as, or like) the snow waters*. See my note on the place.

Infin. **בָּזֵל**, Is. x. 2.

Part. agent. **בָּזֹלֵם**, constr. pl. **בָּזִלִּים**. Aff. **בָּזֵלְתִּי**.

Part. patient. **בָּזֹל**, Deut. xxviii. 29. 31; Jer. xxi. 12, &c.

Niph. f. **בָּזְלָה**, *Becomes, is, taken away*, Prov. iv. 16.

בָּזִם, m. Arab. **حَزَم**, *amputatio, excidium*. Syr. **ܒܙܡܐ**, *incidit*. Ath. id. *A species of the locust*, so called from its destructive character, occ. with **בָּזִם**, **בָּזִם**, Joel i. 4; **בָּזִם**, ii. 25; Amos iv. 9. Some think, in consequence of the rendering of the Targumist and Syriac, that it was a creeping, wingless, locust: but no reliance can be placed on this.

בָּזֵעַ, m. Arab. **جَذَع**, *amputatio, truncus palmæ*. Cogn. **בָּזַע**, &c., *The stock or trunk of a tree*, Is. xi. 1; xl. 24; Job xiv. 8. Aff. **בָּזֵעִי**, **בָּזֵעִים**, al. non. occ.

בָּזַר, m. sing. non. occ. pl. **בָּזָרִים**. Syr.

ܒܙܠܐ, *abscissio*, Arab. **حَزَر**, id.

Cogn. **حَزَع**, &c., *Divisions, sections, parts*, Gen. xv. 17; Ps. cxxxvi. 13.

בָּזַר, v. pres. **בָּזֵר** and **בָּזֵר**. Constr. immed. **בָּזַר**, **בָּזַר**, I. *Cut off, or down, as men, flocks, trees*. II. *In two parts, divided, as the sea, &c.* III. *Decided, as judgment, sentence*. I. 2 Kings vi. 4; Is. ix. 19; Hab. iii. 17. II. Ps. cxxxvi. 13; 1 Kings iii. 25, 26. III. Job xxii. 28. See **בָּזֵר**, sig. II.

Imp. **בָּזֵר**, in pause **בָּזֵר**.

Part. **בָּזֵר**.

Niph. **בָּזְרָה**, *Became, was, cut off*. Constr. med. **בָּזַר**, **בָּזַר**, I. **בָּזַר**, Sign. I. Is. liii. 8; Ps. lxxxviii. 6; Lam. iii. 51; Ezek. xxxvii. 11. Sign. III. *Determined, decided, Est.* ii. 1.

בָּזַר, v. Chald. non. occ. — Part. pl. sign. III. **בָּזֵרִים**, def. **בָּזֵרִים**. Persons *determining, deciding, on the fate of others astrologically*, Dan. ii. 27; iv. 4; v. 7. 11.

Ithpe. 3 pers. f. **בָּזְרָה** and **בָּזְרָה**, *Became, was, cut out*. Constr. **בָּזַר**, Dan. ii. 45, 34, al. non. occ.

בָּזִירָה, f. constr. **בָּזִירָה**, lit. *cut off*. I. *Part or place cut off, or separated from some other*.

Lev. xvi. 22, i. q. **בָּזִירָה**, in the last member.

Comp. vv. 10. 21. So Syr. **ܒܙܝܪܐ** Arab.

بَزِيرَة — the same word apparently — *insula*.

Not because, "*herba carentem, a comedendi significatu*," as Gesenius thinks.

II. *Cut, i. e. decided; decree, determination*. Chald. Dan. iv. 14. 21. it. Syr. **ܒܙܝܪܐ**, *decisio judicis*, v. **בָּזֵר**, *decrevit*.

בָּזִירָה, f. See **בָּזִירָה**. I. *Cut, hence, brilliancy, as applied to precious stones*. Lam. iv. 7, **כְּסִיף בָּזִירָה**, *As a sapphire (was) their cut*: i. e. brilliancy, beauty. II. *Insulated, i. e. separated, spoken of a certain inclosure of the temple*, Ezek. xli. 12—15; xlii. 1. 10. 13. Lxx. *τὸ ἀπόλοιπον*; in the last place, *διασθήματα*. See **בָּזִירָה**.

בָּזִירָה, m. Patronym. 1 Sam. xxvii. 8, *keri of the city*.

בָּזִחוֹן, m. pl. non. occ. **بَزِيحِين**, *angustia cordis*. Chald. **ܒܙܝܚܐ**, *inclinavit, se*. Syr.

בָּזִי, id. *The belly of any reptile*, Lev. xi. 42; of the serpent, Gen. iii. 14, al. non. occ.

בָּזִלָּה, (f. of prim. **בָּזַל**, seg. **בָּזֵל**) pl. m. **בָּזִלִּים**, for **בָּזִלִּים**, constr. **בָּזִלִּים**, *Coals*.

thoroughly ignited (פָּחַם, Prov. xxvi. 21, seems, as Gesenius has well observed, to signify charcoal unkindled): sometimes applied to the thunder-bolt, 2 Sam. xxii. 9. 13. Comp. Ps. xviii. 9; xli. 11.—Lev. xvi. 12; Is. xlii. 19; Prov. vi. 28, &c. Ib. xxv. 22, שָׂרַף אֶת־הָאֵשׁ אֶת־הָאֵשׁ, *Burning coals thou takest* (and placest) *on his head*. Apparently proverbial, comp. Rom. xii. 20. It was usual among the Hebrews to speak of persons being placed in the furnace of affliction. See Is. i. 25; Jer. ix. 7; Zech. xiii. 9; Mal. iii. 3; Ps. xii. 6; 1 Cor. iii. 13; 1 Pet. i. 7. Whence it should appear that fire, considered as purifying metals, is spoken of metaphorically as purifying the mind: which is evidently the intention of this passage.—Metaph. of an only son, as the *fire*, or *life*, of the family, 2 Sam. xiv. 7.

גַּיָּא, גַּיָּא, גַּיָּא, or גַּיָּא, m. Gram. art. 87. 3. 74. Constr. גַּיָּא or גַּיָּא, pl. f. גַּיָּאִים metath. for גַּיָּאִים. See *kethiv*. 2 Kings ii. 16; Ezek. vi. 3. Aff. גַּיָּאִים. Arab. جَوَالٍ, *depressor terræ locus, vallisve, جِدَّةٌ, locus in quo colligitur, ac restagnat aqua. جِدَّةٌ, receptaculum aquæ. A valley or combe, i. e. of the smaller sort; and, in this respect, differs from גַּיָּא and גַּיָּא, which are extensive:—from גַּיָּא, which is watered by the mountain torrents; this not, Numb. xxi. 20; Deut. iii. 29; iv. 46; Is. xxii. 1; Josh. viii. 11; xix. 27; Ezek. xxxi. 12; xxxv. 8. Occ. in many names of places, as גַּיָּא בְּרִינִים, *The valley of the son of Hinnom*, i. q. הַקֶּסֶם, Jer. vii. 32; xix. 2. 6. Comp. Josh. xv. 8; 2 Kings xxiii. 10. Ib. גַּיָּא חֲרָשִׁים, Neh. xi. 35. Others in Josh. xix. 14. 27; Ps. lx. 2; 1 Sam. xiii. 18; 2 Sam. viii. 13; Ezek. xxxix. 11; 2 Chron. xiv. 9.*

גַּיָּד, m. pl. גַּיָּדִים, constr. גַּיָּדִי, (contr. of גַּיָּד or גַּיָּד, Gram. art. 75.) Arab. جَان, r. جَرَد, *firmius evasit*. Syr. جَرَد, *nervus*. Chald. id. *A sinew, or nerve*, Gen. xxxii. 33; Is. xlviii. 4 (Arab. حَيْدٌ, *cervix*); Ezek. xxxvii. 6. 8; Job x. 11; xl. 17.

גַּיָּר, v. pres. גַּיָּר, גַּיָּר. Syr. جَرَد, *erupit aqua*. Arab. جَرَد, r. جَرَد, *eradicavit*. Cogn. جَرَد, *abrupit*. I. *Drew out, in, or into*, (a) as a child from the womb, &c. (b) into the mouth, &c. II. *In length*, i. e.

extended. Constr. med. גַּיָּר, from which, 2 place in which, גַּיָּר to which, and abs. Ezek. xxxii. 2, “*de milite ad pugnam prorumpente*,” says Gesenius.

But, גַּיָּר, *in thy rivers*, immediately follows. I do not see, therefore, how this sense can apply. *Drawest out*, i. e. *extendest* thy length, seems rather to be the sense intended here: not a syllable occurs suggesting the notion of *rushing out* of these rivers. Job xl. 23, “*de flumine e fontibus erumpente*,” he also says. But, as גַּיָּר *into his mouth* follows, *drawing into*: not *rushing out*, must be the sense. Ib. xxxvii. 8, “*de infante de utero prodeunte*.” But the aff. גַּיָּר (infin.) would rather refer to the nominative in גַּיָּר preceding. *In his drawing forth, or out*, would, therefore, suit the context better. Besides, generally, children neither *rush*, nor *come out* from the womb, without aid. Comp. Ps. xxii. 10. Part. גַּיָּר, *My extractor, &c*. See גַּיָּר above. Mich. iv. 10. Imp. f. גַּיָּר, *bring forth*.

Hiph. Part. גַּיָּר, *Drawing out*, i. e. extending the lines (military), Jud. xx. 23.

Comp. Cogn. Arab. جَحَج, *extendit rem*;

gravida fuit mulier جَحَى, r. جحو, eradica vit.

Aph. Chald. גַּיָּר, in the Syriac acceptation, *Rushing out*, Dan. vii. 2. constr. גַּיָּר, *towards, &c*.

גַּיָּר, Arab. جِيكَان, and جِيكَون.

The Orientals often speak of rivers as the daughters, &c., of certain places. Comp. Job xl. 23. The name of a certain river, Gen. ii. 13. Ib. of a fountain, &c., sometimes termed Shiloh. שִׁלֹּה, 1 Kings i. 33. 38; 2 Chron. xxxii. 30; xxxiii. 14. See שִׁלֹּה.

גַּיָּל, m. f. גַּיָּלָה, constr. f. גַּיָּלָה. Arab.

جَال, *ivit venitque; claudicavit*. Cogn. جَال, r. جَوَل, conj. iii. *distribuit in orbem*.

جَال, *generatio*: Æth. ገረደ: *revolvit*.

Syr. جَوَل, *elatio*. The leading notion

seems to consist in, *going round*, thence *dancing in a ring*, as Dervishes in the East, or peasants round a May-pole. *Exultation, rejoicing*: with שִׂמְחָה, Job iii. 21. שִׂמְחָה, Is. xvi. 10; Jer. xlviii. 33; Joel i. 16; Ps. xlv. 16; Hos. ix. 1; Ps. lxxv. 13; Is. xxxv. 2. גַּיָּל for גַּיָּלָה, lxxv. 18. Aff. גַּיָּל, Ps. xliii. 4.

גִּיל, m. Chald. Arab. حَيْلٌ, *gens*,

natio; as in the phrase, أَبْنَاءُ الْجَيْشِ, *Equals*, persons of the same rank, age, &c. Dan. i. 10.

גָּל, v. pret. גָּלִיתִי, pres. גָּלֵל, apoc. גָּלֵל, constr. ג in the pers. or thing. גָּלֵל, *till*, upon, and abs. *Exult, leap, rejoice*, applied occasionally to inanimate things. See גָּל above, Is. lxxv. 18, 19; lxxvi. 10; Joel ii. 21. 23; Ps. ix. 15; xiii. 6; xiv. 7; xx. 2; xxxi. 8; Hab. iii. 18; Prov. xxiii. 24. Gesenius finds two places, in which he thinks this verb signifies *trepidare*, viz., Ps. ii. 11; Hos. x. 5. The first has גָּלֵל וְרָעָה וְרָעָה, i. e. *serve... with fear, and exult, or rejoice, with trembling*: but, as he thinks, *tremble with trembling*: which looks very much like a tautology. We know that religious rejoicing was sometimes attended with dancing, see Exod. xv. 22; Jud. xi. 34; 2 Sam. vi. 16; Ps. cxlix. 3, &c. And all that seems to be intended here is, Let this rejoicing be accompanied with solemnity, religious fear, and reverence. The second place has, וְרָעָה וְרָעָה, which will, perhaps, be best explained by comparing 2 Sam. vi. 16, with 1 Kings xviii. 26; where we learn that David's exultation was accompanied with *leaping*, in the first place, as was the supplication of Baal's worshippers in the second, when their case appeared to be desperate. Such here was apparently the case with the prophets of Samaria. Comp. Lam. v. 15.

Infinit. גָּלֵל.

Imp. f. גָּלֵל, pl. m. גָּלֵל.

גָּר, or גָּר, m. Arab. حَجَارٌ, *calc viva*.

Burnt lime stone, Is. xxvii. 9. כְּאֶבְנֵי מִסְפָּחָה, *As stones of burnt lime dissolved, or slaked*; i. e. so that such altars shall be no more reared. See the rest of the verse.

גִּירָה, Chald. def. id. meton. *Plaster* made of lime, Dan. v. 5.

גִּיר, m. pl. גִּירִים, i. q. גִּיר, 2 Chron. ii. 16.

גִּישׁ, see גִּישׁ.

גָּל, m. pl. גָּלִים, constr. גָּלֵי, r. גָּל. Syr.

גָּל, *fluctus, unda*. Arab. جَلٌّ, *magnus fuit*. Lit. *any thing heaped up*: applied to stones, ruins, as I. *Heaps*, Gen. xxxi. 46; Josh. vii. 26; Is. xxv. 2; Jer. ix. 10; li. 37, &c.:—to waters, II. as *Waves, rollers*,

breakers, Is. xlviii. 18; li. 15; Jer. v. 22; Jonah ii. 4; Job xxxviii. 18; it. viii. 17. See my notes on this place: it. Cant. iv. 12, as also noticed there; it being customary in the East to bring rivulets into the gardens. See Ps. i. 3; xlii. 8; lxxxix. 10; cvii. 25. Aff. גָּלֵל, גָּלֵל, גָּלֵל.

גָּל, m. Aff. גָּלָה, *Its bowl, bason*; i. q. גָּלָה, which see.

גָּלָב, m. pl. גָּלָבִים. Arab. جَلَبٌ, *trazit*. Cogn. جَزَبٌ, id. جَزَمٌ, *resecuit*.

גָּלַף, id. occ. once, Ezek. v. 1. *A barber, sheaver*. See Gram. art. 154. 12.

גָּלְגָל, m. pl. גָּלְגָלִים, r. גָּל. Lit. *any thing round, revolving*. I. *The wheel* of a chariot, Is. v. 28; Ezek. x. 2. 6; xxxiii. 24; xxvi. 10; or *The wheel* used at a well, Eccl. xii. 6.

II. *A whirlwind*. Syr. جَوْلَجٌ, Ps. lxxvii. 19; Ezek. x. 13.

III. *Chaff, &c.* as carried before the wind: perhaps *the gossamer*, Is. xvii. 13; Ps. lxxxiii. 14. Syr. جَلٌّ. Arab.

جَلٌّ, *stipula*. Aff. גָּלְגָלֵי.

Chald. id. sign. I. Dan. vii. 9. Aff. גָּלְגָלֵי, *Its wheels*.

גָּלְגָל, m. occ. once, Is. xxviii. 28. *A cart-wheel*; i. e. such as was used in beating out, or threshing, corn, &c. Also the name of a place, Josh. iv. 19, &c.

גָּלְגָלִית, f. pl. גָּלְגָלִית. Syr. جَوْلَجَاتٍ,

cranium. Arab. جَلَجَةٌ, id. الْجَا جَلَةٌ, *Golgotha*, Mark xv. 12, &c. *The skull*, 2 Kings ix. 35; Jud. ix. 53. Used mostly in numbering persons, as we say of cattle, so many *head*, &c., Exod. xvi. 16; xxxviii. 26; Num. i. 2. 18. 20. 22; iii. 47; 1 Chron. x. 10, &c. Aff. גָּלְגָלִית, גָּלְגָלִית.

גָּלְגָל, m. occ. once, Job xvi. 15. Arab.

جَلْدٌ, *cutis*, of جَلْدٌ, *glacies, pruina*, i. e. covering or skinning, as it were, over. *The skin*. Aff. גָּלְגָלֵי.

גָּלְגָל, v. pres. גָּלְגָל, apoc. גָּלְגָל. Syr. جَلَّ, *reterexit*. Arab. جَلَّ, i. q. جَلَّةٌ, *defluviuum* *comea*. جَلَّ, *abstersiva vis, exilium*; v.

جَلَا, *comptam, sublato velo, conspexit sponsam*. Cogn. جَلَح, *rasit*; propr. *Throwing off the covering, and so laying bare*, applied in various ways.

I. *Laid bare or open*, as the ear to receive information, instruction, 1 Sam. ix. 15; xx. 2. 12, 13; xxii. 8. 17; Job xxxvi. 10. 15. Meton. *Laid open, made known*, a secret, Amos iii. 7; Prov. xx. 19; spoken of a legal instrument סָסַר, *unclosed*, גָּלַי, Jer. xxxii. 11. 14. Constr. immed. and med. with אֶחָד, ל, for which: ב by which. Comp. אָנְסָה, Ps. xl. 7.

II. *Laid bare, open*, a city, country, (Arab. فَتَح, Pers. گشاد), and so conquered it: hence, meton. *Went into captivity*. See Is. xxii. 8; Mic. i. 6. According to Gesenius, *Laid the country bare of people: nudavit terram incolis*:—i. e. *emigravit*, willingly, 2 Sam. xv. 19, unwillingly, 2 Kings xvii. 23; xxiv. 14; xxv. 21; Amos i. 5; vi. 7. Spoken of inanimate things, Is. xxiv. 11; Job xx. 28; Prov. xxvii. 5. Constr. med. כֵּן, מִכֵּן, *from which*. כֵּן, *for*, on account of, in place, station. ל, *as to*.

Imp. גָּלָה, Ezek. xii. 3.

Infin. גָּלוּ, constr. גָּלוּ, Amos v. 5; Jud. xviii. 30.

Part. גָּלוֹה, f. גָּלוּה, pl. m. גָּלוּהִים, 2 Sam. xiv. 19; Is. xlix. 21; Amos vi. 7. Pass. גָּלוּ, Num. xxiv. 4, &c.

Niph. *Became or was laid open*: as I. (a) *The pudenda*, Exod. xx. 26; Is. xlvii. 3; Ezek. xvi. 36; xxiii. 29. (b) *Sin*, the cloak being removed, Jer. xiii. 22; Hos. vii. 1; Ezek. xxi. 29; xvi. 57; Prov. xxvi. 26, &c. (c) *Righteousness*, Is. lvi. 1. (d) *Revealed*, as God, i. e. appeared, Gen. xxxv. 7; 1 Sam. ii. 27; iii. 21; xiv. 8. 11. (e) as God's word, glory, or arm, 1 Sam. iii. 7; Dan. x. 1; Is. xl. 5; liii. 1. (f) as things unknown before, Is. xlix. 9; Hos. vii. 1; Job xxxviii. 17; Deut. xxix. 28; Is. xxiii. 1, &c. Constr. גָּלָה, ל, גָּלָה, ל.

II. *Migrated, gone into captivity*, Is. xxxviii. 12. Constr. כֵּן.

Infin. גָּלוּה, constr. גָּלוּה, and גָּלוּהוּ, 1 Sam. ii. 27; 2 Sam. vi. 20.

Pih. i. q. Kal. *Laid bare, naked*. (a) *The pudenda mulieris*: meton. *rem habuit cum ed*, Lev. xviii. 8; xx. 17; Hos. ii. 11. Ib. *Pudenda viri*, eo tamen sensu ut rem haberet censeatur cum uxore ejus, Lev. xviii. 8; xx.

11. 20, 21. Comp. Deut. xxiii. 1; xxvii. 20.

(b) *The feet*, Ruth iii. 4. 7. (c) *The foundation of a house*, &c., Mich. i. 6: the curtain, &c. being removed, Is. xxii. 8; xlvii. 2; Nah. iii. 5; Job xli. 5. (d) *The veil from the eyes*, Num. xxii. 31; xxiv. 4. 16; Ps. cxix. 18. (e) *Something hidden or secret*, Job xx. 27; Prov. xi. 13. (f) *Exposing a fugitive*, Is. xvi. 3. (g) *Making known (God), His righteousness*, &c. Jer. xxxiii. 6; Ps. xcvi. 2. *Sin*, Ezek. xxiii. 18; Lam. ii. 14; iv. 22. Comp. Is. xxvi. 21; Job xx. 27. Constr. immed. it. גָּלָה, ל, גָּלָה, ל, גָּלָה, ל.

Part. גָּלוֹה.

Infin. גָּלוּה. Imp. גָּלָה, f. גָּלָה.

Puh. גָּלוּהָ, *Has been laid bare*, Nah. ii. 8.

Hiph. גָּלוּהָ, and גָּלוּהָ, pres. גָּלוּהָ, apoc. גָּלָה, *Made captive, led captive*, 2 Kings xv. 29; xvii. 6. 11; xviii. 11, &c.

Infin. גָּלוּהָ.

Hoph. גָּלוּהָ, *Was made captive*, Est. ii. 6; Jer. xiii. 19, &c.

Part. pl. m. גָּלוּהִים, Jer. xl. 1. Constr. med. כֵּן, ב.

Hithp. pret. non occ. pres. apoc. *Became bare, exposed*. גָּלוּהָ, Gen. ix. 21. Constr. בְּחֻךְ.

Infin. constr. גָּלוּהוּ, Prov. xviii. 2.

גָּלָה, and גָּלָה, Part. act. Chald. i. q.

Heb. sign. I. Dan. ii. 22. 28, 29. Id. Pass. גָּלָה, and גָּלָה, for גָּלוּהָ, &c. (Gram. art. 74). Ib. vv. 19. 30.

Infin. גָּלוּהָ, ib. vr. 47.

Aph. גָּלוּהָ, i. q. Heb. Hiph. *Led away captive*, Ezra iv. 10; v. 12, al. non occ.

גָּלָה, f. i. q. גָּלוּהָ. *Captivity*.

גָּלָה, f. pl. גָּלוּהָ, constr. גָּלוּהָ. See גָּלוּ above.

(a) *A bason or bowl*. גָּלוּהָ הַדֶּבֶר, *bowl of gold*, Eccl. xii. 6. Applied apparently to the heart in the agonies of death. So Shakspeare's Hamlet, "*Now bursts the cordage of a noble heart*." The Persians say, شیشه دل‌ای ایشان را شکستی, *to break the glass (bowl or bottle) of their hearts*. Gesenius thinks the figure is taken from a gilded lamp, which, being hung up by a silken thread (silver cord), is supposed to fall and break to pieces. I doubt whether the several particulars mentioned, as the נֶר and גָּלוּהָ, following, ought not to be considered as separate figures, all applying to the same thing, viz., the heart, as believed to be the seat of life. Bowls of the candlestick, Zech.

iv. 3. (b) *Basons, pools, or wells of water*, Josh. xv. 19; Judg. i. 15. (c) *Basons*, cups of flowers, perhaps, carved on the capitals of the columns, 1 Kings vii. 41; 2 Chron. iv. 12, 13. Syr. **ܒܠܝܢ**, *basons*, it. Chald.

ܒܠܝܢ, m. pl.—sing. non occ. Constr. **ܒܠܝܢ**. The elder Lexicographers, *Idola, dii stercorii*. Gesen., &c. *Trunci, caudices*, both, “*a volvendo dicti per contemptum*.”

Arab. **جليل** and **جليل**, *glorious*. Comp.

Is. i. 31. **ܕܝܢ**. Arab. **جصين**, *strong*, may also be proposed as synonymous here. *Idols*, Lev. xxvi. 30; Deut. xxix. 16; 1 Kings xxi. 26, &c. Aff. **ܒܠܝܢ**, **ܒܠܝܢ**, **ܒܠܝܢ**, &c.

ܒܠܝܢ, m. pl. constr.—sing. non occ.—

once only, Ezek. xxvii. 24. Arab. **جَلَابُ**,

stragula. Cogn. **جَلَبَة**, *operimentum*, &c. it.

جَلَبَاب, *palla mulieris ferè linea candidaque*, quam capiti impositam Arabicæ et Persicæ mulieres ad talos demittunt, foras *prodeuntes*. See also Freytag's *Golius*, p. 291. It.

جَلَوْنَة, *res quæ aliunde adducitur asportaturve vœnum*. Castell. and Gesen. **χλαμύς**.

Cloaks, mantles. Cogn. **جَلَم**, *shearing of wool*. How Gesenius could arrive at “*a convolvendo dictum*,” I cannot see.

ܒܠܝܢ, once, **ܒܠܝܢ**, Obad. ver. 20, f. r. **ܒܠܝܢ**.

I. *Carrying (away) captive*, 2 Kings xxv. 27; Jer. lii. 31; Ezek. i. 2; xxxiii. 21, &c.

II. Meton. *Captivity*, i. e. persons of it, Jer. xxiv. 5; xxviii. 4; xxix. 22; Is. xlv. 13. Aff. **ܒܠܝܢ**, **ܒܠܝܢ**, Ezek. xxxiii. 21. **ܒܠܝܢ**, Ib. xl. 1.

ܒܠܝܢ, defin. **ܒܠܝܢ**, f. Chald. Syr. id. sign.

II. Dan. ii. 25; v. 13; Ezra vi. 16.

ܒܠܝܢ, v. pres. **ܒܠܝܢ**, and **ܒܠܝܢ**. Pih. constr. abs. immed. **ܒܠܝܢ**, and 3 instr. Arab.

ܒܠܝܢ, *rasit caput*. **ܒܠܝܢ**, *antere capitis*

parte calvus. Cogn. **ܒܠܝܢ**, *secuit terram*.

Shaved, the head, beard, hair, Gen. xli. 14; Num. vi. 9; Deut. xxi. 12, &c. Metaph. Is. vii. 20, of the devastations of war.

Infin. **ܒܠܝܢ**. Aff. 2 Sam. xiv. 26.

Puh. **ܒܠܝܢ**, pres. non occ. *Was shaven*, Judg. xvi. 17. 22.

Part. constr. pl. **ܒܠܝܢ**, Jer. xli. 5.

Hithp. **ܒܠܝܢ**, (sense propr. for Kal), *He shaved*, Lev. xiii. 33; to which **ܒܠܝܢ** corresponds in the paral. it.

Infin. aff. **ܒܠܝܢ**, *His shaving*; to which **ܒܠܝܢ** is manifestly the objective case: the *se, sibi*, introduced here, therefore, by the Lexicographers, is erroneous. Gesenius refers us to his *Lehrg.* p. 248, but no instance there given will bear out his theory; and the same may be said of Ewald's: § 242, Nicholson's *Transl.* See *Gram.* art. 157. 13, where the views of the Orientals themselves are given on this question.

ܒܠܝܢ, m. occ. once, Is. viii. 1, r. **ܒܠܝܢ**, fm. **ܒܠܝܢ**, r. **ܒܠܝܢ**. Lit. *an expositor, revealer*: and may signify either, *A tablet, or a Book*. Comp. Is. xxx. 8. Targ. **ܒܠܝܢ**, tabula. lxx.

ܒܠܝܢ (**χάρτου**) **ܒܠܝܢ**. Syr. **ܒܠܝܢ**,

volumen. Cogn. **ܒܠܝܢ**. Gesenius makes **ܒܠܝܢ** the pl. of this, which sets both the analogy and signification of the word perfectly at nought. The prophet is here commanded to make a certain record relating to future events, and alluding, from the name following, to a sudden *taking of the spoil*, &c. His wife then conceives; and it is foretold, that before the child shall be able to discern between its father and mother, so as to call them by name, this spoil, &c., i. e. of Damascus and Samaria, shall be taken. The same thing is foretold in ch. vii. and there, before *Shear Jashub*, another son of the prophet, shall know to refuse the evil and choose the good, this event is to happen. See my *Sermons and Dissertations*, p. 273, et seq. Again, ch. viii. 18, we are told that the prophet and his *children* (**ܒܠܝܢ**) were given for signs in Israel. IMMANUEL, therefore (ch. vii. 14), is a person altogether different from these children. And, as it is usual with the sacred writers to pass on from one to another kindred subject; so here, the mention of Isaiah's children, afforded an opportunity to touch on a more mysterious child promised to Israel, and to a conquest, much greater than that here had in view, in their favour. Comp. ch. viii. 9, et seq.

ܒܠܝܢ, m. pl. occ. once, Is. iii. 23, with **ܒܠܝܢ**, and other articles of dress. See Schröderus de *vestitu mulierum*, p. 311, et seq. lxx. **διαφανή λακωνικά**, which Hesychius explains by **λακωνικὸς χιτὼν, λεπτὴ ἐσθῆς**. But it is not quite certain, that this is the word so rendered by them. Perhaps, the Syr.

גַּלְיָה, *indumentum*: **גַּלְיָה**, suits the form better: *relectio*, &c. Arab. **جلوة**, *vestes pellucidae*, Freytag's Lex. *A sort of thin transparent dress*, worn by the lewd women of Judea in Isaiah's times, as occasionally among us, through which their nakedness is almost exposed. Gesenius takes them to be *looking-glasses*: but without any good reason for doing so.

גַּלְיָה, m. pl. **גַּלְיָהִים**, constr. **גַּלְיָהִי**, r. **גַּלְיָה**.

Syr. **ܓܠܝܬܐ**, *fluctus, torrens, vallis*, **ܓܠܝܬܐ**, *rotundus*. Arab. **جَلَّ**, *tegumentum jumentum*.

it. *cingulum*. Castell. Cogn. **جبل**, *جيل*. Lit. any thing *round* or *circular*: hence, I. i. q. **גַּלְיָה**, as **גַּלְיָהִים**, lit. *Circuit of nations*, because perhaps adjoining them: usually, **גַּלְיָה**. Lit. *the circuit*,—*Galilee*, Josh. xx. 7; xxi. 32, &c. Lxx. *ἡ γαλιλαία*. Also—

II. Applied to *folding doors*, as *revolving* on their hinges, 1 Kings vi. 34. Used participially, see **מְגַלְגֵּל**, Ezek. xli. 24, i. e. *turned*, or *turning*.

III. *Rings*, as, **גַּלְיָהִים**, rings of gold, Cant. v. 14, i. e. *His hands (are as) rings of gold inlaid with (gems of) Tartessus*. Comp. Est. i. 6.

גַּלְיָה, f. pl. **גַּלְיָהִים**, i. q. **גַּלְיָה**. Sign. I.

Circuit, region. Comp. Arab. **طَرْف**,

أَطْرَاف, Josh. xiii. 2; xxii. 10, 11; i. q.

פֶּהר הַגֹּר, now termed **العَوْر**, *El Ghaur*, Gen. xiii. 12.

גַּלְיָה, m. pl. **גַּלְיָהִים**, constr. **גַּלְיָהִי**. Aff. **גַּלְיָהִי**.

Arab. **جَلَّة**, *stercus animalis globosum*. *Dung*, Job xx. 7; Ezek. iv. 12. 15; Zeph. i. 17.

גַּלְיָה, m. I. i. q. **גַּלְיָה**, pl. non occ. 1 Kings xiv. 10.

II. Constr. with **א** prefixed, prep. derived like our *about*, and Arab. **أَجَلَ**, lit. *bounding*, *limiting*; whence, **لَا جَلَكَ**, or **أَجَلَكَ**,—it.

مِنْ أَجَلَكَ, *tui causa*, *about*, or *concerning*

thee: it. **مِنْ جَلَكَ**; but this last usage is probably a solecism. See Freytag under **جَلَّ**. *About, concerning, for the sake of*, Gen. xii. 13; Deut. xviii. 12; 1 Kings xiv.

16, &c. See Nold. p. 172. Aff. **גַּלְיָהִי**, **גַּלְיָהִי**, **גַּלְיָהִי**.

גַּלְיָה, v. pres. non occ. 1 pers. **גַּלְיָהִי**: pl. **גַּלְיָהִי**, Constr. immed. and with **מֵעַל**—**מֵעַל** from, **מֵעַל** or, **מֵעַל** to which. See **גַּלְיָה**. I. *Rolled* as a stone, Gen. xxix. 3. 8; Prov. xxvi. 27; Josh. x. 18. In 1 Sam. xiv. 33, **גַּלְיָהִי**, *Roll ye to me this day a great stone*; i. e. *a heap of stones*, apparently to build an altar with, see vr. 35, following: or, as in the case of Jacob and Laban, for the purpose of setting up *a permanent sign* of a covenant then made. Comp. Gen. xxxi. 45, **קָשָׁה אֲבָנִים**, it. 44 and 46: the first most probably.

II. Metaph.—any thing morally *heavy* or *afflicting*, as reproach, **הַרְפָּה**, Josh. v. 8. **הַרְפָּה**, *thy way*; i. e. thy circumstances when afflicting, i. q. **בְּטַח אֵלָיו**, *trust on Him* immediately following, Ps. xxxvii. 5. **בְּטַח אֵלָיו**, *thy works*, undertakings, Prov. xvi. 3. In Ps. xxii. 9, ellip. **אֵלָיו**, (saying) *Roll*, i. e. *confide thou* (thy way, work, &c.) *to Jehovah*. We have not here, therefore, either the third pers. imper. (a thing which does not exist), nor yet an infinitive for a finite form of the verb, as Gesenius thinks, but a mere imper. as an exhortation.

Part. **גַּלְיָהִי**. Imp. **גַּלְיָהִי** or **גַּלְיָהִי**, pl. **גַּלְיָהִי**.

Niph. **גַּלְיָהִי**, *They are*, or *become rolled up*, as a book, Is. xxxiv. 4, pres. apoc. **גַּלְיָהִי**, *becomes rolling away* as water, Amos v. 24. See the last member of the verse.

Puh. Part. **גַּלְיָהִי**, constr. **גַּלְיָהִי**. *Rolled* as garments in blood, Is. ix. 4.

Hiph. pres. apoc. **גַּלְיָהִי**, *He rolls* the stone, Gen. xxix. 10.

Hithp. **הִתְגַּלְיָהִי**, Infin. *To become, set about, rolling*: i. e. as a great stone, **גַּלְיָהִי**, i. q. **הִתְגַּלְיָהִי**, following. Comp. Prov. xxvi. 27.

Part. **גַּלְיָהִי**, *Rolling* in blood; 2 Sam. xx. 12.

גַּלְיָהִי, v. redup. Gram. 197. 2. 3. seq. used apparently instead of the Pihel spec. Constr. **מֵעַל** from which. *I have rolled thee*, &c., Jer. li. 25. Comp. Job xiv. 18; Rev. viii. 8.

הִתְגַּלְיָהִי, a sort of Hithp. of prec. *They roll on* as waters, violently, Job xxx. 14. See my note here.

גַּלְיָה, m. Chald. Cogn. Arab. **جَلَّ**, *magnus illustris*; it. **جَلَّ**, *negotium magnum, grave*. *Great, heavy*, applied to stones. Ezra v. 8; vi. 4.

גלם, v. occ. once only, pres. גלם, 2 Kings 11 8 See גלם above. *Wrapped together, as a mantle.*

גלם, m. seg. fm. גלם, once aff. Ps

cxix. 16. Cogn. Arab. perhaps, *جَلَمٌ*, *sagitta nuda absque alis*. *جَلَمَةٌ*, *sarmentum, et quicquid supervacuum de ramis arboris resecatur. Lit. My shooting, branching, i. e. the striking out of my, members in their first formation. See the rest of the vr and comp. Job x. 10. The embryo, as Gesenius thinks, could hardly have been meant here if so, the following would be worse than senseless Comp. Arab cogn. جَلَبَ, de loco in locum eduxit, cuticula obductum fuit, dum sanaretur vulnus جَلَبَةٌ, frutex silvestris urescens*

גלם, m. גלם, f.—pl. non occ. Arab.

جَلَمٌ, *saxum, vir durus. Cogn. جَلَمٌ*,

spissus, it. جَلَفَةٌ, i. e. *لَاغِنَاءٌ* لها, *sounds in which there is no song, or music: the "clamor inutilis" of Freytag is, therefore, incorrect. Hard, sterile, unproductive, Job iii. 7—of joy, song, as جَلَفَةٌ. See my note on the place. Ib. xv. 34; xxx. 3, desolate. Is. xlix. 21, sterile, barren.*

גלש, non occ. in Kal.

Hithp. גלש, occ. thrice only. Arab. جَلَعَ,

impudens; patuit os. جَالَعَ, pugnavit....

in potu et alca. اَجْلَعَ, conspectui patuit.

The leading signification seems to be, *impudence, thence, insolent, intermeddling, dispute, strife, &c., as natural consequences. Prov. xviii. 1, As to (the) desire, one alone (private individual) may seek (it): but in, or on, every thing substantial (valuable, wealthy) will be intermeddling, dispute, גלש, i. e. an individual may quietly follow his own will and way; but when public honour, wealth, &c. are sought, there will be sharp contest. And so, unless I am greatly mistaken, both the Targum and Syriac of the Polyglott have taken it. Ib. xx. 3, וְכָל־אִישׁ יִגְלֶשׁ, but every base (man) will be meddling: xxx. συμπελέκεται. The opp. here is, to the respect which he obtains who avoids dispute.*

Infinitive, גלש, Prov. xvii. 14. Here גלש, as a person letting out water (is) the beginning of contention: so before (the act of) intermeddling, גלש, (is) the being remiss: i. e. the suffering the mind to be in an uncontrolled, vagrant, state. Vulg. *judicium deservit.*

גלש, v. occ. twice. Cant. iv. 1; vi. 5, Ges.

"i. q. *جَلَسَ, sedit,*" &c. . . "discumbunt qs. pendentes e monte," &c., in order to account, as it should seem, for its construction with גלש. But certainly no such sort of sitting, and no such sort of construction as this, is to be found in any Oriental writer whatsoever. I prefer taking the Cognates, *جَلَزَ, deposuit, كَلَزَ, collegit, كَلَدَ, and قَلَدَ, id. قَلَصَ, accrevit. Sam. 27, amplexus.*

Syr *جَلِسُونِ*, *barba*, and then supposing that procuring, obtaining, or the like, is the sense of the verb These passages will then mean *Thy hair (is) like (that of the) flock of the goats, which they obtain from Mount Gilead* where the construction with גלש will be easy and natural This hair was probably not dissimilar to that which is obtained from the goat of Angora, or the *bouc de Luda*, long, silky, and beautifully curled.

גלם. Lit. *accumulation, adding. Arab.*

*جَمًا, explevit, auxilive adjecto cumulo: confertim, cumulata: used as a particle: Moreover, also, &c. with such slight variation of either of these as the context may require. Noldius and Gesenius, &c. tell us, that it is used for emphasis' sake: but this would almost necessarily be true of any such word as moreover: the accumulation of words is perhaps never had recourse to for any other purpose. Noldius too makes it equivalent to the Latin *An;* or numquid? But no such power is discernible in the passages cited by him. The truth is, it will depend generally on the context—interrogative particles being but rarely introduced—whether a question is asked or not. And, on the whole, there appears to be nothing peculiar in the use of this particle, beyond that of our *moreover, even, or also. See the places in Noldius at length, p. 201. et seq. or examine these following, in the Heb. Bible, Exod. xi. 3; Gen. xli. 4; 1 Sam. i. 6; Lev. xxvi. 24; Gen. xx. 6. In, Gen. vi. 3, וְגַם, In that also he is flesh.—**

בְּמִלֵּי, m. בְּמִלָּה, f. pl. aff. m. בְּמִלֵּי, f.

גְּמָלוֹת. Arab. جَمَالٌ, *pulchritudo*. جَمَلٌ,

summam facere. Cogn. تَجْمِيرٌ, *collectio*.

جَبَلٌ, *consolidavit*. جَبَرٌ, id. Heb. גָּבַר.

Æth. ገመረ: *perfecti*. Syr. id. Lit.

Completed, finished, either well or ill. Hence,

as the *lex talionis* required *par pari referre*,

like for like; this word came to be used for

Retribution either (a) of good, or (b) of bad

actions. (a) With גָּרַם, Judg. ix. 16; Prov.

xii. 14; 2 Sam. xix. 37; Ps. ciii. 2. (b) Is.

iii. 11; Ps. xxviii. 4; Prov. xii. 14, &c. Aff.

גָּמַלְתָּ, m. Chald. part. גָּמַל. *Complete,*

learned, Ezra vii. 12.

גָּמַל, c. pl. גָּמָלִים. Syr. جَمَلٌ, *camelus*.

Arab. حَمَلٌ, id. So called, perhaps, on

account of its great value and usefulness, from

جَمَالٌ, *beautiful*. Cogn. جَبَلٌ, *formatio*.

جَبَرٌ, *consolidatio*. Comp. كَبَرٌ, *camel*—

Bochart. Hieroz. I. p. 75, et seq.—

male or female, Gen. xxxi. 34; xxxii. 16; xxiv.

64; Lev. xi. 4, &c. Constr. גָּמַלְתָּ. Aff. גָּמַלְתָּ,

גָּמַלְתָּ, m. Chald. part. גָּמַל. *Complete,*

learned, Ezra vii. 12.

גָּמַל, v. pres. גָּמַל. See גָּמַל. Lit. *In-*

creasing, consolidating, perfecting. Hence,

I. *Recompensing, repaying, rendering like*

for like, either (a) in a good, or (b) a bad

sense. Constr. med. גָּמַלְתָּ, גָּמַלְתָּ, and immed.

pers.—immed. thing, it. with בְּ of comparison.

1 Sam. xxiv. 18; Ps. xlii. 6; ciii. 10; cvi. 7;

Prov. xxxi. 12, &c.; (b) Prov. iii. 30; Ps.

vii. 5; Gen. i. 15. 17, &c.

Part. גָּמַל, pl. גָּמָלִים, Prov. xi. 17; Joel iv. 4;

2 Chron. xx. 11.

Imp. גָּמַל, Ps. cxix. 17.

II. *Mature, ripen*, as fruits, Num. xvii. 23;

Is. xviii. 5; Constr. abs. גָּמַלְתָּ.

III. *Weaning*, as a child. Constr. immed.

1 Sam. i. 23, 24; Hos. i. 8; 1 Kings xi. 20.

Part. pass. גָּמַלְתָּ, or גָּמַלְתָּ. Phrases גָּמַלְתָּ מִחֶמֶת,

Wetted from the milk, Is. xxviii. 9. גָּמַלְתָּ מִחֶמֶת,

As a weaned (child) with

Heb. גָּמַל, &c. propr. *completing, finishing, &c.*

Hence I. *Bring to good effect*, Ps. lvii. 3;

cxxxxviii. 8.

II. *Finish, come to an end, fail*, Ps. vii. 10;

xii. 2; lxxvii. 9.

גָּן, (a) m. pl. גָּנִים, constr. גָּנִים } Syr.

גָּנָה, (b) f. pl. גָּנֹת, } גָּנָה,

גָּנָה, (c) f. pl. גָּנֹת, constr. גָּנֹת } hortus,

viridarium. Arab. جَنٌّ, *protegit*. Arab. جَنٌّ,

id.—جَنَّةٌ, *hortus vinearum, et arboribus con-*

situs. Gesenius tells us that גָּנָה occurs only

in poetry; yet גָּן also occurs in the Prophets.

גָּנָה too, he says, is found only in the more

modern Hebrew (*sequiore Hebraismo*), and

Chaldaism. It is found nevertheless in Job

viii. 16, and Cant. vi. 11, which certainly are

not written in modern Hebrew. *A garden*

or orchard, either for trees, herbs, fruits, or

flowers. (a) Gen. ii. 8. 15; Deut. xi. 10;

2 Kings xxv. 4; Jer. xxxix. 4; lii. 7; Ezek.

xxxvi. 35; Joel ii. 3; Is. li. 3; Cant. iv. 12.

See my note on Job viii. 17. (b) Is. i. 29,

30; lxi. 11; lxx. 3; Jer. xxix. 5. 28; Num.

xxiv. 6, &c. (c) Job viii. 16; Cant. vi. 11;

Est. i. 5; vii. 7. 8. Aff. (a) גָּנִי, גָּנִי. (b) גָּנִי,

גָּנִי. (c) גָּנִי.

גָּנָה, m. pl. גָּנִים. Syr. جَنٌّ, *fur*.

Arab. جَنْبٌ, *qui extra viam se continet,*

veritus ne quis in ipsum incidat hospes. *A*

thief, Exod. xxii. 1; Deut. xxiv. 7; Ps. l. 18;

Is. i. 23.

גָּנָה, v. pres. גָּנָה. Copstr. abs. and

immed. it. med. גָּנָה. See גָּנָה. Prop. *moving,*

or removing from one side, or part, to another;

hence, I. *Stole, took, away secretly*, Gen. xxxi.

19. 30. 32; Exod. xx. 15; Josh. vii. 12;

2 Sam. xix. 42.—*forcibly*, applied to the

wind; Job xxi. 18. Abs. with גָּנָה, גָּנָה.

גָּנָה, *Jacob stole away, as to the*

heart (i.e. without the knowledge) of *Laban*:

the heart being supposed to be the seat of

knowledge, thought, &c., Gen. xxxi. 20. 26,

27. The sense here, therefore, is not *sefellit*.

Comp. גָּנָה in the paral. vr. 27. The same

may be said of the Greek κλέπτω. See Steph.

sub voce. The κλέψε νόον, therefore of

Homer Il. xiv. 217, as well as the other

examples cited in the Thes. of Gesenius are

all against his etym.

Part. גָּנָה, *stealing*, Deut. xxiv. 7; Zech.

v. 3.

Pass. גָּנֵב, *Stolen*, pl. גָּנֵבִים, Prov. ix. 17. So Philostr., as cited by Steph., πᾶν δὲ τερπνότερον τὸ κεκλεμμένον; i. e. τὸ ἀπορρήγνον τῆς ἡδονῆς. Fem. with parag. ' , גָּנֵבָהּ, *thing stolen*, Gen. xxxi. 39.

Infin. גָּנֵב, Exod. xxii. 11; Hos. iv. 2.

Niph. pres. גָּנַב, Exod. xxii. 11.

Pih. pres. גָּנַב, *Steals*, i. e. fraudulently appropriates to himself: not *fefellit*, as Gesenius thinks, 2 Sam. xv. 6.

Part. pl. constr. גָּנֵבִי, *Fraudulent takers away of*, Jer. xxiii. 30.

Puh. גָּנַב, pres. גָּנַב, *Became stolen*, Exod. xxii. 6; Gen. xl. 15: constr. כֵּן, of place, Job iv. 12, with גָּנַב, pers.

Infin. גָּנַב, Gen. xl. 15.

Hithp. גָּנַבְתִּי, pres. *Act in secret, steal*, 2 Sam. xix. 4. So Philo. l. c. Steph. κλέπτουσα τὴν εἰσόδον: it. κλέπτω τὴν νίκην, κ. τ. λ.

גָּנֵבָהּ, f. Aff. גָּנֵבְתִּי, *Stolen thing*, Exod. xxii. 2, 3, al. non occ.

גָּנֵבִי, m. pl. constr. Heb. and Chald., also—

גָּנֵבִי, m. pl. def. Chald.—

Arab. كَنْز, جَنْز, *tezit*. Æth. ገዢ : id. Syr. كَنْز, *absconditus*; ثَنْز, *thesaurus*.

Pers. گنج, *Treasure*. Cogn. Heb. כֶּסֶם. And, according to Mr. Bopp, the Sanscrit *Cosha*, कोष:—*Treasures*, of money, merchandise, &c. Est. iii. 9; iv. 7; Ezek. xxvii. 24; Ezra v. 17; vi. 1; vii. 20.

גָּנֵבִי, m. pl. aff. 1 Chron. xxviii. 11, only, *His treasuries*. Gesenius thinks the final ך, here, might have been the Persic diminutive, as in מְרִנֶּכֶת, *manikin*; which is very doubtful. The Lxx. retains the word untranslated (καρχῶν). The Vulg. *cellariorum*. Syr. كَنْز, *gallery*, &c.

גָּנַבְתִּי, pres. non occ. constr. med. גָּנַבְתִּי, or גָּנַבְתִּי. See גָּנַב, above. גָּנַבְתִּי, *I have guarded*, (proph.) *will guard, protect*, 2 Kings xix. 34; xx. 6; Is. xxxvii. 35; xxxviii. 6.

Infin. גָּנַבְתִּי, Is. xxxi. 5.

Hiph. pres. גָּנַבְתִּי, constr. גָּנַבְתִּי, i. q. Kal, Is. xxxi. 5; Zech. ix. 15; xii. 8.

גָּנַבְתִּי, non occ. pres. גָּנַבְתִּי, constr. גָּנַבְתִּי, of thing, it. abs. Syr. كَنْز, *clamavit*. *Lowing*, as oxen, Job vi. 5.

Infin. גָּנַבְתִּי, 1 Sam. vi. 12. From this *lowing* voice, as Gesenius observes, the *cow* took its name, as in the Pers. گاو, *gāv*, Sanscr. गौ, &c. Comp. Gr. γοῶω, and Sanscr. गि, *gi*, *sing*.

גָּנַבְתִּי, m. once, Ezek. xvi. 5. Syr. كَنْز, *deposuit*, &c. Arab. كَنْز, id. كَنْز, *libidinis fervore arrepta fuit canicula*, &c. كَنْز, *donum quo corrumpitur iudex*. Hence the notions of *rejection*, *abhorrence*. *Abhorrence*, *loathing*.

גָּנַבְתִּי, v. pres. גָּנַבְתִּי, constr. immed. it. med. גָּנַבְתִּי, 1, 2, 3. See גָּנַבְתִּי. *Loathed*, *abhorred*, Lev. xxvi. 11. 15. 30. 43, 44: often with גָּנַבְתִּי, Ezek. xvi. 45.

Part. f. גָּנַבְתִּי, Ezek. xvi. 45.

Niph. גָּנַבְתִּי, *Became*, *was*, *rejected*, *cast away*, 2 Sam. i. 21. Lxx. προσωχθίσθη.

Hiph. גָּנַבְתִּי, לא, *Casts not*, as we say, "a cow casts not her calf," i. e. prematurely, Job xxi. 10. Lxx. οὐκ ὠμώθηκε.

גָּנַבְתִּי, v. pres. גָּנַבְתִּי, constr. immed. it. med. 1, pers. it. גָּנַבְתִּי, pers. 1, or גָּנַבְתִּי, thing. Syr. كَنْز, *increpavit*. Æth. gemuit. Arab. كَنْز, *mugivit bos*. Cogn. كَنْز, *animosus*

fuit. *Rebuked*, *reproved*, Gen. xxxvii. 10; Is. xvii. 13; Jer. xxix. 27; Ps. ix. 6; cxix. 21; Mal. iii. 11; Zech. iii. 2.

Imp. גָּנַבְתִּי, Ps. lxxviii. 31.

Part. גָּנַבְתִּי, Nah. i. 4; גָּנַבְתִּי, Mal. ii. 3.

גָּנַבְתִּי, f. constr. גָּנַבְתִּי. *Rebuke*, *chiding*, *reproof*, Prov. xiii. 1. 8; xvii. 10; Eccl. vii. 5; Is. xxx. 17; li. 20; Ps. lxxvi. 7; lxxx. 17; civ. 7. Aff. גָּנַבְתִּי, גָּנַבְתִּי, גָּנַבְתִּי.

גָּנַבְתִּי, v. non occ.—pres. גָּנַבְתִּי. Syr. كَنْز, cornu petiit. Arab. cogn. كَنْز, commotus fuit. كَنْز, *territus*. Syn. كَنْز, Constr. abs. *Shook*, *trembled*, Ps. xviii. 8.

Puh. גָּנַבְתִּי, *Became*, *were*, *moved*, *shaken*, *perplexed*, Job xxxiv. 20.

Hithp. גָּנַבְתִּי, id. Jer. xxv. 16. Gram. art. 196. 5.

Hithp. it. גָּנַבְתִּי, 2 Sam. xxii. 8, which seems to be only a various reading of Ps. xviii. 8, above cited, pl. m. גָּנַבְתִּי, id. Jer. v. 22; xli. 7, 8; Ps. xviii. 8.

גָּנַבְתִּי, see גָּנַבְתִּי.

גָּר, m. r. גָּרָה. Arab. جَف, *agmen* hominum, &c. Syr. جَف, *eminuit*. Cogn.

גָּר. *Whole body*; hence, I. *Person, self, only*, as, גָּרָה, *in, or with, himself only*; i. e. without family, Exod. xxi. 3, 4. II. *Back*, i. e. *hillock*, or *eminence*, Prov. ix. 3: constr. pl. גָּרָה. III. Chald. גָּרָה. Syr. جَف, *ala*. *Wings*, Dan. vii. 4. 6. Comp. גָּרָה.

גָּרָה, c. pl. גָּרָה, constr. גָּרָה. Arab. جَف, *radix vitis, vel palmes (vitis)*. Cogn.

גָּרָה, *celeriter incessit*; جَفَا, *multa folia habens arbor*. I. *A vine*, generally. גָּרָה, *Wine-grape*, Num. vi. 4; Judg. ix. 13; xiii. 14; Gen. xl. 9; Is. vii. 23; xxiv. 7; xxxii. 12, &c. II. *The wild vine*, גָּרָה, 2 Kings iv. 39. See גָּרָה, p. 15 above. In Jer. ii. 21, גָּרָה, *foreign vine*: i. e. producing corrupt fruit. Comp. Is. v. 2; Deut. xxxii. 32; Matt. vii. 16. Aff. גָּרָה, &c.

גָּרָה, m. occ. once, Gen. vi. 14. גָּרָה, *Trees or wood of Gopher*. Arab. كَفَر, *pix*.

Cogn. غَفَر, *texit, obduxit*. Hence, as Gesenius well observes, most probably some such wood as *pitch-pine*. See Bochart. Phaleg. lib. iv., Olav. Cels. Hierobot. i. 328, who thinks it was the *cypress*.

גָּרָה, f. pl. non occ. Syr. جَفَا, *sulphur*. Arab. كَبْرِيت, id. *Brimstone, sulphur*: applied to the *lightning*, apparently, Gen. xix. 24; Job xviii. 15. See my note on this place, Ezek. xxxviii. 22; Ps. xi. 6. In Is. xxx. 33, גָּרָה, *as a torrent of sulphur*, i. e. a rushing stream of lightning poured down upon it, Deut. xxix. 22; Is. xxxiv. 9; with נָחַשׁ, *pitch*.

גָּרָה, m. גָּרָה, f. *Dweller*, &c. See גָּרָה.

גָּרָה, m. pl. גָּרָה. See גָּרָה. Arab. جَار, r. جَار, contr. for גָּרָה, or גָּרָה, Gram. artt. 72. 75. *A sojourner*, i. e. a foreigner residing in the land of Israel, as the Israelites did in Egypt, or as Abraham did in the land of Canaan. Opp. to גָּרָה, Exod. xii. 19, &c.; גָּרָה, Deut. xxiv. 14. Comp. Gen. xv. 13; Exod. ii. 22; xviii. 3, &c. occasionally found with מוֹשֶׁה, which see, Gen. xxiii. 4; Lev. xxv. 35. 47. "Jes. v. 17. גָּרָה," says Gesenius, "videntur pastores...."

quales olim Hebræi," &c. But this is an error: the word is גָּרָה, (not גָּרָה) *Dwellers* (then) in the land; i. e. natives not carried into captivity, is probably meant. Metaph. taking the life of man as a sojourning in a foreign country, Ps. xxxix. 13; 1 Chron. xxix. 5. Comp. Gen. xlvii. 9; Ps. cxix. 54. Aff. גָּרָה.

גָּרָה, see גָּרָה.

גָּרָה, see גָּרָה.

גָּרָה, m.—pl. non occ.—Syr. جَفَا, *lepra, et leprosus*. جَرَب, *scabiosus*. *Scurvied*

person: i. e. infected with a malignant sort of itch. Not *scurvy*, &c., *scabies*, abs. as Gesenius makes it, Lev. xxi. 20; xxii. 22. Lxx. Ἀνθρωπος ὃν ἔνυ ἐν αὐτῷ ψώρα ἀγρία: not ψώρα ἀγρία only, Targ. גָּרָה, Vulg. *habens... jugem scabiem*. Gesenius well remarks that several cognate words seem to have originated from the noise made in *scratching* or *scraping*. Our term *scurvy* is evidently one of these.

גָּרָה, m. pl.—sing. non occ. *Berries*, Is. xvii. 6, al. non occ. See also גָּרָה, pp. 39, 40, above, with the note.

גָּרָה, pl. m. aff.—sing. non occ. Syr.

جَفَا, *atrazit*; جَفَا, *ruminavit*. جَفَا, *Guttur*. Arab. جَر, *traxit*; جَرَجَر, *rumi-*

natio; جَرَجَر, *cum murmure per guttur demisit potum*. جَرَجَر, *murmur aquæ delabentis in gutture*. Æth. ገርገር: *murmuratio*. Germ. *Gurgel*. French and Engl. *Gorge*. Cogn. Heb. גָּרָה.—*The neck*, or parts in front of it; perhaps, where the ornaments of women, and gorgets of military officers are usually hung. Prov. i. 9; iii. 3. 22; vi. 21, al. non occ.

גָּרָה, v. Kal non occ.

Hithp. גָּרָה, Infin. Syr. جَفَا, *erasit*; جَفَا, *erasit se*. Arab. جَرَن, *avulsit, velut decorticando rem. To scrape, or scratch, himself*, Job ii. 8, al. non occ.

גָּרָה, v. in Kal. non occ.

Pih. גָּרָה, constr. immed. جَفَا, *trahit*. Pahl. جَفَا, *litigavit*. Æthp. جَفَا, *insolens fuit*. Arab. جَرِي, *cucurrit, processit, audax fuit*. جَرِي, *audacem se*

ostendit. Cogn. ^{גר}גר, *ausus est.* it. ^{גר}גר, conj. iii. *vezavit, inimicus fuit*; iv. *confodit hasta.* Hence, from *proceeding, drawing out, &c.* seems to have followed as a consequence, *contention, attack, &c.* And, it is remarkable, all these notions are here found in the same verb.—Comp. Prov. xxx. 33, and xvii. 14. It is doubtful, too, whether all the words cited here by Gesenius in his Thesaurus (p. 301), have not originally some such signification. See his remarks, sub voce גר. *Produces, excites.* גר, *pro-*
duces contention, Prov. xv. 18; xxviii. 25; xxix. 22.

Hithp. ^{גר}גר, pres. ^{גר}גר. Apoc. ^{גר}גר. Constr. med. 3 pers. immed. thing; it. ג, or ל, thing. *Has become drawn out, drawn out thyself*, for contention, attack, Jer. L. 24. ^{גר}גר, *contendest with evil*, 2 Kings xiv. 10; 2 Chron. xxv. 19; Deut. ii. 5. 9. 19; Dan. x. 25; Ib. ver. 10, ellip.; Prov. xxviii. 4, &c.

Imp. ^{גר}גר, Deut. ii. 24.

^{גר}גר, f. Arab. ^{גר}גר, *trahendi modus, cibis ruminis.* I. *The cud*, as brought up and chewed by certain animals: hence found with the verb. ^{גר}גר, Lev. xi. 3; Deut. xiv. 6, 7, also with גר, r. גר, Lev. xi. 7.

II. The *Gerah*, a certain weight, equal to one-twentieth part of a shekel, Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47; xviii. 16; Ezek. xlv. 12. Derived, as Gesenius thinks, from גר, a *bean* or *berry*, used at first just as a barley-corn or pepper-corn was among ourselves, to determine certain measures, or as the *carat*, among the Greeks and Romans.

^{גר}גר, m. constr. גר. See גר. Arab. ^{גר}גר, *cursus.* Hence, as with us, a *course*, meton. applied to a place of *passage*: hence, too, the throat, as being open is compared to the grave, Ps. v. 10; and in Is. lviii. 1, to the tube of a trumpet. Comp. Lat. *guttur.* *The throat*, either internal or external, Ps. lxix. 4; cxv. 7; cxlix. 6; Is. iii. 16; Ezek. xvi. 11.

^{גר}גר, f. Syr. ^{גר}גר, *peregrinitas.*

Arab. ^{גר}גר, *protectio*: i. e. from being received as a neighbour. So ^{גר}גר, the being near some one, and received under his protection. *Sojourning, residing*, Jer. xli. 17. ^{גר}גר, *In the sojourning*, i. e. the

residence, or estate of *Chimham*, in which he enjoyed the protection of David. See 2 Sam. xix. 37, 38, and Targ.

גר, v. in Kal non occ. Arab. ^{גר}גר, *amputavit*, i. q. ^{גר}גר.

Nipl. ^{גר}גר, *I am, or am become, cut off*, Ps. xxxi. 23, constr. ^{גר}גר. it. ^{גר}גר, Ib. lxxxviii. 6; in some mss. ^{גר}גר.

^{גר}גר, m. Arab. ^{גר}גר, &c. *securis.* An axe, Deut. xix. 5; xx. 19; Is. x. 15. In 1 Kings vi. 7, that of a stonemason, according to Gesenius, which is by no means certain: the following will hardly allow of this.

^{גר}גר, m. *kethiv.* Prov. xix. 19, for which the *keri* gives גר, and this all the versions follow. Gesenius prefers the *kethiv*, because, as the Arab. ^{גר}גר, means *locus glareosus*,

the grating disagreeable sound made by treading on gravel will, he thinks, supply a more pointed sense. I can see no ground for such a supposition, nor do I know of any such analogy in this family of languages.

^{גר}גר, m. pl. גר, aff. Syr. ^{גר}גר, *abscissio; excissio.* Arab. ^{גר}גר, *Cutting away, taking away; committing crime.* The primitive notion seems to consist in cutting, deeply injuring, &c. Comp. cogn. גר, *decorticavit*; when applied to the palm-tree, cutting away the bunches and branches, so as to make the stem quite naked: so when applied to the shearing of sheep. Hence the notion of laid open to the very body, or bone: so Syr.

^{גר}גר, *revelatio.* Arab. ^{גר}גר, *pecudes longis pedibus et crine nudis.* Comp. ^{גר}גר: so also, ^{גר}גר, *dactyli sicci; ossa dactylorum; magnus corpore.* Hence—

I. *The bone*, Prov. xvii. 22; xxv. 15; Job xl. 18. See my note here.

II. Meton. *Powerful, strong*, Gen. xlix. 14. See ^{גר}גר; pl. excel. ^{גר}גר, *jumentum eximium.*

III. Hence, *Frame-work*, perhaps, i. e. a sort of pulpit (the ^{גר}גר, or publishing pulpit

of the Mohammedans. See my note on Job xxix. 7.), 2 Kings ix. 13; 2 Chron. ix. 18.

גרם, m. Chald. *The bone*, Dan. vi. 25: pl. aff. גרמין.

גרמ, v. pl. Zeph. iii. 3. *They cut, injure, spoil*, not גרם, *at the dawn*: i. e. in the light, but by night; being ערב יומי. Comp. Job xxiv. 14, and see my note on the place.

Pih. גרם, f. גרמ. *Shall utterly cut away, destroy*, Num. xxiv. 8, *their bones*, i. e. strength; Ezek. xxiii. 34, גרמיה, *her vessels*, i. e. of wine. How the "repositui," "derodit," *rodes*, i. e. "lambes," of Gesenius, in these several places, can either be derived or defended, I know not.

גרן, m. גרן. f. גרנות (for גרנות), constr. גרנות. Arab. جرن, *locus ubi siccantur dactyli; area*. I. *An area*, or open court of judicature in the gates of a city, in which public questions were discussed. Gesenius says, "alibi dicta:" which may be doubted. 1 Kings xxii. 10; 2 Chron. xviii. 9. II. pec. *The area*, or *floor*, in which the corn was trodden or threshed out, Judg. vi. 37; Ruth iii. 2; Num. xviii. 30; Is. xxi. 10. גרני, *Son of my threshing floor*: i. e. one who has suffered, as if by the wheel of the threshing instrument, &c. Comp. Micah iv. 12, 13. III. Meton. *Corn of the floor*, Job xxxix. 12. Aff. גרני, גרני. He parag. גרני.

גרם, v. pres. non occ. Syr. ܓܪܡ, *perit*. Arab. cogn. جرز, *secuit; infelix fuit*. جرش, *in grossiores partes contudit*.

גרש, m. ܓܪܫ, *maerore affectus fuit. Greatly pained, overwhelmed*, it were with desire; not unlike the Latin *perit*, perhaps. Constr. med. ג, Ps. cxix. 20.

Hiph. גרש, *He breaks, destroys*, Lam. iii. 16. With ג of the thing. See cogn. גרש.

גרע, v. pret. non occ. pres. גרע, constr. גרע. med. גרע, גרע. Syr. ܓܪܥ, *rasit, abrasit*. Arab. جرع, *sorpsit*. Cogn. جَدَع, *amputavit; separavit*. Heb. גרע, גרע, &c. *Cutting off or away*; hence, *taking away, reserving to self*, Deut. xiii. 1. לא תגרע, *Thou shalt not take away*: opp. גרע, Jer. xxvi. 2; Job xv. 4: with גרע, Ib. ver. 8. גרע, *reservest to thyself*, Ib.

xxxvi. 7. גרע, for גרע, it. Exod. xxi. 10; Ezek. v. 11; xvi. 27, &c.

Infin. גרע, Eccl. iii. 14.

Part. pass. f. גרע, Jer. xlviii. 37.

Niph. גרע, pres. גרע, גרע. *Became, was, taken away; subtracted*, Num. xxxvi. 3: opp. גרע, xxvii. 4; xxxvi. 3, 4; ix. 7.

Part. גרע, Exod. v. 11.

Pih. גרע, *Draws off*, of the rain, Job xxxvi. 27.

גרף, v. occ. once, Judg. v. 21. Syr.

ܓܪܦ alluvione, corripuit. Arab. جَرَب, *totum abstulit*. Cogn. جَدَب, *abstulit*;

جَدَب, *traxit*. Comp. جَرَم, جَرَب, &c. *Swept away*, as mighty waters. Aff. גרם.

גר, v. pres. גר, and גר, constr. immed. it. ג, instr. Syr. ܓܪ. Arab. جَر, *traxit, abripuit. Drawing, dragging, along or away*. גר, *He drags him*, Hab. i. 15. גר, it *drags them*, Prov. xxi. 7. גר.... גר, *draws (up) the cud*, Lev. xi. 7, of the cognate גר.

Syr. ܓܪܐ, *tardavit*. Arab. جَرَّ, *propulit, &c.*

Niph. גר, and גר (of the latter), *Things drawn forth*, i. e. *dispersed* as waters, 2 Sam. xiv. 14; Job xx. 28. See גר.

Pih. part. pl. f. גר, *Sawed*, i. e. stones: so called either from the action—drawing to and fro—of sawing, or from the scraping noise so made, 1 Kings vii. 9.

Hithp. part. גר, *Sweeping away*, i. e. assuming that character, as a whirlwind, Jer. xxx. 23.

גרש, m. Syr. ܓܪܫ, *contusus, comminutus*. See גרש. Lit. *Beating or pounding*: and, meton. *corn*, either *thrashed*, or *reduced to flour*, Lev. ii. 14, 16, al. non occ. Aff. גרש.

גרש, m.—pl. non occ. Arab. جَرَش, *lente cucurrit*. Cogn. جَلَر, *extendit*. Lit. *putting forth. Produce, fruit, &c.*, Deut. xxxiii. 14, al. non occ.

גרש, v. pret. non occ. pres. גרש. *Putting or casting forth, or out*. Constr. immed. it. med. גרש, Is. lvii. 20. *Its waters cast forth*.

Part. גרש, Exod. xxxiv. 11.

Part. pass. f. גרש, pl. גרש, *Cast out*, i. e. *repudiated*, Lev. xxi. 7, 14; xxii. 13; Num.

with an additional letter. *This*, Dan. i. 27; v. 6, &c.

דָּבַרָה, f. Arab. دَابَّ, *lassus fuit*;

דָּבַב, *festinavit*; דָּאָב, *vituperium*. Cogn.

דָּב, *fluxit*; Chald. דָּב; Syr. دُج; id. Arab.

דָּאָב, *liquidum evasit*; Lat. *tabes*; lit. *dissolving, melting*, &c.: hence, *Distress, sorrow*, as proceeding from extreme exhaustion or want, Job xli. 14, al. non occ.

דָּבָהּ, f. *Languid, failing*, Ps. lxxxviii. 10. Comp. vi. 8, and Deut. xxxiv. 7, &c., as applied to the eye. With דָּבַח, Jer. xxxi. 25, it. vr. 12, ib. with ל and the verb דָּבַח. *They shall no more be, or become languid.*

דָּבָהּ, m. augm. *Extreme languor, fainting*, Deut. xxviii. 65, with דָּבַח, in the paral. al. non occ.

דָּבַח, i. q. דָּבַח.

דָּבַח, v. pres. דָּבַח. Arab. دَابَّ, *inflavit in utrem, eumque implevit*; دَابَّ, *potatio*.

Syr. دَابَّ, *lac acidum*; دَابَّ, *mutus*.

Arab. cogn. دَابَّ, *lac agitatum*: hence,

דָּאָב, *universali morbo laboravit*. Comp.

דָּאָב, r. דָּאָב; originating perhaps in an opinion current in the East, that drinking bad milk brings on weakness. See my Job, pp. 191. 219, &c. *Being very anxious, alarmed*; hence,

II. Meton. *Languishing*, constr. abs. it. with דָּבַח, pers. and דָּבַח, of the thing. I. 1 Sam. ix. 5; x. 2; Is. lvii. 11; Ps. xxxviii. 19. II. Jer. xvii. 8.

Part. דָּבַח, pl. דָּבַח, Jer. xxxviii. 19; xlii. 16.

דָּבַח, f. *Anxiety, alarm, dread*; with דָּבַח, as Syn. Ezek. xii. 18, 19; Josh. xxii. 24; Prov. xii. 25; Jer. xlix. 23; Ezek. iv. 16.

דָּבַח, f. Lev. xi. 14; which Deut. xiv. 13, is דָּבַח. See p. 123, let. ד; al. non occ. The name of a certain bird. Lxx. דָּבַח. Vulg. *Milvus*. So Bochart. Hieroz. 2. p. 191.

דָּבַח, v. pret. non occ. pres. דָּבַח, apoc. דָּבַח. *Flying, as an eagle, i. e. swiftly*, Deut. xxviii. 49; Jer. xlvi. 40; xlix. 22; Ps. xviii. 11.

דָּבַח, or דָּבַח, c. pl. דָּבַח. Syr. دَابَّ, *ursus, vel ursus*. Æth. ደብ: id. Arab.

دَابَّ, id. lit. *creeping, crawling*. r.

دَابَّ. A bear, he or she: occasionally applied metaphorically to men, 1 Sam. xvii. 34. 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Is. xi. 7; Hos. xiii. 8; Lam. iii. 10; Prov. xvii. 12, &c.

דָּבַח, Chald. i. q. Heb. Dan. vii. 5.

דָּבַח, m. once, Deut. xxxiii. 25. Aff.

דָּבַח. Auth. Vers. "thy strength." Lxx.

ἡ ἰσχύς σου. So the Syriac and Targ. Vulg.

senectus tua. Sam. *Doctores tui*. Gesen.

magnificentia tua. He objects to the "senectus" of the Vulgate, because he says this

word can form no opposition to דָּבַח; while he equally improperly proposes *languor*,

quies, poet. *mons tua*, to this word. But, on what grounds can he make a word, which

he says is the same with דָּבַח, *reptavit*,

signify *languor, quies, mors*? I can see no connecting link between these several notions.

Hottinger had proposed the Arab. دَابَّ,

lentos, incessus, &c.; but these, he says, are metaphorical senses, taken from דָּבַח. Still

this can be no objection here; because it may also be argued, that even many Hebrew

words may be shewn to be derived from a metaphorical acceptance of others. But, if

this were true, how then should we account for دَابَّ, n. a. تَدَبَّعَ, *operatus est*;

ادَّبَ, *produxit* quid simile locustis parvis, &c.? Is it not full as likely, that such locusts received

their name from the notion of *production*, as that this verb was formed from the name of

the locust? and hence the phrases, دَابَّ, *sing. and*

دَابَّ, *multæ opes*. The

passage evidently contains a blessing promised to Asher; and, if we may rely on the

etymologies just offered, it ought to mean, *as thy days* (shall be), i. e. as the circum-

stances of thy life, thy trials, wants, &c. See my notes on Job, p. 301, &c. (so shall) be *thy*

produce, wealth, power. The opposition here is complete; and the ancient translators

have rightly interpreted the place.

דָּבַח, f. constr. דָּבַח. Arab. دَابَّ, *reptatio*,

hence دَابَّ, *obtrektor*. Syr. دَابَّ,

diffamavit; lit. *creeping*, applied to secret scandalous reports; hence, I. *Infamy, ill report*. II. *Meton. infamous character*. I. Gen. xxxvii. 2; Num. xiii. 32; xiv. 36, 37; Ps. xxxi. 14, &c. II. Prov. xxv. 10. Aff. דָּבָקָם, דָּבָקָה.

דָּבָוּךְ, f. pl. דָּבָוִים. Syr. ܕܒܥܘܐ, *vespa*. Arab. ڤبور, ڤبور, *examen apum*. Cogn. ڤبور, *vespa*. A bee, Is. vii. 18; Judg. xiv. 8; Deut. i. 44; Ps. cxviii. 12; al. non occ. Gesenius takes the singular as a noun

of unity, as in the Arab. ڤبورة. The passage, Is. vii. 18, in which it occurs, does not countenance this.

דָּבָחִין, m. pl. Chald. *Sacrifices*, Ezra vi. 3; al. non occ. See דָּבַח.

דָּבָחִין, m. pl. Chald. part. r. דָּבַח. Persons *sacrificing*, Ezra vi. 3.

דָּבָיִים, m. pl. *keri*, 2 Kings vi. 25, al. non occ. for דָּבָיִים, which is in the text. Compd. of דָּב. Arab. ڤب, *paulatim fluxit*, i. e. *excrementum*; and יָיִים, pigeons, i. e. pigeons' dung.

דָּבָר, m. *The oracle*, i. e. that part of the Temple, and of the most holy place, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because *the word of Jehovah*, דָּבַר יְהוָה, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simonis and Ikenius, thinks it is derived from ڤب, or ڤب, *postica pars rei*; meaning the western part; because in this part of the Temple the דָּבָר was; which is perhaps more ingenious than sound, 1 Kings vi. 5. 19—22. 31; viii. 6—8; 2 Chron. iii. 16; iv. 20; v. 7. 9. See under דָּבַל below.

דָּבָלָה, f. constr. דָּבָלָה, pl. m. דָּבָלִים. Syr. ܕܒܠܐ, pl. ܕܒܠܐ, *palatha, παλάθη, massa caricarum*. Arab. ڤبَل, in *unum coëgit rem, ac rotundiore forma, ut buccellam*. ڤبَلَة, *buccella magna; res quævis buccellæ formam habens*. A cake of dried figs, 1 Sam. xxv. 18; xxx. 12; 2 Kings xx. 7; Is. xxxviii. 21; 1 Chron. xii. 40. Celsii Hierob. ii. 377, et seq., where every neces-

sary information on this subject will be found.

דָּבָק, m. pl. דָּבָקִים. Syr. ܕܒܩܐ, *viscus*. Arab. ڤبق, id. *Joining, juncture; soldering* of metals, Is. xli. 7; 1 Kings xxii. 34; 2 Chron. xviii. 33, *rivets, perhaps, or rings* connecting the different parts of the armour.

דָּבָק, m. } pl. דָּבָקִים, Person *adhering to*,
דָּבָקָה, f. } ב, 2 Kings iii. 3; Deut. iv. 4:
with ס of comp. Prov. xviii. 24. Fem. thing *adhering, touching*, ל, 2 Chron. iii. 12, pl. non occ.

דָּבָק, and דָּבָק, v. pres. דָּבֵק, constr. ב, ל, אֵל, אֲדָבֵק, *Adhering; cleaving, sticking to, arriving at*, any person or thing, Gen. ii. 24; xix. 19; xxxiv. 3; Deut. xiii. 18; Jer. xiii. 11; Lam. iv. 4; Ps. lxi. 9; cxxvii. 6; Job xxxi. 7, &c.

Puhl. pres. ڤبق, *Made to adhere, stick to*, &c. Job xxxviii. 38; xli. 9.

Hiph. ڤبق, pres. ڤبق, ڤبق, constr. immed. it. with אֵל, ב, אֵל, אֲדָבֵק, *Causing or making adhere, stick, come up to*, Jer. xiii. 11; Ezek. iii. 26; xxxix. 4; Judg. xviii. 22; xx. 42. 45; 1 Sam. xiv. 22; 2 Sam. i. 6, &c.

Hoph. part. ڤבق, *Made to adhere, stick to*, Ps. xxii. 16.

דָּבָקִין, m. pl. part. Chald. *Adhering*, Dan. ii. 43, constr. ל, al. non occ.

דָּבָר, m. pl. דָּבָרִיךְ, Hos. xiii. 14. Arab. ڤب, *examen apum*; it. *multæ opes*; it. *arvum ejusve partes*: it. *mors*; ڤب, id. et *fætus locustæ*; it. *aqua ingens*. Comp. cogn. ڤب, ڤب, *postica pars*; ڤب, *exiens e scopo sagitta*; ڤب, *agri pars, &c.*

fossulæ inter sata factæ, ut iisdem rigentur. Syr. et Chald. ڤب, *duxit, eduxit*; ڤب, *ductus regimen*, i. q. Arabic

تَدْبِير. The primitive notion in all which evidently is, *putting forth*, either in a good or bad sense: hence, in the first, *wealth, multitude, &c.*; in the second, *death, injury, &c.*; and, as to the action itself, *coming after, going out of the way; leading, ruling*: hence, meton. places in which this is done, as *part of a field, &c.*; *ditches* for conducting water, &c. Hence, too, applied to speech, as something *put forth, given out, enounced, fluent, fluency*. Gr. πείω. Lat. *fluo*, whence *fleo*.

Hence, also, דָּבַר above, *place of enunciation, oracle*. Lat. *dico, dixit*; cogn. *roû, duco, duxit*; *verba protulit, &c.* Here, a *Pestilence*, affecting either man, beast, or tillage, occ. with דָּרַב, דָּרַם, דָּרַע, מַלְחָמָה, Exod. ix. 3; Lev. xxvi. 25; 2 Sam. xxiv. 13. 15; 2 Chron. vi. 28; Ezek. xxviii. 23. Personified, Hab. iii. 5; Ezek. vii. 15, &c.

דָּבַר, m. with aff. only, דָּבָר, דְּבָרָם, Micah ii. 12; Is. v. 17. Lit. *His or their driving*; which some take to signify *place of do.*; i. e. *pasture*. Arab. ⁵⁵دَبَر, *arvum*; others, *manner of do.* Arab. ⁵⁵دَبَر, *habitus, &c.*

הַדְּבָרֹת, f. pl. of do. *Things driven along*; i. e. *floats of timber*, 1 Kings v. 23, al. non occ.

דְּבָרִי, m. pl. דְּבָרִים, constr. דְּבָרִי, pl. דְּבָרִי. Gr. ῥῆμα, πᾶρμα. I. *Something, some matter, any thing*; i. e. which may be put forth, and about which inquiry may be made. דְּבָרִי גָדוֹל, *great thing, &c.*; Lev. iv. 3; 1 Sam. xx. 2; 2 Sam. iii. 13. הַדְּבָרִי הַזֶּה, *this matter*, Gen. xx. 8. 10; xxi. 11; xxiv. 28. דְּבָרִי הַחַוְסָה, *of abomination*, Jer. xlv. 4. See Exod. v. 13. 19, &c.; 1 Sam. x. 2; Ps. lxxv. 4. Occ. with אֵל, אֵין, אֵל, Gen. xviii. 14; Num. xxxi. 23; 1 Sam. xx. 21, &c.

II. More specifically, *The matter in hand, cause*; (a) common, or (b) forensic: as, (a) עַל דְּבָרִי, *on account, because of*, Gen. xii. 17; xx. 11, &c.; pl. עַל דְּבָרֵי, Deut. iv. 21; Jer. vii. 22, &c.; (b) Exod. xviii. 16. 22; xxii. 8; xxiv. 14, &c.

III. *Matter, or thing, enouncing or enounced; A word*. Gr. λόγος, &c., either human or divine, Gen. xxix. 13; xxxiv. 18; Exod. iv. 28, &c. Hence, *sentence, promise, matter of promise, precept, vain word, or words, &c.*, as the context shall require. Hence the phrases, בְּעַל דְּבָרִים, *man of words*. דְּבָרִי שִׁפְתִּים, *word of lips*, i. e. *vain words*. דְּבָרִי רַחֵם, id. Job xvi. 3. דְּבָרִי טוֹב, *good*, i. e. *elegant word*. דְּבָרִי יְהוָה, *word of Jehovah*, Jer. i. 4. 11; ii. 1; xiii. 8, &c. Hence, *an oracle, &c.* as the passage may require. Aff. דְּבָרִי, דְּבָרֵי, &c. pl. דְּבָרֵי, &c.

There is another use of this term and its equivalents, קָלִי, מִכְרָא, and Gr. λόγος, which ought to be noticed, and particularly as certain Lexicographers, &c. make no very orthodox use of it. A difficulty would, no doubt, always be felt, particularly when metaphysicians had made some progress in the world, in speaking of the Deity with

reference to a Divine revelation. Because, here something was advanced as matter of testimony, and that, too, upon which the whole fabric of revealed religion rested. Now, in this case, something specific must have been meant; and, it should follow, that well defined notions would be formed respecting it. The Metaphysicians would object to any and every particular designation of the person of God, as it is the case with infidel philosophers at this day. How, then, was this to be met? I know of no other way than by revelation itself affording good grounds for the answer. The Deity is omnipresent, say the philosophers; so also says the Scripture. How then, says the objector, can we conceive of a particular revelation of Him, who is thus determined to be incomprehensible?

I answer,—If we can conceive of a time at which there was no creation, and consequently no creatures, at such a time a particular and personal revelation of the Deity could have had no object, as there could be none to whom it could have been made; but, if we conceive of a creation taking place, in which there would be rational agents; as these must necessarily be subordinate beings, and dependent on the Creator, it would be absolutely necessary to their welfare, that they should have information of this sort: and such they could never have as certain by any means short of a particular revelation of God, and that made by Himself. Hence, we read of His goings forth being from everlasting; * that He was the first born of every creature,† brought forth before the hills; ‡ of the dew of His birth being of the womb of the morning; § intimating, as it should seem, that even prior to the work of creation, and with reference to that event, the Deity assumed, and existed in, His personal and individual character.—All of which has been given for the purpose, apparently, of meeting the question above-mentioned, and of ensuring the reverence due to the Son from His intelligent creatures.

Hence, perhaps, this personal revelation of God was termed by believers, יְהוָה, (*the*)

* Micah v. 2.

† Col. i. 15—19. Comp. Heb. i. 2—6; Rom. viii. 29.

‡ Job xv. 7. See my note. Comp. Prov. viii. 22—30.

§ Ps. cx. 3; lxxxix. 27.

essence, being, or the like, in contradistinction to His incomprehensible character, as filling eternity, &c.: and hence we read in the Old Testament of His frequently appearing in the *form of a man*, and of *man* being created in His image; without in the least affecting, or intending to affect, His all-pervading, upholding, and incomprehensible character and attributes. Now, if we can conceive of this essence *proceeding, coming forth*; i. e. being revealed, for the purposes above-mentioned, from the invisible and incomprehensible ocean of divinity; the term דבר, would, from what has been seen of its original signification above, viz. *going forth, &c.*, not be an inappropriate term to be used as descriptive of His person. *Son of God*,* for the same reason,—although capable of suggesting considerations quite foreign to this question,—would also be suitable; as would the *Wisdom of God, express image of His person*, or the like; all of which are, first or last, given to Christ.

Now it is perfectly certain that the heathen, from the most ancient times up to the present, have entertained the notion,—which I think they must have had from Holy Writ,—that such a divine person was primarily revealed, and thence became author of the whole creation; and whom they hence termed, *the second cause, the first intellect, &c. &c.* as may be seen in my notes on Job xi. 6; xv. 7. Euseb. Prep. Evang. lib. xi. capp. xii.—xviii., where will be found passages quoted from Plato, Plotinus, Numenius, Philo, &c., all to this effect. And ib. cap. xix. John i. 1, et seq. is also adduced. See also Viger's notes to his Edit. of Euseb. p. 51, &c., and Theodoret's Sermones de Principio; also Cyrill of Alexandria against Julian, libb. i. viii., and Kuinoels' Prolegom. to St. John's Gospel § vii., who, as the manner of his school is, takes heathenism as the original, and Holy Scripture as the copy; the absurdity of which is too great to deserve refutation.

By all of which I understand, that Divine revelation intended so far to enlighten us on this subject, as to leave us without excuse respecting the particular personal revelation of the Deity: and that the heathen, attached as they were, and still are, exclusively to

the emanation system of philosophy, availed themselves at a very early period of these declarations of Scripture, and on them grounded a considerable part of their foolish metaphysico-theological system. On these Scriptures, too, the Jews, and also the early fathers of the Church, founded their use of the term λόγος: and, hence, the latter, the doctrine of *the eternal generation of the Son, Homousian, &c.*; terms neither very intelligible, nor very applicable to this subject. In this respect, however, they were right, viz., in maintaining, as they did, the equal Godhead of the Son; which, if the view now taken be correct, could be no less Divine after its particular and personal revelation, and even incarnation, than it was before: no less God because proceeding and coming forth of the Father,* than it was before, when enjoying equal glory in His bosom, and was thus united with His incomprehensible being:† although, as it regarded only the manhood assumed, the Son may truly be said to be inferior to the Father. This usage of the term דבר, (to which may be added, קל, אצורה, &c., as noticed above: comp. Job iv. 12; 1 Chron. xvii. 3; Ps. ciii. 20; cvii. 20; cxxxviii. 2, &c.) originated perhaps in a metonymy, thus: as the *Word* of God, and hence *God* himself could be revealed only by him who was named the Son (Matt. xi. 27; Luke x. 22); hence the person himself, making this revelation, received the name of the *revelation, or Word*, so brought to light; and was styled the *Word*, and hence the *Wisdom*, of God. Hence, too, as being the bearer of a communication from the Father, he was styled *The Angel, of Jehovah, or Jehovah*; and, also, קלי, *Mediator*. See my notes on Job xxxiii. 23, &c.—I have thought it desirable to say thus much on this question; because, although it is not unfrequently touched upon by Commentators, and in some cases not very scripturally, it has never, as far as I

* Dan. iii. 25; Ps. ii. 7, and often in the New Testament.

* John viii. 42. Comp. ib. xiv. 7—10. Very nearly so Amelius, as cited by Euseb. l. c. Ἀμέλει καὶ ἀναυθέντα πάλιν ἀποθεοῦσθαι, καὶ Θεὸν εἶναι, ὅσος ἦν πρὸ τοῦ εἰς τὸ σῶμα, καὶ τὴν σάρκα, καὶ τὸν ἀνθρώπον καταχθῆναι. "Adeoque solum ubi jam fuerit, Dei locum denuo capessere, ac Deum rursus eundem esse, qui erat, priusquam in corpus atque in carnem hominemque descenderet."

† Ib. xvii. 5. 8. 11. 13.

וְיָבֶרֶחַ, f. i. q. וְיָבֶרֶחַ, sign. ii. Cause,
account, matter, עַל דְּבָרָא, because of, &c. Eccl.

iii. 18; viii. 2, it. seq.; ψ , *Because that*, &c., lb. vii. 14. *Cause* for adjudication, Job v. 8; It. with (י) parag. Ps. cx. 4. על דבש , *on, according to, the matter, case, of Melchizedek*. Chald. id. Dan. ii. 30. Comp. Eccl. vii. 14.

דבש, m. Aff. דבש. Syr. دَبْش, *mel*.

Arab. دَبْش, *Syrup of dates, or honey of bees*. *Honey* either, I. of bees; or, II. apparently as found in large quantities in the East, on the leaves of trees—as the *honey-dew* is among ourselves—and even on rocks and stones, and is called *Manna* by our chemists. Mr. Rich (*Residence in Koordestan*, vol. i. p. 142, 3,) tells us that it “is found on the dwarf oak, though several other plants are found to produce it. It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. It is thus brought to market in lumps.” There is another kind of manna found *on rocks and stones*, which is *quite pure, of a white colour*, and is much more esteemed than the tree manna. “The manna season,” adds he, “begins in the latter end of June,” &c. Whence it should seem that its produce is looked for like that of any fruit. This was, probably, *the wild honey* of Matt. iii. 4, &c. Μέλι ἄγριον. Syr. دَبْش. St. Adaman, abbot of Hii, tells us, in his description of the holy places, that in the place of John’s residence in the desert there are locusts which the poor people boil with oil, and a sort of herbs, with large long leaves of a milk white colour, and a taste like that of honey; and that this is what is called in Scripture *wild honey*. Rees’s Cyclop., art. Honey. I ask, are not these leaves covered with the *pure white honey-dew* mentioned above? The author of the

اختيارات بدیع tells us, moreover, that the

دَبْش (دبش), *syrup of dates*, mentioned above, is corrected in the stomach by eating *Pure manna and the essence of lettuce* after

بعد از آن سکنجبین

It is thus used as food. ساده با مغز کاهو خوردن

Of this *rock and field-honey*, we have mention, I think, in Deut. xxxii. 13; 1 Sam. xiv. 26, 27; Ps. lxxxi. 17. The land *flowing with milk and honey*, Exod. iii. 8, &c. seems to me to intimate a larger production of this

article than could be expected from the honey-bees only.

In other places, as Judg. xiv. 8, &c. the *honey of the bee* must be meant. Gesenius thinks that *syrup of grapes*, “*mel uvarum*,” is meant in Gen. xliii. 11; Ezek. xxvii. 17; and refers to Russel’s History of Aleppo, p. 20, on the subject. I doubt this. If any reliance can be placed on what has just now been said, it must appear that Burckhardt and the Neologians must have been grievously mistaken in supposing, that this *honey-dew* was the *manna* of Moses; as it now appears that it bore a totally different name.

דבש, f. Is. xxx. 6, al. non occ. Arab.

دَبْش, *supellex domestica vilior*, usually, *The hunch* of a camel, which, according to Dr. Gesenius, the context requires; but it may with equal propriety mean *the furniture*, or pack-saddle, of the camel: and this the

Arabic دَبْش, seems to confirm. ‘Comp. Gen. xxxi. 34.

דב, m. once, דב, pl. דבים, constr. דבי —

דב, f. constr. דבה, pl. non occ. —

Arabic دَج, *serpsit proprie cum multae res sunt*. Cogn. دَجَا, *perplexus, et copiosus fuit*.

دَج, *profusum beneficium*. دَجَّة, *assectae exercitus*. *Fish* generally, large or small, of the sea, or of any river, Gen. i. 26. 28; ix. 2; Num. xi. 5. 22; Deut. iv. 18; Jon. ii. 1. 11; Neh. xiii. 16: with reference to their great number, Hab. i. 14; Ezek. xlvii. 10. Aff. דגים.

דגה, v. pret. non occ. pres. דגי, *Let them multiply*. See דג, Gen. xlviii. 16, al. non occ.

דגון, m. *Dagon*, an idol of the Philistines worshipped at Asdod, or Azotus. Δαγών. According to the theology of the Phoenicians, the inventor of agriculture, ἐπειδὴ εἶρε σίτον καὶ ἄροτρον, ἐκλήθη Zeus Ἀρότριος . . . quod frumentum et aratrum invenisset, aratrius Jupiter nuncupatus est. Euseb. Prep. Evang. lib. i. c. x. Diod. Sic. tells us that at Ascalon a goddess named Derceto was worshipped, which had the face of a woman, but in every thing else resembled a fish: αὐτῇ δὲ τὸ μὲν πρόσωπον ἔχει γυναικὸς, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος, Bibl., lib. ii. § iv. Which was probably the same deity,

See Selden de Diis Syris Syntag. ii. cap. iii. 1 Sam. v. 2—4; Judg. xvi. 23; 1 Chron. x. 10; 1 Macc. x. 83; xi. 4.

דָּגֵל, m. pl. constr. דָּגָלִים. Arab. دَجَلٌ, *terit*: obduxit auro, &c. A banner, standard, or flag, as used in military movements, &c. Num. i. 52; ii. 2. 10. 17, 18. 31, 34; x. 14; Cant. ii. 4.

דָּגַל, v. pret. non occ. pres. 1, pl. דָּגְלִים. Ps. xx. 6. *We set up a banner.* Comp. Exod. xvii. 15. See דָּג, i. e. our common mark of profession.

Part. דָּגֹל, *Marked, signalized*, constr. דָּגֹלִים, above, more than, Cant. v. 10.

Niph. part. f. pl. דָּגְלִיּוֹת, *Things, armies* most likely, *bannered*, i. e. attended with banners and in full array of battle, Cant. vi. 4. 10. Symm. ὡς τάγματα παρεμβολών.

דָּגַן, m. constr. דָּגָן, pl. non occ. r. דָּגָה, as Gesenius well remarks. I. Corn. II. Meton. *Bread.* I. Gen. xxvii. 28. 37; Num. xviii. 27; Deut. xxviii. 51, &c. II. Lam. ii. 12, &c. Aff. דָּגְנָה, דָּגְנָה, דָּגְנָה, דָּגְנָה.

דָּגַר, pres. non occ. Arab. دَجَرَ, *attenuatus mente fuit*: cogn. دَجَرَ, *constitit, consedit loco*: comp. زَجَلَ, constr. abs.

Hatched, Is. xxxiv. 15. הָחֵדָה, *has split and hatched*, i. e. her eggs, Jer. xvii. 11. הָחֵדָה דָּגָהּ וְלֹא יָלָדָהּ, *a partridge hatched, but produced no young*: al. non occ. Alluding, as it has been thought, to the fact of this bird's appropriating the eggs of others; or, to the cuckoo's laying her eggs in the nest of other birds, for them to hatch and bring up. See the Hieroz. of Bochart. ii. lib. 1. c. xii. But the truth of all this is as doubtful as the sense so arrived at is inappropriate to the passages cited. The latter passage—see the whole of the verse—teaches that something is obtained, which, however, proves worthless, i. e. riches gotten by fraud. There might, nevertheless, have been a popular belief of some such bird submitting to the toil of sitting on its eggs, and being unable after all to produce young; which might have passed into an adage. But there is another, and perhaps better, way of viewing this passage, which is this. The sequel of the verse tells us, that he who makes wealth, הָחֵדָה בְּמִשְׁפָּחָהּ, *but not after the (right) manner*, shall fail. Now, if we supply this to the former member, thus, הָחֵדָה דָּגָהּ לֹא בְּמִשְׁפָּחָהּ וְלֹא יָלָדָהּ. As a *partridge*

hatched, or sat to hatch, *not after the (right) manner, and produced no young*; i. e. her eggs, not having been previously impregnated by the male bird, she produced nothing; or, in other words, she acted independently, when she should have done otherwise, and so failed; so the ungodly candidate for wealth, &c. So in English, *a cock's egg, or mare's nest*, are things producing nothing, and are spoken of much in the same way.

דָּד, m. sing. non occ. i. q. דָּד say Castell and Gesenius. But this is most unlikely. See Ezek. xxiii. 3. 8. 21; Prov. v. 19; the only places in which it is found, and in some of which דָּד is also found. From the occurrence of דָּדָהּ, in Ezek. one is led to suppose, that something very different from *breast* is meant. The appearances exhibited by the ruptured hymen is certainly the most likely: hence דָּדָהּ דָּדָהּ, i. e. *they made, produced*, these things by fornication. See ver. 8. 21, where this verb also occurs. Whence it is evident that Gesenius (sub. voce דָּדָהּ) has likewise mistaken this word. Arab. دَدٌ, *lusus*. Comp. Gen. xxvi. 8. Cogn.

דָּאֵא, *canalis aquæ amplior*. See Prov. v. 19: it. دَاأَ, *quietavit, sedavit*, rem, &c.

דָּדָה, v. non occ. in Kal. Arab. دَادَ, *vehementi cursu latus fuit*. Conj. ii.

tardavit, lentè processit, inclinavit in incessu. Comp. 1 Kings xxi. 27.

Hithp. 1st. pers. sing. דָּדָהּ, for דָּדָהּ, Gram. art. 83. 1; Is. xxxviii. 15. *I will proceed gently, submissively*. But, Ps. xlii. 5. דָּדָהּ, for דָּדָהּ, or דָּדָהּ, *I will proceed with them, or before them*, i. e. with alacrity and joy, al. non occ.

דָּהָב, m. def. דָּהָבָה, Chald. i. q. Heb. דָּהָב. Syriac ܕܗܒܐ, *aurum*. Arab.

دَهَبٌ, id. *Gold*, Dan. ii. 32; iii. 1. 5. 7; Ezra vii. 15, 16, &c.

דָּהַם, v. in Kal. non occ. Arab.

دَهَمَ, *supervenit de improviso*. II. Conj. *denigravit*. IV. *Malè egit adversus aliquem*. دَهَمَ, *infortunium*. Cogn. دَهَبٌ, *exercitus in fugam conjectus*.

Niph. part. דָּהֵם, *Reduced, impotent*; Gesen. *stupefactus*: to which neither the

etymology nor the context agrees, Jer. xiv. 9, al. non occ. Syr. **ܚܚܡܐ**, *imbecillis*. Lxx. **ὀλιωπ**. Vulg. *vagus*.

דְּחָרֹת, f. pl. Judg. v. 22. Arab. **دَحْر**,

trusit parietem; cogn. **دُحْلُول**, *generosus equus*. Charge, attack, of cavalry. Hence—

דָּחַר, part. pres. *Charging, attacking*, horse, Nahum iii. 2, al. non occ.

דָּוָב, see **דָּב**.

דֹּבָב, m. part. Arab. **دَبَّ**, *paulatim*

fluxit cruor sanguinis. **دَبَب**, *lente procedens; sanguinem repentem habens, vulnus, &c.* Cant. vii. 10. **כִּי־יִדְבֹּב שְׁכָרִי**, *As wine—suffusing the lips of*—The Lxx. Vulg. Syr. seem to have read **שָׁכַר**, or **שָׁכִי**, as the last word here. Gesenius seems to apply **שָׁכַר** to wines, as *old*: which is any thing but obvious or easy. I would take the whole verse thus: *Thy palate is as wine well moving (itself), to, by, my beloved (taken, considered דָּבָב) as most excellent; suffusing (agreeably) the lips of (the) slumberers*: that is, *those who are not sufficiently alive to his beauties* (Ps. xlv. 3), in order to excite them: for this book is evidently mystical throughout. But, if the last word be taken with the Lxx., &c. comp. Gen. xlix. 12.

דָּוָב, v. in Kal. non occ. i. q. **דָּאב**.

Hiph. part. f. pl. **דָּוִיבָה**, *Things wasting*, Lev. xxvi. 16, al. non occ.

דָּוָב, or **דָּוִיב**, 3 pers. pl. aff. **דָּוִיבִים**, *They shall fish them*, Jer. xvi. 16, al. non occ. The verb is perhaps formed of a noun **דָּוִיב**, see **דָּוִיב** preceding, just as the Chald. pret. fm. **קָשִׁיל**: then by contraction, Gram. art. 75: **דָּוִיב**, see **דָּב**.

דָּוָב, m. pl. **דָּוִיבִים**, *Fisherman*, Jer. xvi. 16; Ezek. xlvii. 10, al. non occ.

דָּוִיבָה, f. pl. non occ. *Fishing*, i. e. act of, Amos iv. 2, al. non occ. **בְּסִרְוֹת דָּוִיבָה**, with *the thorns of fishing*; i. e. with hooks originally made of thorns for that purpose. Comp. Job xl. 26, Ezek. xxix. 4.

דָּוִיב, m. pl. **דָּוִיבִים**, constr. **דָּוִיבֵי**. Syr. **دَوْب**, *turbavit*. Arab. **دَاو**, *lusit*, sc. *fune agitando*.

Cogn. **دَاو**, *propulit*. **دَوَّ**, *lusus*. it. **دَوْد**, *amavit*; **دَوْدَوْد**, *celer fuit*. I. Love, meton.

Offices of it, Cant. i. 2. 4; iv. 10; v. 1;

Ezek. xvi. 6; xxiii. 17. **בְּשִׁבְעֵי דָּוִים**, *bed of*, Prov. vii. 18, &c. In this sense always pl. Aff. **דָּוִיבָה**, **דָּוִיבָה**. II. Meton. *Beloved*, i. e. object of love, Cant. i. 13, 14. 16; ii. 3. 8, 9, 10. 16, 17; iv. 16; v. 2, &c.; Is. v. 1.

III. *Uncle*, f. *Aunt*, Lev. x. 4; xx. 20; xxv. 49; 1 Sam. x. 14, &c. Aff. **דָּוִיבָה**, **דָּוִיבָה**, f. **דָּוִיבָה**, **דָּוִיבָה**.

דָּוָב, m. (seg. **דָּוָב**, Gram. 87. 2, hence) pl. **דָּוִיבִים**, it. **דָּוִיבִים**, Lit. *agitation*: meton. that in which it takes place. I. *A pot*, or *caldron*, Job xli. 11; 1 Sam. ii. 14; 2 Chron. xxxv. 13.

II. *A basket*, Jer. xxiv. 2; 2 Kings x. 7; and, as some think, Ps. lxxxi. 7.

דָּוִיבָה, m. pl. constr. **דָּוִיבָה**, i. q. **דָּוָב**. I. *A basket or pot*, Jer. xxiv. 1, constr.

II. *A root or herb* of some sort, found in the fields in the time of wheat-harvest by Reuben the son of Israel, by Leah, Gen. xxx. 14—16. Whence it has been very generally supposed, that it was used in making a philter or love-potion; and that it was so used on this occasion. But, a moment's consideration of the place will shew, that nothing can be less probable than such a supposition; for here Rachel actually gives up the society of her husband for that night, on the condition that *she* shall have Reuben's roots, or *mandrakes*. On this occasion, too, Leah conceives, not Rachel: so that the mandrakes had nothing whatever to do in the matter of this conception: they had only been taken by Rachel in lieu of Jacob's society.

But the word occurs again in Cant. vii. 14, and seems there to have something to do with love; or, rather, that they are laid up for the beloved. They are said to be fragrant,

* According to the **اختبارات بدیع**, the **لفاح** is the fruit of the **یبرج**, *mandrake*; which, in the Persic, is styled **سایبرج**. The best, he says, is that which is large, has a pungent smell, and is yellow in colour. Its nature is cold and moist. His words are, **لفاح نمر یبرج است بیارسی سایبرج خوانند . . . و نیکوترین آن بزرگ تیز بوی رسیده زرد بود و طبیعت آن سرد و تر بود**. See also Celsii Hierobot. i. 1, where the opinions of the Greeks, Latins, Jews, &c. will be found cited with a liberal hand.

moreover: whence it should seem that they were, for one cause or other, very highly prized. This is all, perhaps, that can be made of these passages of Scripture: the latter of which, I think, evidently alludes to the former: that is, as in the one case, they were given to secure the society of the object beloved, so would they in the other.

If it be said that the etymology here favours the notion of a philter; it may be answered: This word (יִרְמָיִם) is formed on ירר, which contains no part of the notion of love: and, if יִרְמָיִם were the true punctuation, still, as the notion of *love* is here secondary, it cannot be argued that this word has any thing to do with it. And, again, as the primary notion is evidently *agitation, excitement*, or the like, if our word designates something applied to medicinal purposes, as will presently appear; no term could perhaps be more suitable to it than this.

It seems to be generally agreed, that these יִרְמָיִם mean the same thing with the Syriac ܝܪܡܝܡ, Chald. ܝܪܡܝܡ, and Arabic ܝܪܡܝܡ, or ܝܪܡܝܡ. (Gesen., erroneously, ܝܪܡܝܡ, which is faithfully copied by his American translator.) If we can rely on this,—and I think we may,—we can ascertain what these יִרְמָיִם were. Of this there can be no doubt, that they were *mandrakes*, or the *mandragora*, of Linnaeus, &c. According to the authorities consulted by Castell, then, and of the اختيارات بدیع, it was of two sorts, viz. that cultivated in gardens, and that found to grow wild. Of the latter sort, apparently, were the mandrakes of Reuben. Their medical use is, to discussing tumors, wens, bubos. When taken inwardly they will render one insensible to the pain of even cutting off a limb, and generally have much the same effect as opium. The words of the latter are, ܝܪܡܝܡ ܕܘܢܘܥ ܐܫܬ ܝܠܕܐ ܕܝܪܡܝܡ.

بیش لفاح کویند و یکی را ܝܪܡܝܢ الف خوانند وان ܝܪܡܝܢ لفاح بری است... و بر ورمهای صلب و دنبالات و خنازیر طلا کردن نافع بود و ܝܪܡܝܢ چون بکویند و بر مفاصل کند (کنند) و اگر کسی را احتیاج بود بقطع عضو در شراب بیاشامند ܝܪܡܝܢ شود از خوردن وی

همان عارض شود که از خوردن ܝܪܡܝܢ.

In this last case *Mandrake-wine* is evidently meant: which is prepared by suspending some slices of the mandrake root in a certain quantity of white wine. The other properties of this root, as mentioned by our author, correspond with those given by Dr. Cullen and others, and shew that the medical practitioners, both of the East and West, have arrived at the same general results in this respect.

My author notices the love-properties usually ascribed to this root, as also the danger attending its pulling up;—so faithfully depicted by Shakspeare in his *Romeo and Juliet*,—to which, however, he seems to give no credit. It shews, however, that these notions are common to the East and West. If I were allowed to hazard a conjecture on this, I should say: the truth probably is, that the mistaken view of Scripture just mentioned—like many others which may be adduced*—is of a very ancient date; and, hence, has made its way over a considerable portion of the civilized world. That it is grossly superstitious, and the effect of ignorance, is quite obvious; and, the wonder is, how it has so long passed without consideration and correction. We may now, therefore, dismiss entirely the "*amatoria poma*," with the form ܝܪܡܝܢ, of Gesenius, &c. &c., with many other such very learned attempts to fasten this ancient piece of superstitious nonsense on the text of Scripture, as the waking dreams of very learned, but greatly mistaken men.

ܝܪܡܝܢ, m. ܝܪܡܝܢ, f. Syr. ܝܪܡܝܢ, anxit, afflictit. Eth. ܝܪܡܝܢ: infirmus fuit. Arab.

* Of this sort are the *βαυρία* of the Phœnicians, stones set up as Jacob's pillar was at *Bethel*, and, hence, so named; many of which are still to be found in the East. Euseb. Prep. Evang. lib. i. c. x. Ibn Batuta's Travels, p. 25. Eusebius tells us, in the same chapter, that *Israel* was the Phœnician name for Saturn, and that he had a son named *Ieud*, *Ιεούδ*: evidently taken from Scripture. Moses speaks of the Jewish state being destroyed by fire, Deut. xxxii. To this St. Peter alludes, which has given birth to a general notion that the world is to be destroyed by fire! The rites of *sacrificing*, and of observing the Sunday, have, in like manner, originated in Holy Writ, and been generally misapplied by the heathen, as many other such things have.

דוּרָא, id. meton. דוּרָא, *medicamentum*. I.

Sick, diseased, Lam. i. 13; v. 17. Applied particularly to women in their menstrual courses, Lev. xv. 33; xx. 18; Is. xxx. 22, usually supposed to apply to a *garment*, &c.: but it may just as well apply to the person. II. Meton. *Unclean, polluted*. דוּרָא לְרַחֵם, (דוּרָא, contr. for דוּרָא, fm. דוּרָא, Gram. art. 73, i. e. ה being elided, the word becomes דוּרָא; but [] was put for []), Gram. art. 106. The original [] will now therefore return, and the true pl. is דוּרָא, lit. *polluted things of my bread*; polluted bread or food: i. e. considered as such, Job vi. 6. See too my note.

דוּרָא, with aff. דוּרָא, *Her sickness*; a sort of infin. fm. דוּרָא, Lev. xii. 2, al. non occ.

דוּרָא, in pause for דוּרָא. Arab. דוּרָא, *morbis*. *Sickness, disease*, Ps. xl. 4, al. non occ.

דוּרָא, m. *Habitual or great sickness* (Gram. 154. 9. 12), Is. i. 5; Jer. viii. 18; Lam. i. 22, al. non occ.

דוּרָא, v. in Kal non occ. Arab.

דוּרָא, *dispersit*. Cogn. אֲדָאֵחַ, *abjecit*;

דוּרָא, *dissipavit*.

Hiph. דוּרָא, pres. דוּרָא. I. *Expelled*, Jer. li. 34. II. *Dispelled, forced off, or away*, as by scouring with a brush, Is. iv. 4; 2 Chron. iv. 6; Ezek. xl. 38. The primitive notion is therefore preserved.

דוּרָא, v. דוּרָא, *They beat, pounded*, Num. xi. 8, al. non occ. i. q. דוּרָא, Arab.

דוּרָא, *trivit in tenuem substantiam*. Cogn.

דוּרָא, id.

דוּרָא, f. The name of a certain unclean bird, Lev. xi. 19; Deut. xiv. 18. Bochart. Hieroz. ii. col. 334, proposes the

Arabic دَوِيك, *Cock*, and Chald. or Syr. כַּסַּא, *rock*, i. e. *cock of the rock*; by which he seems to mean a *wood-cock* twice the size of the common one; and for this he cites several Rabbinic writers. The LXX. give ἰσσοπα, Lat. *upupa*: and, after them, the Arabic versions, اَلْبَهْدَه. Gesenius proposes + دَوِيك, i. e. Arab. *Lord*, and Chald. *rock*; i. e. *Lord of the rock*; which he says is the same thing as *gallus montanus*. But, is the particle دَوِي, ever found in any shape whatever com-

pounded with either Hebrew or Syriac words? And, if it were, are we at last any more certain about this word, than we were before? I think not.

דוּמָא, f. Arab. دَوْم, *quiescens, restagnans*. Syn. שָׁקֵטָה. Words signifying *quiescence, silence*, often imply *death*: comp. צִמָּה. *Quiet, silent, dead*, Ps. xciv. 17. Meton. *place of the dead*, the grave, Ib. cxv. 17.

דוּמָא, f. Arab. دَوِيْمَة, *res perennis, ac diu durans, pec. pluvia continua et tranquilla*. I. *Remaining, abiding*. לָךְ רִמָּה דוּמָא, for thee, i. e. *thine, remains praise*, Ps. lxxv. 2; Ib. lxii. 2. *Only for God, remains*, i. e. *waits my soul*. דוּמָא בָּשָׂר. II. *Quietness, silence*, Ib. xxii. 3; xxxix. 3. נִלְכַּמְתִּי דוּמָא, lit. *I became bound (in) silence*, i. e. *utterly silent*. Where the latter word may be considered adverbial or specificative, Gram. art. 219, note. The form here is that of a possessive or patronymic in the fem. gen. Gram. art. 136. 5; 166. — of דוּם.

דוּמָא, augm. of דוּם, Gram. art. 167, a termination not unlike the Arab. دَوْم, and often marking adverbial constructions. I. *Very quiet, silent*; or adv. *very quietly*, Is. xlvii. 5; Hab. ii. 19. II. דוּמָא, Lam. iii. 26: thus, *good* (is Jehovah, i. e. parallel with כוֹב דוּמָא, commencing the preceding verse), so let one trust, דוּמָא, i. e. *very quietly*, for the salvation, &c. al. non occ.

דוּן, or דוּן, v. pret. דוּן, pres. דוּן, or דוּן.

Syr. دَوْن, *judicavit*. Arab. دَوْن, *inferior fuit*.

דוּן, *scripsit in albo nomina, milites*. Æth.

דוּן: *judicavit*. The pres. דוּן, occ. once, Gen. vi. 3. לֹא יָדוּן רוּחַ נְפֹשׁוֹתָם לְעֵלִים, which Gesenius renders, "*non in perpetuam spiritus meus* (i. e. superior et divina natura) *in hominibus humiliabitur*, i. e. corpore mortali habitabit, &c., taking the signification of the Arab. يَدُون, as that of דוּן, apparently. But, if this were the case, surely the

תֵּיחַל רוּחִי, *descendet spiritus meus* (the *non habitabit* of the Polyg. being erroneous) of Saadias Hagaon would express the sense of the passage: not the *καταμείνει* of the LXX. or the دَوْنِ, non habitabit of the Syr. — this is having recourse to a laxness of interpretation, which would soon put an end to

every thing like precision in language. Besides, the sentiment here expressed is both without parallel in the Bible, and without point in the passage. The cogn. verb, moreover, **דָּאֵן**, **יִדְּיִן**, *judicabit*, &c. agrees sufficiently well with the passage and the usual interpretation, to satisfy the requirements of criticism, as does the Syriac **ܕܝܢܐ**. *Contend, strive*, or the like, is therefore by far the better rendering. Constr. immed. occ. with **ܕܝܢܐ ܕܡܝܬܝܢ ܕܡܝܬܝܢ**, *He judged the cause of the poor and needy*, Jer. xxii. 16; it. v. 28. Used imp. Gen. xxx. 6. Pres. **ܕܝܢ**, constr. **ܕܝܢ**, *with, or among*, it. med. **ܕܝܢ**, and immed., Gen. xlix. 16; Zech. iii. 7; Ps. liv. 3; Job xxxvi. 31. See my note. With **ܕܝܢ**, Eccl. vi. 10.

Part. **ܕܝܢ**, *Judging*, Gen. xv. 14; Jer. xxx. 13.

Infin. **ܕܝܢ**, with **ܕܝܢ**, *To judge*, Ps. l. 4, &c.

Imp. **ܕܝܢ**, pl. **ܕܝܢܐ**, Prov. xxxi. 9; Jer. xxi. 12.

Niph. **ܕܝܢܐ**, *Became contending, disputing*, 2 Sam. xix. 10, al. non occ.

ܕܝܢ, Job xix. 29; *keri*. i. q. **ܕܝܢ**, *kethiv*. which see.

ܕܝܢܐ, or **ܕܝܢܐ**, m. pl. non occ. Arab. **دِينَا**, *stabilitio rei ac firma tractatio*. Waz, Ps. xxii. 15; lxviii. 3; xcvi. 5; Mich. i. 4.

ܕܝܢܐ, v. pres. f. **ܕܝܢܐ**, Job xli. 14, al. non occ. Syr. **ܕܝܢܐ**, *exultavit*. Arab.

ܕܝܢܐ, r. **ܕܝܢܐ**, *alacris fuit*. Cogn.

ܕܝܢܐ, r. **ܕܝܢܐ**, *calcavit pedibus terram*. Heb. **ܕܝܢܐ**. Syr. **ܕܝܢܐ**, id. *Leaps, exults*. Engl. *Dance*? So Gesenius thinks.

ܕܝܢܐ, v. Chald. **ܕܝܢܐ**, Dan. ii. 35. See **ܕܝܢܐ**.

ܕܝܢܐ, m. Arab. **دور**, *gyrus, orbis*. Lit. *circle*, as of society: hence, perhaps, the notion of *residing with, inhabiting* a place. See **ܕܝܢܐ**. I. *Dwelling, residing*, Ps. lxxxiv. 11. Infin. or verbal noun. II. id. used imperatively, Ezek. xxiv. 5. *and also encircling the bones*, &c. i. e. place the bones round about the bottom of the caldron beneath the flesh. Vulg. *Compones strues ossium sub ea*: which is perhaps not far from the exegetical sense. The LXX. **ἐπὶ ὀστέων**, and Syr. **ܕܝܢܐ**, are no translations

of the text as we now have it. **ܕܝܢܐ**, see r. **ܕܝܢܐ**.

ܕܝܢܐ, v. Chald. pret. non occ.; pres. f. **ܕܝܢܐ**, pl. **ܕܝܢܐ**, *Dwell, reside*, Dan. iv. 18; lb. 9.

Part. pl. m. **ܕܝܢܐ**, and **ܕܝܢܐ**, r. **ܕܝܢܐ**. Constr. **ܕܝܢܐ**, **ܕܝܢܐ**, Dan. ii. 38; iii. 31; iv. 32; vi. 26.

ܕܝܢܐ, or **ܕܝܢܐ**, m. pl. **ܕܝܢܐ**, and f. **ܕܝܢܐ**. Lit. *revolution*. So the Arab. **دَوْر**, r.

ܕܝܢܐ. I. *Age, generation*; hence, II. *Race*; applied to the period of man's life generally: and hence, to character, as being of a certain race or progeny, good or bad. I. **ܕܝܢܐ** **ܕܝܢܐ**, *a (one) generation goeth off, and a (another) generation cometh on*, Eccl. i. 4. **ܕܝܢܐ** **ܕܝܢܐ**, *tenth generation*, Deut. xxiii. 3, 4. **ܕܝܢܐ** **ܕܝܢܐ**, *another generation, or race*, Judg. ii. 10; Num. xxxii. 13; Deut. xxxii. 5, 20; Ps. xxiv. 6; lxxviii. 8, &c. Phrases, **ܕܝܢܐ** **ܕܝܢܐ**, *age and age*, i. e. forever, Ps. lxi. 7; Joel ii. 2. **ܕܝܢܐ** **ܕܝܢܐ**, *to the years of do*. **ܕܝܢܐ** **ܕܝܢܐ**, *throughout all ages*, Ps. xlv. 18. **ܕܝܢܐ** **ܕܝܢܐ**, id. Exod. iii. 15; Joel iv. 20. **ܕܝܢܐ** **ܕܝܢܐ**, Ps. x. 6; xxxiii. 11; xlix. 12. **ܕܝܢܐ** **ܕܝܢܐ**, Ps. c. 5; Is. xiii. 20. **ܕܝܢܐ** **ܕܝܢܐ**, *from generation (after) generation*, Exod. xvii. 16. **ܕܝܢܐ** **ܕܝܢܐ**, *was complete in his generations*; i. e. throughout the periods in which he lived. Gesen. "*inter aequales suos*," exhibits an unnecessary refinement. So Job is said to have lived through several generations, Job xlii. 16. Comp. Is. xxxviii. 12.

The second signification grows naturally out of the theological consideration, viz. of either good or bad men being always found in bodies; and this, either as to nations, or families. See Ps. lxxviii. 8; cxii. 2; Prov. xxx. 11—14; Jer. vii. 29, &c. Id. metaph. as passed off, and now in the grave, Ps. xlix. 20.

The pl. **ܕܝܢܐ** is found only in the phrase **ܕܝܢܐ** **ܕܝܢܐ**, *age of ages*; i. e. forever, Ps. lxxii. 5; cii. 25; Is. li. 8. The f. **ܕܝܢܐ**, meton. for the *persons, events, &c.* of ages: as, **ܕܝܢܐ** **ܕܝܢܐ**, *your generations may know*, Lev. xxiii. 43. See Judg. iii. 2; Job xlii. 17; xli. 4; Is. li. 9, &c. Aff. **ܕܝܢܐ** **ܕܝܢܐ**, *generations, events, &c.*

ܕܝܢܐ, and **ܕܝܢܐ**, v. pret. **ܕܝܢܐ**, pres. **ܕܝܢܐ**, constr. immed. **ܕܝܢܐ**, and abs. Syr. **ܕܝܢܐ**, *calcavit, trituravit*. Arab. **دَس**, r. **دَس**,

trivit in area, subegit regionem. Cogn. דח. I. *Tread, trample on*, Job xxxix. 15; 2 Kings xiii. 7, &c.

II. *Tread out*, as the corn on the floor; which was done by a sort of dray being drawn over it by oxen, in the wheels of which iron teeth were fixed, Hosea x. 11; Is. xxviii. 28. *ידוש ידוש*, *will he continually triturate it*: where *ידוש* is an infin. of a cogn. *ר. דוש*, now lost:—applied also to the person attending to this, 1 Chron. xxi. 20.

III. Metaph. applied to the reduction of hemies, Judg. viii. 7; Jer. l. 11; Amos 3; Mich. iv. 13; Is. xli. 15; Hab. iii. 12. Part. f. *דוש*, for *דוש*, Jer. l. 11. Infin. *ידוש*, 2 Kings xiii. 7. Aff. *דוש*, Amos i. 3. It. *ידוש*, Deut. xxv. 4. Imp. f. *דוש*, Mich. iv. 13.

Niph. *ידוש*, *Become trampled, beaten down*, Is. xxv. 10.

Infin. *ידוש*, *Being trampled, &c.* Is. xxv. 10.

Hoph. *ידוש*, *It is, becomes, trodden, &c.* Is. xxviii. 27.

דוש, v. Chald. pres. f. aff. *דוש*, *Shall trample it, &c.*, Dan. vii. 23.

דח, v. pres. non occ. Arab. *دَحَا*, et *دَحَا*, *impulit, propulit.* Syr. *ܕܚܐ*, id. Constr. immed. abs. *Driving, urging, on, to a fall.* *דח דחתי לנפלי*, *Thou hast grievously urged me on to fall*, Ps. cxviii. 13.

Infin. constr. *ידח*, Ps. cxl. 5.

Part. *ידח*, Ps. xxxv. 5.

Part. pass. f. *ידח*, Ps. lxii. 4.

Niph. pret. non occ. pres. *ידח*, *Is urged on, impelled*, Prov. xiv. 32; Jer. xxiii. 12.

Part. pl. constr. *ידח*, *The driven, or cast, out of Israel*, Is. xi. 12; lvi. 8; Ps. cxlvii. 2.

Puh. i. q. Niph. *ידח*, *They are driven.*

דחי, m. seg. *The being urged, driven on*, Ps. lvi. 14; cxvi. 8. Synon. *דח*, *דח*. See my note on Job xii. 5.

דחי, f. pl. Chald. *Concubines*, according to the modern German Lexicographers, as if derived from the Arabic *دَحَا*, *subegit feminam. Instruments of music*, according to the Jews, from *דח*, *drive, &c.* as if they produced their notes by forcing. But the verb never occurs in this usage. I think it more probable that *Abundance*, in the sense of *luxuries* is meant, from the Arab. *دَحَا*, *expandit.* *إِدْحَوِي*, *expansus fuit, &c.*

especially, as *דח*, *דח*, and the like, are thus used in opposition to *דח*, and to imply *happiness, delight, &c.* Some of the Jews, hence perhaps, give *דח*; Theodotion, and the Syr. *meats*.—occ. once, Dan. vi. 19. The *דח* preceding seems to confirm this. Besides, *to bring concubines before a king*, seems strange language, and certainly is not very suitable to this context.

דח, m. *דח*, f. Syr. *ܕܚܐ*, *terribilis. Fearful*, Dan. ii. 31; vii. 7.

דח, m. pl. part. Chald. Syr. *ܕܚܐ*, *timor.* Arab. *دَحَل*, *fugit* (timore percussus). *Fearing*, Dan. v. 19.

Pah. *دَحَلِي*, *Affrights me*, Dan. iv. 2.

دح, m. Arab. *دَحْن*, a species of *The millet plant*; of which the author of the

اختيارات tells us there are three, viz. I. The *جارس*, Pers. *کاورس*; Shirazi,

درة, II. The *جارس هندي*, or *زره*, Pers. *زره*. III. The *دخن*. Pers. *ارزن*;

Shirazi. *الم*. Its medicinal properties are cold and dry, bringing on costiveness; but are diuretic. It affords but a small quantity of food unless boiled in new milk; it is then more plentiful. Its astringent properties are corrected by the use of sugar candy.* The same things are said of it by our own physicians. See also Cels. Hierobot. i. 453, et seq. occ. once, Ezek. iv. 9.

His words are, under *جارس* —

نوعست یکنوع دخن کویند بهارسی ارزن
وبشیرازی الم — یکنوع جارس هندي
خوانند وآن ذره است بهارسی زره
خوانند ویکنوع جارس کویند وبهاری
کاورس وبشیرازی کال. Under— دخن
طبیعت آن سرد وخشکست در دوم
وکویند در سوم — شکرا براند وبول
ببندد ; which is manifestly an error, I read,
شکرا ببندد وبول براند — وغازی
اندکی دهد واکر بشیر تازه بپزند خشکی
وی کمتر بود غذا بسیار دهد — ومصلح
وی قند بود.

דחה, v. Arab. cogn. دُفِنَ, rendered: e. g. Dan. ii. 23.

impetus. دُخُو, impulsus.

Part. pl. m. דוּחָהּ, Hurried, hastened, Esth. iii. 15; viii. 14.

Niph. דָּחָהּ, Became, was hurried, urged, 2 Chron. xxvi. 20; Esth. vi. 12. "Impulsi se," says Gesenius; but our first passage declares that דָּחָהּ קָטָם, They disturbed him from that place; i. e. forced him out; which is most unpropitious to the se of this writer. Al. non occ.

דחה, v. Syr. بَدَّسَ, repulit. Arab.

דָּחַץ, id. Pres. דִּחֲצִין, They press upon, Joel ii. 8, al. non occ.

Part. aff. דִּחֲצִים, with דִּחֲצִים, Judg. ii. 18. Their oppressors.

די, constr. דִּי. Arab. دَوِي, conj. iii.

remedio concinnavit, restauravit rem. مَدَو, multus cibus; cogn. اَدَا, r. اَدُو, opem tulit;

אָדִי, incrassuit; multus evasit. See רב. A sufficiency, enough, Esth. i. 18.

עֵדֶיךָ, Until not enough; i. e. exceeding that quantity; unto excess, Mal. iii. 10. Comp. Ps. lxxii. 17, unto the failing of the moon, and beyond that; i. e. forever. עֵדֶיךָ, Enough of (here, for the purchase of) a sheep, Lev. v. 7; it. xii. 8; xxv. 28.

עֵדֶיךָ, enough for his want, Deut. xv. 8. So עֵדֶיךָ, Is. xl. 16; Exod. xxxvi. 5. With ב following, כִּי בָּנִי, as (it were) enough for us, Neh. v. 8. Aff. דָּחַץ, thy sufficiency; i. e. enough for thee, Prov. xxv. 16. חֵם, Exod. xxxvi. 7; Obad. 5; Jer. xlix. 9.

דָּחַץ, enough of milk, Prov. xxvii. 27. Frequently compounded with prepp. ב, א, כן; which will supply a corresponding sense. See Judg. vi. 5; vii. 12; Deut. xxv. 2; 1 Sam. xviii. 30; 1 Kings xiv. 28; Is. lxvi. 23; Nah. ii. 13; Jer. li. 58. Note, however, דִּי is, in some cases, a mere expletive, as Bochart has well remarked, Hieroz. i., p. 150. It may fairly be doubted, moreover, whether we have any form of construction in it: דִּי and דִּי being equivalent sounds, as in דִּי and דִּי, by Gram. art. 87.*3.

די, Chald. The relative pronoun Who, which, what, i. q. Heb. מִי. It is, apparently, nothing more than the Chaldaic form of the Heb. demonstrative pronoun הֵ, Graf. art. 177. 3; and so it will often bear to be

rendered: e. g. Dan. ii. 23. וְדִּי חָכְמָה, that hast given me wisdom, for who hast, &c. and so in the rest of the versē. Sometimes preceded by הֵ, which seems to refer to the preceding context; וְדִי to the following, as in our that that, for that which, Dan. ii. 28, 29. 45.

It seems often to stand for our of; but may always be resolved by that, which, or the like: e. g. חֲזוֹן דִּלְלָא, vision of the night; i. e. vision that (of) the night, Ib. vr. 19. See Ib. 14, 15. Often with a pronoun preceding; as, שְׁמֵהּ דִּי אֱלֹהִים, His name, that (of) God; God's name, &c. Ib. 20. See vr. 32, 33. Also with the definite form preceding, בְּלִיַּת דִּי יְהוּדָה, the captivity, that (of) Judah; Judah's captivity, Ib. vr. 25. The same holds good in the Syriac.

It often stands as a conjunction, like אשר, or the English that; Lat. quod, eo quod, Gr. ὅτι, &c. Dan. ii. 8, 9; 16. 18, &c. Preceded immediately by other words, as אֵל, Ib. iii. 19. בְּלִיַּת, Ib., vr. 40, 41. 45, &c. כ, Ib. iii. 7; v. 20; vi. 11. 15. כֵּן, Ib. iv. 23; Ezra v. 12, &c. We have here, therefore, in every case, nothing beyond certain idiomatic usages of the demonstrative pronoun הֵ, that.

דִּיִּיִּים, i. q. דִּיִּיִּים, Fishermen, Is. xix. 8; Jer. xvi. 16, keri.

דִּיִּיִּי, f. pl. דִּיִּיִּי. The name of a certain bird, Deut. xiv. 13; Is. xxxiv. 15; according to Bochart. Hieroz. ii. lib. ii. c. ix. col. 195, vultur niger. Lxx. ikrivos. Vulg. milvus.

דִּי, m. seg. fin. דִּי, for דִּי, Gram. art.

87. 1. Arab. دَوَاةٌ, atramentarium. Syr. دَوَاةٌ, atramentum. Ink, Jer. xxxvi. 18, al. non occ.

דִּיִּי, see דִּי. Infin. or verbal noun, m. The act of judging, i. e. I. Judgment, Ps. lxxvi. 9; Prov. xx. 8; exl. 13; Esth. i. 13. II. Meton. The cause for judgment, Deut. xvii. 8; Prov. xxix. 7: by a further meton. Contention, Prov. xxii. 10. Aff. דִּיִּי, דִּיִּי.

דִּיִּי, Chald. i. q. Heb. Judgment, Dan. iv. 34; vii. 22: meton. punishment, Ezra vii. 26. Further meton. court of judgment, vii. 10. Comp. vr. 26.

דִּיִּיִּי, pl. Chald. m. The name of a certain people, Ezra iv. 9.

דִּיִּי, m. pl. non occ. See דִּי, דִּי. A judge, 1 Sam. xxiv. 16; Ps. lxxviii. 6. It. Chald. id. pl. דִּיִּי, Ezra vii. 25.

יִנְיָ, m. pl. non occ. Syr. ܝܢܝܐ, *speculator*. Arab. ٱدْنَاتٍ, *cinxit*; مَدَانِي, *circus, pugnae locus*. From the places in which it occurs, something had recourse to in carrying on sieges, 2 Kings xxv. 1; Jer. lii. 4; Ezek. iv. 2; xvii. 17; xxi. 27; xxvi. 8: and apparently surrounding the whole place, as the first two passages seem to shew. With the vv. ܩܢܝܐ, ܩܢܝܐ. Gesen. *specula, turris oppugnatoria*, i. q. ܩܢܝܐ. But, as the word occurs with ܩܢܝܐ, and ܩܢܝܐ, which could hardly be the case, if *watch-towers* were meant, it seems more natural to suppose that *entrenchment and breast-work* are meant. If so, our *dyke* is not far from the mark. LXX. 2 Kings, *περιτειχος*.

יִנְיָ, m. see רשׁ, lit. *Treading out corn*. Meton. *the time of do.*, Lev. xxvi. 5, al. non occ.

יִנְיָ, m. Syr. ܝܒܝܐ, *ibex*; *hircus sylvestris*, id. Chald. Cogn. ܝܒܝܐ, *exultavit*. Cogn. Heb. רשׁ. Arab. دوس, r. دوس, *calcavit pedibus terram*, &c. LXX. πύγαργος. Syr. et Targ. ܕܡܝܪ. Arab. verss. الأروي. *A sort of deer*, apparently, Deut. xiv. 5, al. non occ. See Hieroz. i., lib. iii., c. xx., p. 903.

יִנְיָ, m. pl. aff. ܝܢܝܐ, r. ܝܢܝܐ. Arab. ܕܡܝܪ, it. دَاك, r. دوك, *communiuit*. Cogn. Heb. דכא, דכא. Arab. دَك. Lit. *reduced*: hence *poor, mean*, Ps. ix. 10; x. 18; lxxiv. 21. In Prov. xxvi. 28, we have ܕܡܝܪ, which Gesenius translates "*Lingua, i. e. homo, mendax...edit castigantes eam*:" giving an active sense to ܕܡܝܪ. But this is at variance with the usage of this word, and with the context in this place, which seems to require, that, as ܕܡܝܪ, the *mouth*, produces some injurious effect, so does the tongue. I would read the verb, therefore, in Pih. or Hiph. ܕܡܝܪ, or ܕܡܝܪ, *makes hated, represents as hateful*, its *poor, or reduced* objects of attack.

יִנְיָ, m. } Chald. Arab. دَاك, compd. of
יִנְיָ, f. }
pron. dem. ܕܡܝܪ, Chald. ܕܡܝܪ, and pron. 2d per. *This*, Ezra iv. 15; v. 8. 16; vi. 7, 8, &c.

דכא, v. in Kal non occ.

Niph. part. pl. m. ܕܡܝܪ, men *Beaten, injured, or oppressed*, Is. lvii. 15, al. non occ.

Pih. ܕܡܝܪ, 2d pers. ܕܡܝܪ, for ܕܡܝܪ, as if the root were דכא. pres. ܕܡܝܪ, constr. abs. immed. it. with ܕܡܝܪ, *Beat small, down, break*; Lam. iii. 34. With the feet, i. e. *trample on*, Ps. lxxii. 4; lxxxix. 11; cxliii. 3; Job vi. 9; xix. 2; Is. iii. 15; Prov. xxii. 22, &c.

Infinit. ܕܡܝܪ, aff. ܕܡܝܪ, *His striking*, i. e. being stricken, Is. liii. 10. See Gram. art. 146. 8, note. Gesenius here makes the dagesh euphonic; which seems quite unnecessary.

Puh. ܕܡܝܪ, m. pl. pres. ܕܡܝܪ, *Become stricken, broken, in spirit, contrite*: in strength, &c. constr. abs. it. with ܕܡܝܪ. Jer. xlv. 10; Is. xix. 10; liii. 5; Job xxii. 9.

Part. ܕܡܝܪ, pl. ܕܡܝܪ.

Hith. pres. ܕܡܝܪ, for ܕܡܝܪ, Gram. art. 83. 1. i. q. Puh. Job v. 4; xxxiv. 25, al. non occ.

יִנְיָ, m. pl. constr. ܕܡܝܪ, *Greatly, habitually, broken, in spirit, &c.* Ps. xc. 3. (ܕܡܝܪ) ܕܡܝܪ, thou *turnest man back until (he falls) broken, &c.* Gesenius here takes the Arab. دَكَاة, *pulvis*, as the sense of ܕܡܝܪ. But, according to the Lexicographers, it has no such meaning, Is. lvii. 15; Ps. xxxiv. 19.

יִנְיָ, pret. non occ. pres. ܕܡܝܪ, *keri*, Ps. x. 10, i. q. ܕܡܝܪ. Here, *He seems, appears, broken*, i. e. in spirit, humble, al. non occ.

Niph. ܕܡܝܪ, ܕܡܝܪ, i. q. Niph. or Puh. of ܕܡܝܪ, Ps. xxxviii. 9; li. 19, al. non occ.

Pih. 2d. pers. pret. ܕܡܝܪ, id. aff. ܕܡܝܪ, i. q. Pih. ܕܡܝܪ, Ps. xlv. 20; li. 10.

יִנְיָ, m. i. q. ܕܡܝܪ, Deut. xxiii. 2, al. non occ. Gesenius thinks the injuring of the testicles is meant, as effected in the East by a certain process of bruising, which makes them waste away.

יִנְיָ, aff. ܕܡܝܪ, once, Ps. xciii. 3, r. דכא. *Their beating or dashing noise*. Seg. n. fm. ܕܡܝܪ. See ܕܡܝܪ.

יִנְיָ, Chald. i. q. ܕܡܝܪ, *This*, Dan. ii. 31; vii. 20.

יִנְיָ, m. pl. ܕܡܝܪ, Chald. prop. Heb. ܕܡܝܪ, *male. Rams*, Ezra vi. 9. 17; vii. 17, sing. non occ.

יִנְיָ, f. r. דכא. Heb. דכא. Syr. ܕܡܝܪ. Arab. ܕܡܝܪ, *meminit. A memorial, record*. Gesenius, &c. make the final ܕܡܝܪ a substitute for ܕܡܝܪ, i. e. the definite article, usually

termed the emphatic form: there is perhaps no necessity for this, Ezra vi. 2, al. non occ.

דָּבָרָא, f. Syr. ܕܒܪܐ, *memoria. Memory, record*, Ezra iv. 15, al. non occ.

דָּל, m. pl. דָּלִים, f. דָּלִיּוֹת. Syr. ܕܠܝܐ, *diminuit. Arab. دَلَّ. Conj. iv. macie, laboravit.*

دَلَّ, *pendula, ac laxa fuit res. Cogn.*

دَلَّ, *abjectus fuit. Cogn. دَلَّ, caespitavit. Aeth. 𐩇𐩣𐩪: pendulus.*

I. *Poor, weak*, Lev. xiv. 21; xix. 15; Ruth iii. 10; 1 Sam. ii. 8; 2 Sam. xiii. 4; Job xxxiv. 19; Pl. ib. xx. 10. 19; xxxi. 16; Prov. xxviii. 3. 8; Is. x. 2; Jer. xxxix. 10: f. Gen. xli. 19; Jer. lii. 15, 16. See דָּלָה.

II. *Ps. cxli. 3, דָּל שִׁפְחִי, i. q. Door of my lips*, according to Gesenius: comp. Mic. vii. 5, which is probable. The Arab. دَلَّ, moreover, signifies, *indicavit, monstravit*; and دَالَّ, *argumentum. Cogn.*

דָּל, is also used in the sense of *exeruit linguam*; it. *turpia locutus est*, in one form or other.

דָּלָה, v. in Kal non occ. Arab.

دَلَّ, unde دَالَّ, *manè surgens. Cogn.*

دَلَّ, *educti e vagina gladium.*

Part. דָּלֵה, *Person skipping, leaping*, Zeph. i. 9. Comp. 1 Sam. v. 5. Constr. with עָל.

Pih. pret. non occ. pres. דָּלֵה, *Leaping, skipping*, like a hart, Is. xxxv. 6; 2 Sam. xxii. 30; Ps. xviii. 30. Constr. abs.

Part. מְדָלֵה, *Skipping*, Cant. ii. 8, with עָל.

דָּלָה, v. pres. דָּלֵה. Arab. دَلو, et

دَلَّ, *hausit aquam e puteo. Syriac*

דָּלָה, id. I. *Drawing water* from a well. Constr. abs. immed. and with ל, pers. Exod. ii. 16. 19. Metaph. Prov. xx. 5, *brings up or out.*

II. *Tottering, vacillating. Arab. دَلَو, leniter propulit camelum, effecitque ut lentè incederet*; conj. ۞. *laxus pendit*; it.

دَلَّ, *morbi genus, quod pedi humano accidere solet. Prov. xxvi. 7, דָּלֵה טַחֲסִים בְּפִסִּים, both legs of the lame man totter, vacillate, are infirm*: such (is) a parable in the mouth of fools. Gesenius takes דָּל as the root, and sup-

poses that, as certain French and other words sometimes change a double *l* into *le*, as *famille, familia*; so here we have דָּלָה, for דָּלָה. Of this, too, he thinks he finds an example in the Arab. دَبُّوب, for دَبُّوب, *calumniator*. But neither دَبُّوب, nor دَبُّوب, occurs in the Arabic: these he has probably mistaken for دَبُّوب, and دَبُّوب. — The truth is, the radical ʾ (for which ה is a substitute) is here retained contrary to the usual practice.

Infin. דָּלָה, *Drawing up*, Exod. xvi. 19.

Pih. דָּלָה, *Thou hast drawn me up or out of the well*, i. e. hast liberated me: wells being used in ancient times as prisons. See דָּבָר, בִּיר, Ps. xxx. 2. Comp. vr. 4.

דָּלָה, f. constr. דָּלָה, pl. דָּלָה. *Smallness, poverty*. See דָּל, 2 Kings xxiv. 14; xxv. 12; Jer. xl. 7; Gen. xli. 19; Jer. lii. 15, 16: used as a concrete, which indeed the word may be; the fem. being often used to denote *weakness*, Gram. art. 216. 7. 9. In Is. xxxviii. 12, we have מְדָלָה יִבְצָעֵנִי, which Gesenius translates, after others, “*a licio me abscondit*,” i. e. he shall cut me from the thrum (of the web); as if דָּלָה meant *small thread* here. The passage is an allusion to Job vi. 9. See my note. From the following מְדָלָה מִיּוֹם עַד מָלָה in the parallel, מְדָלָה would rather seem to signify *lentè*. See דָּלָה, sign. ii. See also the last members of vv. 13 and 14 here. Or it may mean *by or from weakness, wasting, &c.* Nor in this case need the notion of *the web* be excluded: the term מְדָלָה, and יִבְצָעֵנִי, seem sufficiently to imply this. Gesenius, too, gives the Chald. דָּלָה, *tela*. But, as this is a citation from the Talmud, which might have originated in a misunderstanding of this passage, no reliance can be placed on it. Again, Cant. vii. 6, we have דָּלָה וְאַדְמָדָה, which is said to be דָּלָה, *like purple*, or, it may be, *something dyed purple*.

We have in the Arab. دَلَّ, which is perhaps our very word, *fastus, superbia*. See Freytag's Lex. sub voce دَلو; if so, taking this in a good sense, *elegance, grandeur, or dignity*, will be meant; and, hence the comparison be made with *purple*, which marked the dignity of kings; hence, too, perhaps, the following מְדָלָה מִיּוֹם, (the) *king is bound, captivated*, as a prisoner. Gesenius takes *coma pendula*: the elder Grammarians, *cin-*

דם, m. constr. דָּם, pl. דָּמִים, constr. דָּמִי.
 Arab. دَم, pl. دِمَاء (de sanguine multo, et sanguine multorum usurpatur). Syr. ܕܡܐ, sanguis. I. Blood of man, or of any animal, Gen. xxxvii. 22; Exod. vii. 19; Lev. iii. 17, &c.

II. Meton. *Blood-shedding*, i. e. the crime of murder, or of manslaughter. Comp. αἷμα, Matt. xxvii. 24; Gen. xxxvii. 26; Josh. xx. 3. &c.

(a) It. *The punishment due to this*, Exod. xxii. 1, 2; Lev. xx. 9; 2 Sam. i. 16; 1 Kings ii. 37; Ezek. xxxiii. 4, 5. Hence the phrases צָרָם, *innocent blood*, 2 Kings xxi. 16; Ps. cvi. 38; xciv. 21, &c. אִשׁ דָּמִים, *man of much blood*. See פְּסָלָה, above, Ps. v. 7; xxvi. 9; lv. 24. בֵּית דָּמִים, *Bloody house, city*, 2 Sam. xxi. 1; Ezek. xxii. 2; xxiv. 6. דָּמִים בּוֹ, *His blood-guiltiness is upon him*. אֲשֶׁר בָּם, *—upon them*, Lev. xx. 9; Ezek. xviii. 13; Lev. xx. 11, &c.

(b) It. *The impurity of blood*, Lev. xv. 19; Is. i. 15; lix. 3; Ezek. xvi. 22, &c.

Metaph. applied to wine, as the Gr. αἷμα τῆς σταφυλῆς. Sir. xxxix. 29. Eustath. ad Hom. II. ii. 636. Comp. Rev. xiv. 20; and hence taken to represent the blood of Christ in the eucharist, Gen. xlix. 11; Deut. xxxii. 14. Aff. דְּמִי, דָּקָה, יָסוּד, דָּמָה, דַּמָּם, דְּמֵם, דְּמֶם, דְּמִיָּה, דְּמִיָּה.

We have, in Ezek. xix. 10, צִנְחָה, which has given much trouble to translators, &c. Gesenius proposes צָח here to be taken as a derivative from צָח, and in the sense of צִנְחָה, after Kimchi. Yet no one can fail to observe, that this makes the place not one whit easier than it was before. Some think צָח, the *ṣōā* of the LXX., is the true reading: others prefer צִנְחָה, in *thy exaltation*, as found in one of De Rossi's mss. Calmet thinks צָח, is the true reading: but all, as far as I can see, without the least necessity or reason; for, if we suppose צִנְחָה, in *thy blood*, to refer to the first state of Israel, when taken up by God; see ch. xvi. 6—14, and the place to read thus, *Thy mother (was) like a vine—(I mean when thou wast) in (the state of) thy blood,—planted by (the) waters, &c.*, I think we shall find no difficulty in it. The transition, or rather the allusion to a former description of Israel, is indeed abrupt; but not more so than in many other places in the Bible. See also Dathe, and Rosenmüller on the passage.

יָמָה, v. pres. יִדְמָה, constr. med. לִי, לָא.

Syr. **ܐܘܠܐ**, *similis fuit*. Arab. **دُمْدَمَة**, *idolum*.

I. *Was like to, resembled*, Ps. lxxxix. 7 ;
cii. 7 ; cxliv. 4 ; Cant. vii. 8 ; Ezek. xxxi. 8 ;
Is. xlvi. 5.

Imp. דָּחָה, Cant. ii. 17; viii. 14.

Part. הוֹמָה, Cant. ii. 9.

Niph. נִקְרָא, pres. non occ. constr. med. קָ.

Be, become, assimilated, Ps. xlix. 13. 21; Ezek. xxxii. 2; Hos. x. 7. This last Gesenius places under sign. ii. which is plainly wrong, as it is constr. with ב, which is never the case in that sense.

Pih. דִּפָּה, pres. דִּפֶּה, constr. med. אֶל, ל, I. *Assimilate, compare*, Is. xl. 18. 25; xlv. 5; Cant. i. 9; Lam. ii. 13. Abs. Hos. xii. 11. אֲדַפֶּה, *I assimilate*, i. e. by symbols, parables, &c.

II. Cogn. *רוֹץ*, *Imagined, thought, meditated*, either in a good or bad sense, Ps. xlviii. 10; L. 21; Is. x. 7; Esth. iv. 13; Num. xxxiii. 56; Judg. xx. 5, &c. Constr. *immed. abs. it. med.* ה, ב.

Hithp. **חִתְּפָה**, for **חִתְּפָה**, Gram. art. 83. 1,
i. q. Niph. Is. xiv. 14.

II. Kal. Cogn. דָּם, דָּם. Arab. دَم, *vulneravit, perdidit*. Cogn. دَمِي, *sanguinem*

emisit. Comp. עָרַב ; conj. ii. *vulneravit.*
 קָוַם , *quietum fecit.* Constr. abs., Propr.

Silent, quiet, Jer. xiv. 17; Lam. iii. 49.
Meton. Reduced to silence, ruined, destroyed.
Constr. immed. Hos. iv. 5; Jer. vi. 2.

Niph. *Was, became, silent, ruined, &c.*
Hos. iv. 6; x. 15; Is. vi. 5; xv. 1; Jer.
xlvii. 5, constr. abs.

Infin. גְּדִמָּה, Hos. x. 15.

דָּמָה, Chald. i. q. Heb. דָּמָה, sign. i.
Dan. iii. 25 ; vii. 5, constr. med. ל.

דָּמָה, *f. kerī* דָּמָה, *occ. Ezek. xxvii. 32,* only, מִי בְצֹר דָּמָה בְּחוֹךְ יָם. If we take דָּמָה, for דָּמָה, *silence*; we may thus render the passage: *Who (is) as Tyre, as silence, in the midst of the sea?* i. e. her trade, wealth, glory, at an end. Gesenius takes this word as derived from דָּמָה, and as signifying *vastatio*. But †Dagesh in the מ would regularly compensate for the loss of the י; we need not, therefore, suppose this to be a double radical letter. Besides, *silence*, see דָּמָה, *sign. ii.* will readily enough supply a sense consonant with *vastatio*. Or this word might be a sort of participle of the root דָּמָה.

Arab. **كدم**, *propulit, persecutus fuit, prædam.*

The translation would then be, *Who (is) as Tyre, pursued, driven, in the midst of the sea?* The former is sufficiently obvious, and therefore the better rendering.

דמיו, f. r. דמה, sign. i. Syr. **ܕܡܝܐ**, *similitudo. Similitude, likeness*, Gen. i. 26; v. 1. 3; 2 Chron. iv. 3; Is. xl. 18. In 2 Kings xvi. 10. Synon. **דמיו**, *pattern*; which is only a shade of "*likeness*."—Ezek. i. 5. 16; Dan. x. 16, &c. Aff. דמיו, דמיו.

דמיו, m. } r. דמה, sign. ii. *Silence, quiet-*
דמיו, m. } *ness, rest.* The former, viz.

דמיו, Is. xxxviii. 10, in **דמיו**, should, from the context, seem to signify, *In the silence, i. e. reduction to silence, closing, ending, of my days, let me walk in the gates of the grave*: i. e. as if my life were now gone, vexed as I am with disease. The latter, **דמיו**, Ps. lxxxii. 2; Is. lxii. 6, 7, occ. with **דמיו**, and **דמיו**, *silence*, &c. in their proper acceptations.

דמיו, m. r. דמה, sign. i., i. q. *דמיו*, *Likeness*, &c. Ps. xvii. 12. Aff. **דמיו**, al. non occ.

דמיו, v. pres. **דמיו**, pl. **דמיו**, as in the Chaldaic. Cogn. **דמיו**, sign. ii. Syr. **ܕܡܝܐ**, *spectavit cum animi studio.* Æth. **ጸመ**: *obstupuit.* Arab. *onustum reddidit*;

perdidit. **דמיו**, *malè affectit. Was dumb, silent, quiet, inactive*, in consequence of some strong affection of the mind. Constr. abs. it. med. **ל**, Job xxix. 21; xxx. 27; xxxi. 34; Ps. xxxv. 15; Exod. xv. 16; Lev. x. 3; Josh. x. 13, synon. **דמיו**, Jer. xlviii. 2; Lam. ii. 10; iii. 28. 49; Amos v. 13, &c.

Imp. **דמיו**, Ezek. xxiv. 17; pl. **דמיו**, Is. xxxiii. 2; f. **דמיו**, Jer. xlvii. 6. It. **דמיו**, m. sing. Josh. x. 12, *stand still.* Comp. Arab.

דמיו, **דמיו**, 1 Sam. xiv. 9, pl.

Niph. **דמיו**, pl. **דמיו**, Jer. xxv. 37, pres. **דמיו**, 1 Sam. ii. 9; Jer. xlix. 26; L. 30; li. 6; xlviii. 2. **דמיו**, f. pres. It. viii. 14. All in the sense of **דמיו**, sign. ii. *Become silent, ruined, destroyed.*

Pih. **דמיו**, *I have made silent, quiet*, Ps. cxxxii. 2. Constr. immed. al. non occ.

Hiph. **דמיו**, aff. *Hath reduced us to silence, ruined us*, Jer. viii. 14, al. non occ.

דמיו, f. *Silence*, 1 Kings xix. 12. **דמיו**, lit. *a voice, silence, small*; i. c. as

I understand, *a small voice, (then) silence*; as if these were alternate; or as if a sort of whisper broke the silence, which followed the thunder and lightning just mentioned. Comp. Job iv. 16, from which this passage in Kings was principally worded, and Ps. cvii. 29, which is perfectly similar; al. non occ.

דמיו, m. Arab. **دَمْنٌ**, *stercoratio*; **دَمْنٌ**, *stercus. Dung*, 2 Kings ix. 37; Jer. viii. 2; ix. 21; xvi. 1; xxv. 33; Ps. lxxxiii. 11.

דמיו, prim. seg. fm. **דמיו**, aff. **דמיו**, Exod.

xxii. 29. Lit. *Tear.* Arab. **دَمْنٌ**. Syr.

ܕܡܝܐ, *lacryma. Metaph. juice of the grape, &c. Wine, and perhaps the precious gums and oil.* So the "*arborum lacrymas*," and, **τῶν δένδρων τὰ δάκρυα**, of Pliny and Theophrastus, respectively, Eich. Sim. sub voce. Whence—

דמיו, f. constr. **דמיו**, pl. **דמיו**, *A tear.* Meton. *Weeping*, Ps. cxvi. 8; Is. xxv. 8; Jer. viii. 23; ix. 16; Eccl. iv. 1; Ps. xxxix. 13; Lam. i. 2, &c. Aff. **דמיו**, *in pauid*.

דמיו, m. But **דמיו**, according to many mss. See Coll. de Rossi, and Schol. crit. *A sort of fine cloth, or silk*, as some think, so called because made at Damascus; so our *Damask*. But why then is the **ד** changed to **ד**? And why is not the noun in the patronymic form **דמיו**? The parallelism, moreover, manifestly requires that this word be taken as a proper name. Amos iii. 12, and nowhere else does it occur—**דמיו**, *Those who sit in Samaria, on the side of the couch, and in Damascus (on the) bed.* So the LXX. Vulgate, Syr. Targ. and Arab. of the Polyglott; which is, no doubt, correct.

דמיו, Chald. Def. **דמיו**, pron. demons. i. q. Heb. **דמיו**, *This*, Dan. ii. 18. 28, &c. **דמיו**, *as this, thus*, Ezra v. 7; Jer. x. 11; Dan. ii. 10. **דמיו**, *upon this, thereupon*, Dan. iii. 16; Ezra iv. 14, 15. **דמיו**, *after this, afterwards*, Dan. ii. 29.

דמיו, m. pl. **דמיו** } r. **דמיו**, 'rejected by
דמיו, f. pl. **דמיו** } Gram. art. 70. *Know-*
ing, recognizing; meton. *knowledge, science, opinion*, Job xxxii. 6. 10. 17. 36. **דמיו**, *thoroughly*, Job xxxvi. 4; it. **דמיו**, *thoroughly*, Is. xxxvii. 16, *perfect of knowledge*, i. c. *persons thoroughly informed*, in the first case; in the second,

things perfectly true, i. e. known as such. דָּעה אֱלֹהִים, *recognizing Jehovah*, 1 Sam. ii. 3; Is. xl. 9; xxviii. 9; Ps. lxxiii. 11, i. q. דָּעה. Aff. דָּעה.

דָּעה, Imp. v. דַּע, Prov. xxiv. 14.

דָּעה, v. pres. דָּעה. Syr. **دَحَر**, *extinctus est. Put out, extinguish*, as a lamp. Metaph. making circumstances worse, Job xviii. 5, 6; xxi. 17; Prov. xiii. 9; xx. 20; xxiv. 20; Is. xliii. 17.

Niph. דָּעוּ, *They are, or become, extinguished, ruined*, Job vi. 17. See my note, al. non occ.

Puh. דָּעני, i. q. Niph. Ps. cxviii. 12, al. non occ.

דָּעה, f. for דָּעה, Gram. art. 76, i. q. דָּעה, or דָּעה, *Knowing, recognizing*. Meton. *knowledge, science, opinion*, Hos. iv. 1; vi. 6; Deut. iv. 42; xix. 4; Josh. xx. 5; Hos. iv. 6; Prov. i. 4; ii. 6; xxiv. 5; Job xxxv. 16; xxxvi. 12; xxxviii. 2; xlii. 3. Phrases דָּעה פְּלִיאָה, *wonderful of knowledge*, i. e. exceeding one's knowledge, Ps. cxxxix. 6. Comp. דָּעה דָּעה, Job xxxvii. 16. It. דָּעה, *man of knowledge*, Prov. xxiv. 5. דָּעה, *knowledge of wind*, i. e. *vanity*, Job xv. 2. See my note. דָּעה דָּעה, *knowers of knowledge, informed*, Dan. i. 4. דָּעה אֵנִי, *the knowing, recognizing, me*, Jer. xxii. 16.

דָּעה, m. seg. fm. דָּעה, Gram. art. 87. 4, Ps. l. 20, al. non occ. Lxx. σκάνδαλον. Arab. دَفَوْ, *overwhelming, slaying*. Æth.

דָּעה : *expulit*. Cogn. دَفَّ, *sensim in hostem tetendit*. Comp. cogn. دَفَعَ : *stroke, blow*, as given by the slanderous tongue. Comp. Ps. lvii. 5; lxiv. 4.

דָּעה, v. pres. non occ. Arab. دَفَعْتُ, *celer*. Kam. دَفَعْتُ الله روحه, *God forced out his spirit*; brought on death. *Beating*, meton. *driving*, as cattle, Gen. xxxiii. 13. Part. דָּעה, *Beating, knocking*, at a door, Cant. v. 2.

Hithp. part. pl. מְדַעֲכֵם, *persons becoming, setting about, knocking at a door*. Constr. med. קָל, Judg. xix. 22. Gesenius thinks *certatim* is included in the force of this participle. I can discover no grounds for this.

דָּעה, m. דָּעה, f. pl. דָּעהוּ, r. דָּעה. Syr. دَفَّ, *comminuit*. Arab. دَفَى, *exilis*; دَفَا, *pulvis, tenuis*. Small, thin, as of dust, hair,

cattle, corn, sound, sickly person, Is. xxix. 5; xl. 15; see Gram. art. 217. 7: Exod. xvi. 14; xxxii. 20; Lev. xvi. 12. It. xlii. 30; Gen. xli. 3. 6, &c.; Lev. xxi. 20; 1 Kings xix. 12.

דָּעה, m. Arab. دَفْعَة, *ornamenti species mulieribus Meccæ propria*: probably *A sort of thin veil*, such as the מְלִיץ of Isaiah, ch. iii. 23. See sub voce, Is. xl. 22.

דָּעה, pret. non occ. pres. דָּעה. See דָּעה above. *Beat, or grind small*, Is. xli. 15; Ib. xxviii. 28. This verb and דָּעה are opposed; as, לָחֶם יִדָּע פִּי לֹא לִנְצַח אֲדֹשׁ דָּעהוּ, *Bread (corn) is ground, for he will not continually thrash it*; i. e. a more severe regimen is applied, when the nature of the case makes that necessary. It is added, *For the beating of the wheel of his cart, and of his horsemen, will not reduce it to powder*. דָּעה, Exod. xxxii. 20, and Deut. ix. 21, is manifestly the noun, not the verb,—al. non occ.

Hiph. דָּעה, pres. דָּעה, apoc. דָּעה, constr. immed. med. ל, of thing compared. *Reduced to dust or powder*, Exod. xxx. 36; 2 Kings xxiii. 6. 15; Mich. iv. 13; 2 Chron. xv. 16; xxxiv. 4.

Infin. דָּעה, and דָּעה, Exod. xxx. 36; 2 Chron. xxxiv. 7.

Hoph. יִדָּע, pret. non occ. *Becomes ground, powdered*, Is. xxviii. 28, al. non occ.

דָּעה, v. Chald. i. q. Heb. דָּעה, pl. in Dan. ii. 35, for דָּעה, Dagesh being compensated by the perfect vowel (־), al. non occ.

Aph. 3 pers. pret. f. דָּעה, Dan. ii. 34. 45; pl. m. דָּעה, Ib. vi. 25: pres. דָּעה, Dan. ii. 40; vii. 23. Constr. immed.

Part. מְדַעֲכֵם, f. מְדַעֲכֵם, Dan. ii. 40; vii. 7. 19.

דָּעה, v. pres. דָּעה. Constr. immed. Syr.

دَفَعَ, *pupugit*. Cogn. Arab. دَغَرَ, *invasit, immisit se in hostem*. *Pierce, run through*, Num. xxv. 8; Judg. ix. 54; Zech. xii. 10; xiii. 3.

Imp. aff. דָּעה, 1 Sam. xxxi. 4; 1 Chron. x. 4.

Niph. pres. דָּעה, *Shall be thrust through*, Is. xlii. 15, al. non occ.

Hoph. part. pl. מְדַעֲכֵם. *Persons pierced through*, Jer. xxxvii. 10; li. 4. In Lam. iv. 9. Metaph. by want. So Luke ii. 35. See Kuinsel's note,—by sorrow.

דָּר, m. Arab. ^{دُر}, coll. *uniones*. The *union pearl*, perhaps, or a marble stone, resembling this, Est. i. 6, al. non occ. Some take it to signify Parian marble, others white marble; but nothing certain is known about it. See Hieroz. Boch., ii., lib. v., c. viii., col. 708.

דָּר, m. Chald. i. q. Heb. דִּיר, *Generation*, &c. Dan. iii. 33; iv. 31.

דָּר, see דִּיר.

דָּרְאוֹן, constr. Dan. xii. 2, probably of—

דָּרְאוֹן, m. Is. lxvi. 24. Arab. ^{دَرَاءَة}, *impulsus; excitatio mali. Abhorring, contempt*, al. non occ.

דָּרְבָנוֹת, f. pl. Arab. ^{دَرَابَة}, *acies, acumen*. Æth. ^{ἄκον} : *emisit lanceam. Goads, stimuli*, Eccl. xii. 11, al. non occ.

דָּרְבָן, m. sing. i. q. דָּרְבָנוֹת, prec. 1 Sam. xiii. 21, al. non occ.

דָּרְדָר, m. pl. non occ. Arab. ^{دَرْدَر}, *tribulus, spina*. Syr. ^{دَرْدَر}, see Lud. de Dieu, Gen. iii. 18; Heb. vi. 8. Lxx. ^{τρίβολος}. *Brambles*, Gen. iii. 18; Hos. x. 8, al. non occ. Hieroz. Bochart. ii. col. 712. Hierob. Celsii. ii. 128.

דָּרוֹם, m. Arab. ^{دَرْوَم}, *pravo modo incedens*; r. ^{دَرَم}, *propinquis passibus incescit, festinans*. So named, perhaps, because tempests usually came on from that quarter, Job xxxvii. 9; Is. xxi. 1, &c. The country south of Judea, Job xxxvii. 17; Deut. xxxiii. 23; Ezek. xxi. 2; xl. 24; Eccl. i. 6, &c.

דָּרֹד, m. pl. non occ. Arab. ^{دَر}, *lactis copia; aptitudo ad cursum*. Cogn. ^{دَار}, r. ^{دور}, *circumivit*. Applied to a certain bird, according to some—

I. The swallow : a sort of wild pigeon, or dove, according to Bochart, Hieroz. ii. lib. i. c. vii. col. 51, &c.; Ps. lxxxiv. 4; Prov. xxvi. 2.

II. *Spontaneously flowing myrrh*. *Nativa, quæ vel sponte sudat ex arboribus, priusquam incidantur, cui nulla præfertur*. Hierob. Celsii. i. p. 523. Onkelos and the Syriac Vers. מִדְּמָה נְחָמָה, *myrrha pura*. Lxx. ^{ἐλεγκτή}, *electa*. Celsii p. 525, &c. which see. Exod. xxx. 23, al. non occ. And from the notion of plenty, &c.—

III. *Liberty*, as obtained in the year of Jubilee, &c. Lev. xxv. 10; Ezek. xlii. 17; Is. lxi. 1; Jer. xxxiv. 8. 15. 17. With דָּרָא, constr. med. ל, ג, ז.

דָּרָה, m. du. דָּרָהִים, pl. דָּרָהִים, constr. דָּרָהִי.

Syr. ^{ܕܪܗܝܬܝܢ}, *calcavit*; cogn. ^{ܕܪܗܝܬܝܢ}, *gradatim*

incessit. Arab. ^{دَرَكَ}, *persecutus fuit*; cogn.

دָרַج, *gradatim progressus fuit*. Propr.

stepping perhaps. Hence, meton. I. *A way, road*, Gen. iii. 34; xxxviii. 14; xlix. 17; Exod. xiii. 17, 18; Num. xiv. 28; all in construction with the qualifying word immediately following, or that word having ה *versus* attached to it. So Hos. vi. 9, דָּרַךְ, ^{וַיַּצְדוּ שְׂכָמָה}, (in the) *way to Shechem they slay*. Gesenius makes this sort of construction equivalent to *ad, versus*; as דָּרַךְ הַדְרוֹם, *the way of the south*, “*austrum versus*.” But what necessity is there for this technicality? The one mode of expression is quite as intelligible as the other. It. דָּרַךְ הַמֶּלֶךְ, *the king's road*; i. e. *high way*, Num. xx. 17; xxi. 22; Deut. xi. 30. By a further meton.—

II. *Journey*; as, דָּרַךְ שְׁלֹשָׁה יָמִים, *a journey of three days*, Gen. xxx. 36; xxxi. 23; Exod. iii. 18, &c. לַעֲשׂוֹת דְּרָכֹו, *to make, pursue, his journey*, Judg. xvii. 8. הָלַךְ בְּדֶרֶךְ, *has walked in (the) way*, i. e. *taken a journey*, Prov. vii. 19. הָלַךְ לוֹ, *he has a journey before him*, 1 Kings xviii. 27; Gen. xix. 2; xxxii. 2; Num. xxiv. 25, &c. It. Meton.

III. *Way, manner, custom*. It. Arab.

مِنْهَاج, مَسِيل, طَرِيق, Pers.

רָא, id. דָּרַךְ בְּלִיְדָא, *the way, manner, of all the earth*, Gen. xix. 31. Comp. Prov. xii. 15; 1 Sam. xviii. 14; 2 Kings xxii. 2; Is. viii. 11. Applied also to God's doings, Ps. xviii. 31; Deut. xxxii. 4; Job xxvi. 14; Prov. viii. 22. וַיִּדְרֶה אֱלֹהִים בְּרָצוֹ, is thus rendered by Gesenius, “*Jehova creavit me ab initio creationis*.” Which I humbly conceive is utterly incorrect. The thing spoken of here is *wisdom*; which the very next member tells us was *before His works*. עָלָם מִפְעָלָיו. It could not, therefore, be one of His works of creation. This the next verse confirms; which declares that this existed, מִלְּעוֹלָם, *from everlasting*, &c. Besides, עָלָם does not signify *created*, but *possessed*, enjoyed as his own. *Jehovah possessed me*,

i. e. wisdom; *the first of His ways* is therefore the literal meaning of the passage. And this is apparently imitated in Job xl. 19 (14).—See my Commentary on the place,—speaking of the creation of the powerful graminivorous beasts, as the production of God's wisdom; of which, therefore, I take רָאִשִׁית דְּרָכָיו to be a periphrasis. The pl. is perhaps always used in this III. sense; and is, as in other cases, applied either to God or man. Phrases, פְּרִדְרָם, Prov. i. 31. דְּרָךְ נָשִׁים, Gen. xxxi. 35. דְּרָךְ דִּהְיָ, Way, religion, of Jehovah, Judg. ii. 22. דְּרָךְ חַל, common, profane, usage, 1 Sam. xxi. 6. דְּרָךְ מַצָּם, manner of their country, 1 Kings viii. 48; Amos viii. 14; Ps. cxxxix. 24. Comp. Jer. xviii. 15, &c. And, by a further meton.,

IV. *The trials, difficulties, fruits, of one's ways, conduct, &c.*, Is. x. 24; Ps. xxxvii. 5; Job iii. 23; Amos ii. 7.

Aff. בָּרַךְ, בָּרַכָּה, בָּרַכְתָּ, &c. pl. בָּרַכְתָּ, בָּרַכְתָּ, &c.

בָּרַךְ, v. pres. בָּרַךְ, constr. בָּרַךְ, from which; בָּ, in; לְ, for; עַל, on; immed. *Step on, tread*, (a) as grapes in the wine-vat, Job xxiv. 11; Jer. xxv. 30; Lam. i. 15; Is. xvi. 10; lxiii. 2; Mic. vi. 15.

(b) *Tread down*, i. e. injure, destroy, Deut. xxxiii. 29; Judg. v. 21; ix. 27; Mic. i. 3; v. 4; Is. lxiii. 3; Ps. xci. 13.

(c) *Treading the bow*; i. e. planting the left foot against, in order to make the aim the more certain. Diod. Sic. iii. 8. Arrian Ind. xvi. Καὶ τοῦτο (τὸ τόξον) κάτω ἐπὶ τῇ γῇ θέντες, καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβάλλοντες, οὕτως ἐκτοξεύουσιν, τὴν νευρὴν ἐπὶ μέγα ὀπίσσω ἀπαγαγόντες. Ps. vii. 13; xi. 2; xxxvii. 14; 1 Chron. v. 18; viii. 40; 2 Chron. xiv. 7; Is. v. 28. Applied also to the arrow, Ps. lviii. 8; lxiv. 4. Metaph. Zech. ix. 13.

(d) *Stepping onward, coming forth, proceeding*, Num. xxiv. 17; Hab. iii. 14. Hence, *enter, take possession of*, Deut. xi. 24, 25; Josh. i. 3; xiv. 9; Is. lix. 8; Mic. v. 5; 1 Sam. v. 5.

(e) *Walking in state*, as a king, Mic. i. 3; Job ix. 8.

Part. בָּרַכְתָּ, pl. בָּרַכְתֶּם. Passiv. f. בָּרַכְתָּ, pl. בָּרַכְתֶּם.

Hiph. בָּרַכְתָּ, pres. בָּרַכְתָּ, Caused to tread, proceed; hence led, Is. xi. 15; xlii. 16; xlvi. 17; Ps. cvii. 7; cxix. 35; Prov. iv. 11, &c.

(b) Infin. Jer. li. 33. Time of *her treading* (being trodden) down.

(c) Jer. ix. 2. יָדֵינוּ מְרֻשָּׁתִים בְּרֶגְלֵיהֶם, *They cause their tongue to be trodden*, (which is) *their bow, &c.*

(e) *Cause to enter, take possession of*, Judg. xx. 43; Job xxviii. 8.

Infin. בָּרַכְתָּ, Jer. li. 33.

Part. בָּרַכְתָּ, Is. xlviii. 17.

בָּרַכְתָּ, m. pl. See בָּרַכְתָּ, p. 9, above.

בָּרַכְתָּ, m. pl. Aff. Chald. i. q. Heb. בָּרַכְתָּ, *His arms*, Dan. ii. 32, i. q. Heb. בָּרַכְתָּ.

בָּרַכְתָּ, v. pres. בָּרַכְתָּ. Constr. med. בָּרַכְתָּ, it. immed. of the object; it. med. עַל, about whom; מִן, from, &c. it. abs. Syr. بَرَكْتُ, *trivult, disputavit, inquisivit*. Æth. ተጠረጠረ: *composuit, concinnavit*. Arab. تَرَسَّ, *trivult; trivult librum, perlegit*. Propr. perhaps, *went over*; hence, *Sought, inquired*, after, of, from, into, &c., Lev. x. 16; 1 Chron. x. 14; 2 Chron. xvi. 12; xvii. 3, 4; xxiv. 6; Prov. xxxi. 13; Deut. xiii. 15, with synon. בָּרַכְתָּ, xvii. 4. 9; 2 Kings viii. 8; Ps. xxxiv. 5; 1 Chron. xxviii. 9; Is. xxxiv. 16. Phrases, בָּרַכְתָּ, Shall seek blood (whether shed) by means of, &c. Gen. ix. 5. מִמֶּנּוּ, from, Deut. xviii. 19, &c. בָּרַכְתָּ, seeking the peace, Jer. xxxviii. 4; Deut. xxiii. 7.

(b) In the sense of *Caring for*, Job iii. 4; Ps. cxlii. 5; Ezek. xxxiv. 5.

Part. בָּרַכְתָּ, pl. בָּרַכְתֶּם. Aff. בָּרַכְתָּ, &c.

Passiv. f. בָּרַכְתָּ, m. pl. בָּרַכְתֶּם.

Niph. בָּרַכְתָּ, pres. בָּרַכְתָּ. Constr. לְ, *Became, was, sought, inquired*, after, Gen. xlii. 22; Is. lxi. 1; 1 Chron. xxvi. 31; Ezek. xiv. 3; xx. 3. 31; xxxvi. 37.

Infin. abs. בָּרַכְתָּ, Ezek. xiv. 3.

בָּרַכְתָּ, m. Chald. בָּרַכְתָּ. Syr. metath. بَرَكْتُ. Arab. وَكَسَّ, *primum terræ germen*. Gesen. *The first blades of grass; tender herbage*: in this respect differing from עֵשֶׂב, grass, generally, and בָּרַכְתָּ, ripe, do., Gen. i. 11, 12; Deut. xxxii. 2; 2 Sam. xxiii. 4; 2 Kings xix. 26; Job vi. 5; Ps. xxiii. 2; Is. lxvi. 14, &c. pl. non occ.

Part. בָּרַכְתָּ, pl. בָּרַכְתֶּם. Aff. בָּרַכְתָּ, &c.

Passiv. f. בָּרַכְתָּ, m. pl. בָּרַכְתֶּם.

Niph. בָּרַכְתָּ, pres. בָּרַכְתָּ. Constr. לְ, *Became, was, sought, inquired*, after, Gen. xlii. 22; Is. lxi. 1; 1 Chron. xxvi. 31; Ezek. xiv. 3; xx. 3. 31; xxxvi. 37.

Infin. abs. בָּרַכְתָּ, Ezek. xiv. 3.

בָּרַכְתָּ, m. Chald. בָּרַכְתָּ. Syr. metath. بَرَكْتُ. Arab. وَكَسَّ, *primum terræ germen*. Gesen. *The first blades of grass; tender herbage*: in this respect differing from עֵשֶׂב, grass, generally, and בָּרַכְתָּ, ripe, do., Gen. i. 11, 12; Deut. xxxii. 2; 2 Sam. xxiii. 4; 2 Kings xix. 26; Job vi. 5; Ps. xxiii. 2; Is. lxvi. 14, &c. pl. non occ.

Part. בָּרַכְתָּ, pl. בָּרַכְתֶּם. Aff. בָּרַכְתָּ, &c.

Passiv. f. בָּרַכְתָּ, m. pl. בָּרַכְתֶּם.

Niph. בָּרַכְתָּ, pres. בָּרַכְתָּ. Constr. לְ, *Became, was, sought, inquired*, after, Gen. xlii. 22; Is. lxi. 1; 1 Chron. xxvi. 31; Ezek. xiv. 3; xx. 3. 31; xxxvi. 37.

Infin. abs. בָּרַכְתָּ, Ezek. xiv. 3.

בָּרַכְתָּ, m. Chald. בָּרַכְתָּ. Syr. metath. بَرَكْتُ. Arab. وَكَسَّ, *primum terræ germen*. Gesen. *The first blades of grass; tender herbage*: in this respect differing from עֵשֶׂב, grass, generally, and בָּרַכְתָּ, ripe, do., Gen. i. 11, 12; Deut. xxxii. 2; 2 Sam. xxiii. 4; 2 Kings xix. 26; Job vi. 5; Ps. xxiii. 2; Is. lxvi. 14, &c. pl. non occ.

Part. בָּרַכְתָּ, pl. בָּרַכְתֶּם. Aff. בָּרַכְתָּ, &c.

Passiv. f. בָּרַכְתָּ, m. pl. בָּרַכְתֶּם.

Niph. בָּרַכְתָּ, pres. בָּרַכְתָּ. Constr. לְ, *Became, was, sought, inquired*, after, Gen. xlii. 22; Is. lxi. 1; 1 Chron. xxvi. 31; Ezek. xiv. 3; xx. 3. 31; xxxvi. 37.

Infin. abs. בָּרַכְתָּ, Ezek. xiv. 3.

young grass, Gen. i. 11; with פֶּשֶׁה *pro-*
ducing fruit, in the parall. and פֶּשֶׁה—*fatness*,
sent forth young grass, vr. 12.

דֶּשֶׁן, m. pl. non occ. Aff. דֶּשֶׁן, constr.
דֶּשֶׁן. Syr. ܕܫܢܐ, *facultas*, it, ܕܫܢܐ, *donum*.

Pers. دشن, *donum*; *munus altaris*: it. cogn.

Arab. دسم, *pinguedo cibi*: دسم, *simus*,
pinguedo. I. *Fatness of meat*, Judg. ix. 9;
Is. lv. 2; Jer. xxxi. 14; Ps. lxiii. 6; abs.
for concr. Ps. xxii. 30; Job xxxvi. 16.
Hence applied to, II. *Ashes*, particularly
those of the burnt offerings, and of dead
bodies as used in manuring the lands. See
Pliny, lib. xvii. c. ix. [v.] His words are,
"Transpadanis cineris usus adeo placet, ut
anteponant fimo jumentorum: quod quia
levissimum est, ob id exurunt." Virgil.
Georg. i. 80. Hence, Ps. lxxv. 12. *Fatness*,
fertility, Lev. i. 16; iv. 12; vi. 3, 4.
1 Kings xiii. 3; Jer. xxxi. 40. Hence—

דֶּשֶׁן, v. Pih. pres. דֶּשֶׁן. I. *Make*
fat, Prov. xv. 30. (b) *Anoint*, Ps. xxiii. 5.
(c) *Consider fat, good*, Ib. xx. 4. See Gram.
art. 154. 8.

II. *Cleansed of ashes*, Num. iv. 13.

Infin. aff. דֶּשֶׁן, *Cleansing it of ashes*,
Exod. xxvii. 3.

Puh. pres. דֶּשֶׁן, *Is made fat*, satisfied,
Prov. xiii. 4; xxviii. 25.

Hithp. obj. דֶּשֶׁן, Gram. art. 186, for
דֶּשֶׁן, Gram. art. 83. 1, according to
Gesenius: which will require Dagesh in ש.
It might, moreover, be Hophhal, דֶּשֶׁן, or
דֶּשֶׁן, if we suppose an error to exist in the
vowels. In the first case, *Became fat*; in

the second, *made fat*, will be the sense;
either of which will suit the context, Is.
xxxiv. 6, al. non occ.

דֶּשֶׁן, m: pl. דֶּשֶׁן, *Fat, fruitful*, Is. xxx.
23; Ps. xcii. 15, al. non occ.

דֶּת, f. constr. דֶּת, pl. m. דֶּת, constr. דֶּת.

Syr. ܕܫܢܐ, ܕܫܢܐ, *placitum*. Pers. دان, *justice*.

Edict, mandate, law, Esth. i. 13. 15. 19; ii.
12; iii. 14; viii. 13; ix. 14. Phrases,
דֶּת דֶּת, *law of to-day*; i. e. existing law,
Esth. ix. 13. דֶּת דֶּת לֹא, Deut. xxxiii. 2.
Usually, *a fiery law for them*. Gesen.
columna ignea. I am disposed to think that
דֶּת here, is the same as the Arab. دنة, i. q.

دنة, *a stroke, ictus dolorem inferens*, &c.;
and that it alludes to those instances of the
lightning, &c. in which God had interposed,
and would still interpose, for his people. See
the whole verse.

דֶּת, Chald. f. Def. דֶּת, pl. constr. דֶּת,
q. Heb. *Law, edict*, &c. Dan. ii. 13. 15;
vi. 9. 13. 16; Ezra vii. 12. 21. Dan. ii. 9,
consilium, according to Gesenius. I can see
no necessity for this. He also makes
דֶּת אֱלֹהִים, *law of his God*, to mean *religio*,
or religionis disciplina. But religion, or the
rites of religion, differs widely from the law,
i. e. the grounds of religion.

דֶּת, m. Def. דֶּת, דֶּת, Chald. i. q.
Heb. דֶּת, *Young grass*, Dan. iv. 12, 20.

דֶּת, m. pl. Def. דֶּת. Pers. دناور,
probably, دناور, for دناور, or دناور,
Justice bringing or bearing. Justices, judges,
or *lawyers*, Dan. iii. 2. 3.

ה

ה, *He*. The fifth letter of the Hebrew
alphabet, which, therefore as a numeral,
represents that number, Gram. art. 4. It is
enounced with a deep breathing and the
larynx distended; contrary to ח, *kheth*,
which very much contracts that organ. It
sustains various offices, I. in the etymology,
and II. syntax of the Hebrew language.

I. (a) In the etymology, it is found to
designate the feminine gender, Gram. art.
135. 6; 136. 2, et seq. So also in the
Chaldee. And in this case it may be said
to have some affinity with the letter ח.

(b) When added to nouns, having this
feminine termination, it supplies a sort of
superlative power; as, הַיְשׁוּעָה, *salvation*;
הַיְשׁוּעָה, *singular, great, salvation*, Gram.
art. 175. 8. So the Arab. هـ, in
عَلَمَةً, *a singularly learned man*. In the
Chaldee it often stands for the definite
article ה; as in הַיְשׁוּעָה, &c.

(c) It is prefixed to certain forms, and
then supplies a sort of causative force, Gram.
art. 157. 2. 4. 10.

(d) It is also found combined with ח, דֶּת,

and prefixed to other forms, Gram. art. 157. 12, 13, et seq. In both these last cases, either in the Hebrew, or in its sister dialects, it claims some affinity with א.

(e) It often interchanges in the sister dialects with ח, as Syr. ܚܬܐ, for Heb. חַתָּה, in Heb. rarely; אַח, אַחָה, for אַחָה. More frequently with י, as the middle radical; אַח, אַחָה. Syr. Chald. ܚܬܐ, ܚܬܐ. Arab. ܚܬܐ. Chald. ܚܬܐ; ܚܬܐ; ܚܬܐ, ܚܬܐ. Gesen.

Its origin, as a letter, I leave to the writers on hieroglyphics to determine. Its application, in forming the feminine gender, originated perhaps in the notion of softness, which seems to be implied in the breathing accompanying its enunciation: אַח, *bonus*, אַחָה, *bona*, &c., which has, probably for a similar reason, prevailed to a great extent in many other languages. In this respect it claims, as already noticed, in this family of languages, some affinity with ח, ז, ט, Gram. art. 143. 4.

II. Its offices in the syntax are,—

(a) When affixed to certain words, names of places, &c. its power seems to be equivalent to the Latin *versus*; אַח, אַחָה, *to* (the) *earth*; אַחָה, *to, towards, Egypt*, &c. Gram. art. 175. 8; 180. 15—17. Occasionally so when prefixed; אַח, *to the city*, Josh. viii. 19; 1 Sam. ix. 13. Nold. p. 212, seq.

(b) It is also affixed to imperatives and present tenses of verbs; אַח, אַחָה, *go to*, for אַח, &c. Gram. art. 175. 5. אַחָה, Ib. par. 6, &c. Ib. art. 234, seq.

(c) It is also used as the affixed pronoun of the fem. gen. אַח, אַחָה, אַחָה, Gram. art. 145. 5, et seq.

(d) It also occupies the place of אַח, אַחָה, Gram. art. 177. 3, and note. אַחָה, *Who went*, Josh. x. 24. אַחָה, *who is born*, Judg. xiii. 8, &c. See Nold. ed. 1734, p. 214, &c. Which seems to intimate that the pron. אַח, *He*, or some such word, was the original term, abbreviated now to אַח simply.

In the Arabic ال, *el*, the definite article occasionally occupies this situation; as in ال, *who art agreed*; ال, *who* (with him, &c. See De Sacy's Gram. Arab. art. 793, ed. 1810. Here perhaps the

pron. אַח,—which is now a pl. of אַח, אַח,—was the original vocable.

(e) Hence, perhaps, it has obtained the force and usage of the definite article, *the*; Gr. ὁ, ἡ, τό; formerly the demonstrative δὲ, ὅ, ὅ; as grammarians generally allow. For the vowels, usually accompanying this particle as the definite article, see Gram. art. 180. 4, et seq.; for its usage in syntax, see art. 221, et seq.; Nold. p. 211, &c. For further particulars on this subject, see the Appendix.

(f) אַח, אַחָה, prefixed to nouns, pronouns, &c. supplies the force of an interrogative; occasionally used also indefinitely, Gram. art. 179, seq. In this case it seems to claim affinity with the Arabic هَلْ, and اِنَّ, *anne?* &c. With אַח in the subsequent member, Ib. par. 3, and note; Nold. p. 214, et seq., and the Appendix to this work.

אַח, Chald. interj. Syr. اِنَّ. Arab. هَلْ, Behold! lo! Dan. iii. 25.

אַח, Heb. and Chald. i. q. אַח, Gen. xlvii. 23; Ezek. xvi. 43. With אַח, Behold like that, i. e. like as, Dan. ii. 43. Lxx. καθὼς.

אַחָה, Hiph. r. אַחָה.

אַחָה, Interj. Gram. art. 243, expressive of exultation; insult. Aha! bravo! &c. Ps. xxxv. 21. 25; Job xxxix. 25; Is. xlv. 16; Ezek. xxv. 3, &c.

אַח, Imp. of v. אַח.

אַח, Imp. r. אַח.

אַחָה, see אַחָה.

אַחָה, m. pl. aff. Hos. viii. 13, al. non occ. redup. of r. אַח, contr. for אַחָה. See אַח, lit. My gifts, synon. אַחָה, which see. The force of the passage seems to be, sacrifices of my gifts, or Minkhas! They sacrifice flesh and eat it! i. e. Instead of bringing in the flour, oil, &c. of which the אַחָה was composed, and which was intended for the support of the priests (Lev. ii. 3), they brought the animal only, and this they sacrificed and ate. The point of the passage consists, I think, in the terms אַחָה, uttered with a degree of surprise, as if the אַחָה had been converted into a bloody sacrifice, for the bringers themselves only to feed upon.

אַחָה, see r. אַח.

חבול, Inf. Niph. חָבַל.

חָבַל, m. pl. חָבָלִים, constr. חָבַל. Cogn.

חָבַל. Arab. **المهبل** — **اللحم المورم الوجع**, i. e. conj. ii. part. *Fleshy; swollen of face,*

viii. **اهتبك كذب كثيرا**, *he lied greatly;*

deceived. Hence, **الصيّد بغاة**, *he entrapped,*

took by deception, something hunted. Hence,

also, **الهبال الكاسب المحتال والصياد**, i. e. e. **הבאל**, i. q. *cunning gainer; hunter.* It.

conj. iv. **אהבל**, i. q. **אסרע**, *he hastened.* It.

חביל, *he lost (a son) by death.* Kāmoos.

The prevailing notion therefore seems to be,

want of stability: thence *hurry, deception,*

loss, &c. And hence, perhaps, applied to

the breath in the Syriac, as **חבל**, *halitus.*

Vanity, instability, deception, Job vii. 16;

Prov. xiii. 11. **דחץ מחבלי ימעש**, *wealth*

diminishes, fails, from instability, although,

&c. So Ib. xxxi. 30, **שקר יסון חבלי יופי**, *Deception is gracefulness, and instability is*

beauty; i. e. deceiving, and unstable. Comp.

Is. xlix. 4.

(b) Applied to idols, as of this character;

meton. 2 Kings xvii. 15; Jer. ii. 5; Jon.

ii. 9; Ps. xxxi. 7.

(c)—To Abortions, Eccl. vi. 4; and thence

to men generally, Ib. xi. 8, &c. In both of

these places Gesenius makes **חבלי**, i. q. *nebula:*

because, perhaps, **חבלי** is in the parallel; but,

חבלי is often taken to signify *distress, &c.*

Here, then, the place will mean, *he enters*

(the world) in weakness, and leaves (it) in

distress, sorrow, &c. The last he renders by

"Futurum quodque est nebula," i. e. "tenebris obvolutum;" no doubt with the senti-

ment of Horace in his mind, "*Prudens*

futuri temporis exitum, Caliginosa nocte

premit Deus." Which, however, is quite

out of place here. In Is. lvii. 13, too, he

makes this word signify *aura lenis:* because,

apparently, **חבלי** is in the parallel. Which is

also unnecessary: besides, the remaining

portion of the verse seems clearly to oppose

stability (in **חבלי**, and **חבלי**) to the *passing*

character of the wind, and the instability

intimated in **חבלי**. Hence we may see why

this word is taken to signify *breath* in the

Syriac.

(d) Used adverbially, Job ix. 29; xxi. 34;

xxxv. 16; Is. xxx. 7; Ps. xxxix. 7, &c.

Aff. **חבלי**, **חבלי**, **חבלי**, **חבלי**.

חבלי, m. constr. alt. of. fm. **חבלי**, Gram.

art. 150; pl. **חבלי**, i. q. **חבלי**, Eccl. i. 2;

xii. 8, al. non occ.

חבלי, v. pret. non occ. pres. **חבלי**, pl. m.

חבלי, constr. abs. *Do, or act, vainly,*

foolishly, sinfully, 2 Kings xvii. 15; Jer.

ii. 5; Ps. lxii. 11; Job xxvii. 12, al. non

occ.

Hiph. part. pl. m. **חבלי**, *Persons causing*

do., Jer. xxiii. 16, al. non occ.

חבלי, *kethiv*; **חבלי**, *keri*; Ezek.

xxvii. 15, al. non occ. Arab. cogn. **أَبْنَى**,

coaluit et ater evasit sanguis in vulnere:

concrevit ut nodus in ligno. Whence, appa-

rently, the Greek **ἔβενος, ἐβένη, ἔβελος**: the

Lat. *ebenus, evenus, hebenus, hebenum;* and

our *ebony*. The term **חבלי**, *lapis*, of Gesenius

is evidently a secondary sense. *Ebony.*

Used here in the *plural*, either because

brought from the East in pieces, or because

two sorts of it existed: hence styled *ebonies*.

See Boch. Hieroz. ii. p. 140.

חבלי, Inf. Hiph. r. **חבלי**.

חבלי, constr. pl. m. Is. xlvii. 13, in

חבלי, Arab. **هَابِر**,

Penetrans, amputansque, acutus ensis. Astro-

logers who cut and parcelled out the heavens,

as we have them now on our celestial globes.

Lit. *sectioners, dividers, of the heavens.* Lxx.

of ἀστρολόγοι τοῦ οὐρανοῦ. Syr. **ܚܒܝܢܐ**

ܚܒܝܢܐ, *who gaze on the heavens.*

חבלי, m. pl. non occ. Syr. **ܚܒܝܢܐ**,

gemitus, clamor, meditatio. Arab. **هَجَا**,

sc. هَجَا, verborum contumelia, &c.

Cogn. **وَجِي**. Heb. **וָגַי**. *δονομοποιητικόν.*

I. *The murmur of complaint, lamentation,*

Ezek. ii. 9: (b) of thunder, Job xxxvii. 2;

Ps. xc. 9. **חבלי**, *as a murmur*, i. e.

gradually decline, and fail. Targ. "*tangquam*

vaporem oris in hyeme. Comp. Eccl. xii. 4,

al. non occ.

חבלי, v. pres. **חבלי**. Constr. abs. it. med.

חבלי, **חבלי**, **חבלי**, of thing compared. See **חבלי**.

I. *Murmuring*, (a) as a dove, Is. xxxviii. 14;

lix. 11: (b) as men lamenting, Is. xvi. 7;

Jer. xlviii. 31: (c) as a lion over the prey,

i. e. *growingl*, Is. xxxi. 4.

II. *Meditating*, (a) in a good sense, i. e. murmuring or speaking as it were in the mind (as in אָמַר בְּלִבּוֹ), Josh. i. 8; Ps. i. 2; lxxiii. 7; lxxvii. 13; cxliiii. 5; Prov. xv. 28: (b) in a bad one, Ps. ii. 1; Prov. xxiv. 2; Is. lix. 13.

III. *Meton. Declaring* one's meditations, suggestions of the heart, &c. Comp. Ps. xlv. 2, where מַשְׁכִּי refers to לִבִּי דָוִד, Is. lix. 3; Ps. xxxv. 28; xxxvii. 30; cxv. 7; Prov. viii. 7; Job xxvii. 4.

Infin. דָּבַר, דְּבַר, דְּבָר.

IV. Hence, by a further meton. *Discerning, separating*, i. e. after consideration had, Prov. xxv. 4, 5, following דָּבַר in the preceding verse, and apparently in some connection with it. It. Is. xxvii. 8, with סִפְּתָא in the parallel; i. e. *shall sift*. Comp. ch. xxx. 28; Amos ix. 9; Luke xxii. 31.

דָּבַר, Inf. r. דְּבַר.

דְּבָרָה, f.—pl. non occ. *Meditation*, Ps. xlix. 4, al. non occ.

דְּבָרָה, m. r. דְּבַר. Cogn. τὸν, הָבָה. Syr. ܕܒܪܐ, *imaginatus est*. Arab. ھَجَّاج, *homo sui cerebri, vehemens*. Aff. דְּבָרָה, Ps. v. 2; xxxix. 4, al. non occ. *Deep, ardent, meditation*.

דְּבָרָה } m. Aff. דְּבָרָה, &c. vowels immu-
דְּבָרָה } table; r. דְּבָרָה. Synon. τὸν, הָבָה.
The murmuring, as of the lute or lyre, Ps. xix. 15; xcii. 4; Lam. iii. 62. In Ps. ix. 17, we have דְּבָרָה. lxx. φῶν διαψάλματος: as if this was the title of another composition. "Neque aliter," says Gesenius, Symm. Aq. Vulg. But, Aquila has φῶν αἰ. Symm. μέλος διαψάλματος. Theod. φθονγῆ αἰ. The other translators, μελωδῆμα αἰ. Which amount, however, to much the same thing. The Vulg. and Syr. have not noticed it. The Targ. "*Gaudebunt justi in aeternum*:" which is, perhaps, not a bad comment on the passage.

דְּבָרָה, f. occ. once, Ezek. xlii. 12. Arab. ھَجِين, *præstans et nobilis camelus*. Chald. ܕܒܪܐ, *rectum, &c. Straight, direct, commendous, as it should seem*.

דְּבָרָה, Hoph. r. הָבָה.

דְּבָרָה, and דְּבָרָה, m. pl. Ps. lxxiii. 7; 1 Chron. v. 10. 19, 20. A people so called, because, perhaps, descended from

דְּבָרָה, Gen. xvi. 1, termed by the Greeks, Ἀργαῖοι, Ἀργεῖς. Boch. Phaleg., p. 255. ھَجَر, and ھَاچَر, the primary city of Bahrein, Castell. sub voce.

דָּבַר, m. i. q. דְּבָרָה, v. ھَدَد. Arab. ھَدَد, et ھَدَد, *vox gravis et crassa. Shouting* of the grape-gatherers, soldiery, &c. Ezek. vii. 7, al. non occ.

דְּבָרָה, m. pl. def. Chald. Gesenius takes the ָ to be the Heb. def. article, prefixed, as ٱل (Arab. ال) is in other cases: but for this there is no good reason, Gram. art. 180. 2. Besides, the Heb. art. cannot be prefixed to the first of two nouns in construction, as in דְּבָרָה מִלֵּי, Dan. iii. 27. It is not the Heb. art. therefore. It may be compd. of דָּבַר, and דְּבָרָה, equivalent to the Gr. εὐνοῖα, εὐεργία, or the like. *The title of certain officers in the court of Babylon*, Dan. iii. 24; iv. 33; vi. 8, &c.

דְּבָרָה, v. occ. once, Is. xi. 8. Arab. ھَدَى, *recta duxit, benè direxit. Guided*, i. e. his hand.

דְּבָרָה, v. imp. once occ., Job xl. 12. *Break down, overturn*. See my Commentary on the place.

דְּבָרָה, m. Chald.—sing. non occ. Syr. ܕܒܪܐ, *membrum. Pieces, fragments*; with ܕܒܪܐ, *become made*, Dan. ii. 5; iii. 29, al. non occ., i. e. *torn limb from limb*. Comp. 2 Maccab. i. 16, it. Syr. ܕܒܪܐ, *membratim discerptus est*.

דְּבָרָה, m.—pl. non occ. Arab. ھَدَم, *destructio*. Every where with ܕܒܪܐ. *Foot-stool*. Metaph. implying subjection of enemies, Ps. cx. 1; Is. lxvi. 1. The place in which Jehovah was said to dwell, Lam. ii. 1; Ps. xcix. 5; cxxxii. 7; 1 Chron. xxviii. 2.

דְּבָרָה, m. pl. ܕܒܪܐ. Arab. ھَدَس, *myrtus. The myrtle*. See Celsii Hierobot. ii., p. 17, seq., Is. xli. 19; w. 13; Zech. i. 8. 10, 11; Neh. viii. 15.

דְּבָרָה, v. pres. ܕܒܪܐ. Constr. immed. it. ܕܒܐ, it. ܕ, instrument; ܡܢ, from; ܐܝ, to, any place, &c. Arab. ھَدَف, *celeriter quid egit*. Cogn. ھَدَم, conj. v. *irruit in aliquem*,

&c. Comp. **הִדְבֹּב**. *Drive, thrust out*, back, &c., Num. xxxv. 20. 22; Deut. vi. 19; Is. xxii. 10; Jer. xvi. 15; Ezek. xxxiv. 21; Job xviii. 18; Prov. x. 3, &c.

Infin. **הִדְבֵּב**, Deut. ix. 4. Aff. **הִדְבֵּב**, 2 Kings iv. 27.

הִדְבָּר, m. Syr. **ܡܕܢܐ**, *honor, decus*. Arab. **هَدَرَ**, *ferbuit; luxuriavit herba*. Cogn.

הִדְבָּר, *multus, vanusque fuit. Honour, glory, dignity*, Dan. xi. 20, only. **הִדְבָּר** *הַמִּלְכִּי*. Lit. *an exactor of the dignity, &c. of the kingdom*, i. e. as Gesenius thinks, of the best part of it, viz. Palestine. Comp. vr. 16, and Zech. viii. 6 (Thes.—ix. 8); 2 Maccab. iii. 1; and his History of the Heb. Language, p. 64: as some others think, *Tax, tribute*, like the Greek usage of *ῥησος*, *rhēsos*. But, if Zech. ix. 8 affords a parallel to this place, the meaning must be *an oppressor, exactor of taxes, or the like*; and **הִדְבָּר** must mean *tax*.

הִדְבָּר, m. constr. **הִדְבָּר**, pl. **הִדְבָּרִים**, concr.—with **הוֹד**, and **בְּבוֹד**, as synon. Any thing *Glorious, honourable, dignified*. **פְּרִי עֵץ הִדְבָּר**, *fruit of (the) tree, glorious*, i. e. ripe and good. Comp. Deut. xxxiii. 17: applied to *clothing*, Ps. civ. 1; Prov. xxxi. 22; Job xl. 10; *to person*, Is. liii. 2; Ps. cxlix. 9. Comp. Ib. viii. 6; xxi. 6; xevi. 6; cxi. 3; Ib. xxix. 4. **בְּהִדְבָּר**, *in that which is glorious*, i. e. in bringing it about, is effective. See the context following. In constr. **הִדְבָּר**, *the dignity of—*, Ps. cxlv. 5. 12; Is. ii. 10. 19. 21; xxxv. 2; Prov. xx. 29. Aff. **הִדְבָּר**, **הִדְבָּר** in pause, **הִדְבָּר**, &c. In this view this word differs from **הִדְבָּר**, in that it is not an abstract. **הִדְבָּר**, too, and **הִדְבָּר**, are only different forms of the same word; of which, also,

הִדְבָּרִית, is the fem. constr. of **הִדְבָּר**, i. q. **הִדְבָּר**, Prov. xiv. 28; Ps. xxix. 2; xevi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c. above—to be applied to *clothing*.

הִדְבָּר, v. pres. **הִדְבֵּב**. Constr. immed. *Honour*, Lev. xix. 32; Exod. xxxiii. 3; Lev. xix. 15.

Part. **הִדְבָּר**, *Honoured, dignified, in his clothing*, Is. lxiii. 1. **לֵצַח ὁπαῖος ἐν στολῇ**. Metaph. *clad with zeal*, Ib. lix. 17.

Niph. pl. m. **הִדְבְּרוּ**, *Were, became, honoured*, Lam. v. 12.

Hithp. **הִתְהַדְּבָר**, *Be, become, glorious*, Prov. xxv. 6.

הִדְבָּר, v. Chald. i. q. Heb. *Honour*, constr. **ל**, Dan. iv. 31; v. 23.

Part. Pahl. **הִתְהַדְּבָר**, *Honouring*, Dan. iv. 34.

הִתְהַדְּבָר, Hithp. r. **הִתְהַדְּבָר**.

הִתְהַדְּבָר, Interj. expressive of grief. *Ah!* once, Ezek. xxx. 2.

הִתְהַדְּבָר, i. q. **הִתְהַדְּבָר**, once, Amos v. 16. **הִתְהַדְּבָר** contr.

הִתְהַדְּבָר, m. **הִתְהַדְּבָר**, f. pron. 3d pers. sing.—pl. **הִתְהַדְּבָרִים**, f. **הִתְהַדְּבָרִים**, Gram. art. 142. 2, et seq. Arab. **هَيَّ**, **هَيَّ**. Syr. **ܠܝܬܐ**, **ܠܝܬܐ**.

Cogn. apparently with the verb **הָוָה**, *decidit, delapsus fuit. Anglice fell; hence, fell out, happened*; Heb. **הָוָה**, *fuit, exstitit*. Cogn. **הָוָה**, *vixit*; some derivative or part of which might not unaptly be taken to represent the third person, *He, she, and, when applied to things, it*. So the Greek, *ἐκείνος, ἐκείνη, ἐκείνο*, i. e. *one there*, of *ἐκεῖ*, and the termination *vos*. *Αὐτός, αὐτή, αὐτό*, is, perhaps, our very word *αὐτό*, with the termination *τος*, &c. Hence the **ה** will be radical; not because it is slightly pronounced in the vulgar Arabic, for on that pronunciation no reliance can be placed, but because it seems to have formed a part of the root. This will explain *Lennepe's* remark, which Middleton has mistaken, viz., “*Articulus ὁ vicinitatem habere propriè videtur cum participio verbi εἶμι vel εἶω sum*” (on the Greek article, Ed. 1828), sect. v.; i. e. it seems to have a common origin, and hence to have some affinity with that verb; just as our **הָוָה** has to the Arab. verb **هَوَى**. Used as,—

(a) *The personal pronoun*; as, **הָוָה**, *He, he was*, Gen. iv. 20. **הָוָה** **הָוָה** **הָוָה**, *Jehovah, he (is) the (person who) walks, &c.* Deut. xxxi. 8. **הָוָה** **הָוָה**, *Where (is) he?* Esth. vii. 5. Fem. **הָוָה**, *her father, she, &c.*, Lev. xxi. 9. Taken to represent *things*, as in the Arab.—Gram. art. 216. 7. So **הָוָה**, *a miukha (is) it*, Lev. ii. 15. But here, and, for the most part,, in the Pentateuch, written **הָוָה**. So also, as Gesenius has remarked, 1 Kings xvii. 15; Job xxxi. 11; Is. xxx. 33, which is usually termed an Archaism. The places written **הָוָה** in the Pentateuch, are only eleven, as noticed in the Masora on Gen. xxxviii. 25.

Both Noldius and Gesenius have made it equal to the Latin *ipse*, as, Gen. iv. 20; xiv. 15, &c. But this will depend entirely upon the context, which may, indeed, occasionally require it to be so translated, as Is. vii. 14, &c.: but it depends not on the word itself. In some cases, נָשָׂא, נָשָׂא, or נָשָׂא, are introduced for this purpose. See under these words.

(b) *The demonstrative pronoun, this; as, דָּוִד הַזֶּה, This (is the word) which he spake*, Lev. x. 3. דָּוִד הַזֶּה, *this (is) its name*, Gen. ii. 19. So fem. דָּוִדָּה הַזֶּה, *this (is) Zoar*, Gen. xiv. 2. Pl. הַזֵּה הַנְּבִיאִים, *these (are) the speakers, &c.*, Exod. vi. 27. הַזֵּה הַגִּבּוֹרִים, *these (are) the giants, &c.*, Gen. vi. 4. הַזֶּה is used only after a prefix, and does not occur, perhaps, more than once or twice in this sense. See Ruth i. 13. הַזֶּה, Exod. xxxix. 14, &c.

As the Latin *hic* and *ille*. הַזֶּה הַזֶּה—הַזֶּה הַזֶּה, *one (of) these; one (of) those*, Dan. xii. 5. Comp. 1 Sam. xx. 21; 2 Kings iv. 35.

When occurring with הָ, or הֵּ, it will form a correlative to them, e. g. Judg. vii. 4. הָ הַזֶּה הַזֶּה הָ הַזֶּה הַזֶּה... הָ הַזֶּה הַזֶּה הָ הַזֶּה הַזֶּה, i. e. *THIS shall go with thee; (then) HE shall go with thee;...THIS shall not go with thee; (then) HE shall not go with thee*. So, again, Ps. xx. 8. הָ הַזֶּה הַזֶּה הָ הַזֶּה הַזֶּה... הָ הַזֶּה הַזֶּה הָ הַזֶּה הַזֶּה, *these in chariots, and these in horses;... they have bowed and fallen, &c.* LXX. οὗτοι ἐν ἄρμασι καὶ οὗτοι ἐν ἵπποις.... Ἄντροι συνηροδοῦσθαι καὶ εἶναι. In this respect, therefore, its *retrospective reference* is precisely of a piece with that of the *definite article*. Gesenius's distinctions of "*sine emphasi*," and "*cum emphasi quadam*," Thes. p. 368, are, as the passages there adduced will sufficiently shew, perfectly useless.

Hence, in all probability, הָ was taken,—as the Greek *ὁ* was of *ὁς*,—to constitute the *definite article*. See under הָ. Hence it is used—

(c) *As an attributive with the article prefixed; as, הָאִישׁ הַזֶּה, The man, the this (same)*, Job i. 1. Comp. Gen. xxi. 31; Is. ii. 11, &c.

(d) *As including the logical copula*, Lat. *sum*. Gr. εἰμι, not the *substantive verb*, as Gesenius says; for then הָאִישׁ must be either expressed or implied. See Gram. art. 213. 7; e. g. הָאִישׁ הַזֶּה, *he (is) a prophet*. See Nold. Annotationes et Vindiciæ, note 1119, where similar examples with all the personal

pronouns will be found; who remarks, "Potest tamen ad hæc etiam subintelligi *verbum substantivum*." It should be remembered, however, that the *substantive verb*, הָאִישׁ, will mean, *existit, factus est*, or the like, rather than *fuit*. The same is true

of the Arabic كَلِمَة. In the Syriac, indeed, the real substantive verb, הָאִישׁ, has been deprived of this power, by drawing a line under it, thus, הָאִישׁ, in which case it may include,—as may the pron. הָאִישׁ, not הָאִישׁ, or הָאִישׁ,—the copula. Dr. Gesenius, however, seems to make a distinction between *verbum substantivum*, and *ipsum verbum substantivum*; for, in this latter case, he says, it is more rarely used: yet the example which he has given, Gen. xvii. 12, הָאִישׁ לֹא כִּנְיָן מִמֶּנִּי, *qui non de semine tuo est*, does not carry us one step beyond his other cases. In the Thesaurus he gives several others; as, הָאִישׁ הַזֶּה, *quæ non munda erant*, Gen. vii. 2. I would only ask, Who does not see, that this is a very different thing from saying הָאִישׁ הַזֶּה הָאִישׁ, which would give the true substantive verb? So the LXX. here, ἀπὸ τῶν καθαρώων τῶν μὴ καθαρῶων; not ἀπὸ τῶν οὐκ ἐγένετο καθάρᾳ. Faesius, therefore, to whose doctrine he so strongly objects, is, after all, right.

When this pronoun refers to God, however, it frequently does involve the *substantive verb* (הָאִישׁ); i. e. when it evidently implies *previous existence*; as, Is. xliii. 13, הָאִישׁ הַזֶּה הָאִישׁ, h. e. *existit ego ille*, i. e. *qui omnia fecit*. So, negatively, Jer. v. 12, הָאִישׁ הַזֶּה הָאִישׁ, *οὐκ ἦν*, or *ἐγένετο, αὐτός*. Arab. هُوَ هُوَ. Syr. هُوَ هُوَ. But, in all such cases, *positive existence*, not *mere assertion*, must be intended. See Is. xlviii. 12; Ps. cii. 28, which are totally different, in this respect, from the examples alluded to.

In these cases, too, הָאִישׁ, הָאִישׁ, or some other name of the true God, will be implied. Hence, in numerous cases, some name of God will be understood; as, הָאִישׁ הַזֶּה, Ps. xxxiii. 9. Comp. Ps. xlv. 22; Job v. 18; Is. xxxiii. 16, &c. And so הָאִישׁ, in the Arabic is often used; as, هُوَ الْحَيُّ الْقَيُّومُ.

חונא, Chald. i. q. Heb. Dan. ii. 21, &c.

חונא, Chald. i. q. חונא, which see.

חונד, Hoph. Chald. r. חונד.

חונדך, Infin. Aph. Chald. r. חונד.

חוד, m.—pl. non occ. Synon. חוד, חוד, opp. חוד, חוד. Arab. حود, *opus bonum*; *quies, tranquillitas. Glory, dignity, majesty*, Num. xxvii. 20; Is. xxx. 30; Ps. xxi. 6; xcvi. 6; civ. 1; Prov. v. 9; Job xxxvii. 22; Hos. xiv. 7, &c. Aff. חודי, חודי, &c.

חודרה, Hiph. r. חודרה.

חודרה, f.—pl. non occ. Arab. حودرة, *lapsus, ruina*. Syr. حودرة, *accidit, fuit. Accident, injury*, Is. xlvii. 11; Ezek. vii. 26.

חודרה, or חודרה, v. pres. apoc. חודרה (for חודרה, Gram. art. 87. 2, חודרה with ח, for ח, otiose), i. q. חודרה. I. *Fall, descend*. Imp. חודרה, *fall (to) earth*, Job xxxvii. 6. See my note on the place, Eccl. xi. 3. Imp. it. חודרה, f. חודרה, Gen. xxvii. 29; Is. xvi. 4.

Part. חודרה, Neh. vi. 6; Eccl. ii. 22.

חונח, or חונח, pres. חונח, and חונח, i. q. Heb. חונח, חונח, *Existed, became, was*. Constr. abs. it. med. ל, impl. change, Dan. ii. 35; vii. 13; Ezra v. 5, &c.

With participles of other verbs it forms a sort of imperfect tense; as, חונח חונח, *he was doing*, i. e. in the habit of, Dan. vi. 11; Ib. iv. 7. 10; vii. 2. 4, &c.

Imp. and Infin. חונח, with ל prefixed, Dan. ii. 20, &c.

It. חונח, with ל also prefixed, Dan. ii. 43; vi. 2, &c.

It. חונח, with ל, Dan. v. 17. In these cases Gesenius thinks, after Winer, that these two last forms are mere abbreviations of the pres. with the preformative rejected, and ל added, signifying "ut"; "חונח, *ut sint*." But this is a mere figment, and is just as unnecessary as it is groundless.

חונח, f. constr. חונח, pl. חונח. Arab.

חונח, חונח, *amor, cupido*; חונח, *decidit, &c.* So our *falling in love*; or, perhaps, because *desire, love*, is precipitate. I. *Intense desire, lust*, Prov. x. 3; xix. 13; Ps. lii. 4. 9.

II. Meton. *Accident, injury, ruin*, Mic.

vii. 3; Prov. xi. 6; Job vi. 2. 30; xxx. 13, *keri*, Ps. v. 10; xxxviii. 13, &c. Aff. חונח (for חונח), חונח.

חוי, Interj. expressive of *Exhortation, threatening, grief*, Is. i. 24; Zech. ii. 10; Is. v. 8; Jer. xxiii. 1; Ezek. xiii. 18; Mic. ii. 1; 1 Kings xiii. 30; Jer. xxii. 18; xxxiv. 5. Comp. Matt. xviii. 7, &c., Gram. art. 243; Nold. p. 253, &c. "Sq. acc. Is. i. 4," says Gesenius. I am unable to see how he discovers an accusative case here. In his Thesaurus, "sq. nominat. (qui pro vocativo est, &c.) Is. i. 4," &c., whence it should seem that his criterion of these cases is not a very sure one.

חור, v. Chald. pret. non occ. pres. חור, i. q. חור, or חור, *Proceed, go*, Ezra v. 5; vi. 5; vii. 13.

Infin. חור.

חורג, Inf. Hoph. r. חורג.

חורגל, see r. חורגל.

חורלול, f. pl.—sing. non occ. See חורל. Lit. *vain-glorious, &c. things. Glory, folly*, Eccl. i. 17; ii. 12.

חורלול, f. abstr. once, Eccl. x. 13. *Glory, folly*.

חולם, m. for חולם, apparently from the parallelism, once, Is. xli. 7. See חולם.

חום, or חום, v. pret. Aff. חום. Arab.

חום, *nutavit capite*; חום, *vagatus fuit*, furibundi instar. *He shall perturb, harass, them*, Deut. vii. 23, al. non occ.

Niph. pres. חום, f. *It was, became perturbed, disturbed, excited*, 1 Sam. iv. 5; 1 Kings i. 45; Ruth i. 19, al. non occ.

Hiph. pres. par. חום, Ps. lv. 3, *I heave, swell*, i. e. like the ocean (חום) in my distress. Lxx. ἐραπάθη, Mic. ii. 12. חום, *they* (i. e. the flock, with which the comparison is here made) *shall be tumultuous*, from the great number of individuals, חום, is, in like manner, sometimes applied to animals, Gen. vii. 2.

חון, or חון, v. in Kal non occ.

Hiph. חון, constr. ל. Syr. حون, *mente præditus fuit*. Part. *confirmatus, &c.* Arab.

חון, חון, *levis fuit res*. Conj. iv. *contempsit*. *They made light of the matter*, i. e. despised the consequences, Deut. i. 41. Comp. Num. xiv. 44. Lxx. συναρπάζετε.

חזק, m. (fm. חזק, Gram. art. 87. 1), pl. חזקים. Arab. ⁵هَونٌ, *lenitas, commoditas*. Synon. עשר, Ps. cxii. 3. *Wealth, plenty*, Ps. xlv. 13; Prov. i. 13; vi. 31; viii. 18; xxx. 15, 16; Cant. viii. 7, &c. Aff. חזק, חזק, in pause; f. חזק; pl. חזקים, Ezek. xxvii. 33.

חזק, or חזק, m. pl. Aff. חזק, once only, Gen. xlix. 26; "i. q. ⁵חזק, *mons*," says Gesenius. Lxx. ⁵ὁρέων ⁵μονήμων. Who read, perhaps, חזק. See Hab. iii. 6. But, in this case, the difficulty is, to extract any tolerable sense from the place. The Jewish interpretation, "*progenitors*," labours under this defect, that the verb חזק appears never to be applied in any other sense except that of *conception* by the female: which in this place is incongruous. Both, therefore, seem unsuitable here. Now we have in the Arabic ⁵هَز (חזק), signifying *Grex ovium*, pec. *ubi prae multitudine alie in alias prolantur*: Kūmoos. If, then, we apply this to our passage, we shall have, *the blessings of thy father have been great above the blessings of my numerous flocks, even to the desire of the everlasting hills*: i. e. the blessings, which have attended me, are far greater than the wealth which God gave me during the times of my hard servitude with Laban: they extended to the desire for him, who is emphatically styled the *stone, the rock, of Israel*, (vr. 24, it. Ps. xciv. 4; cxxi. 1; cxxv. 2), *the everlasting hills*. חזק, such blessings, i. e. greater than those bestowed upon Joseph during his servitude (נזיר אדני) in Egypt, shall also rest upon him. This seems to me to suit the place well, comparing the circumstances of the father with those of the son, and carrying the blessing to an extent beyond that of mere temporal things. Comp. vr. 18, and Deut. xxxiii. 15; where, מראש תריגתם ומקדן נגעתה עולם, *from the HEAD of the eternal mountains, and from the MAJESTY of the everlasting hills*, i. e. from God himself, seems to supply the best interpretation possible to the place in question.

חזק, Hiph. r. שָׁב.

חזק, see r. חזק.

חזק, Aph. Chald. r. ויר.

חזק, Hithp. Chald. r. וכן.

חזק, Hiph. r. ויל, cogn. נל.

חזק, m. pl. part. v. חזק, not in use,

once, Is. lvi. 10, with חזק. Arab. ⁵هَز, *movit* (Angl. *nod.*) *caput*; *ad occasum declinavit stella*. Cogn. ⁵هَز, *mortuus est*; ⁵هَز, *quievit*; ⁵هَز, *torpidus, stupidusque*; ⁵هَز, *alienatio mentis*. *Nodding, dozing*; it is added, apparently by way of explanation, ⁵חזק, *lovers of slumbering*, i. e. *stupid, regardless*; which, as applied to *watchmen*, is a grievous crime.

חזק, Hithp. r. נָכָה.

חזק, Inf. Niph. r. ויר.

חזק, see r. חזק.

חזק, see r. חזק.

חזק, see r. חזק.

חזק, Inf. Hiph. r. חזק.

חזק, Imp. apoc. r. חזק.

חזק, see r. חזק.

חזק, see r. חזק.

חזק, once, Ezek. ii. 10. Synon. חזק, חזק, lb. for חזק (Gram. art. 76), which see. *Lamentation, woe*.

חזק, pron. 3d pers. f. sing. See חזק, Chald. id. Dan. ii. 9, &c.

חזק, pl. f. once, Neh. xii. 8. For חזק, no doubt. See 1 Chron. xxv. 3, where we have, על חזק, the identical expression. The error seems to be of long standing, for the Lxx. have ἐν τῷ ὥν χειρῶν, if this passage has not been corrupted from that in 1 Chron. above cited, which also has על חזק. The Syr. has ܠܚܕܝܬ, *Hūdith*, as a proper name. The truth seems to be, the *punctuists* not knowing what to make of this word, when the ܚ had been written by some slumbering copyist a little too short, ܚ, applied the vowels at random, and so favoured the grammarians with a *new form*, a monster hitherto unparalleled: "*Orturn*," says Gesenius, "*vocab. ex חזק, celebravit, pari signif. atque חזק*." I doubt whether it is desirable to cover so palpable a blunder, by so much ingenious critical conjecture.

חזק, m.—pl. non occ. i. q. חזק; which see. *The shouting of those who gather and tread the grapes*, Jer. xxv. 30; xlviii. 33. Metaph.—of an attacking army, Jer. li. 14; Is. xvi. 9, 10.

חָיָה, v. pres. **חַיָּה**, apoc. 1st pers. **חַיִּי**, 3d, **חַיָּה**. See Gram. art. 205. 12. My notes on Job xxxvii. 6, and sub voce **חַיָּה** above. Arab. **هَيَّ**, *decidit*. Syr. **ܚܝܬܝܬ**, *existit*, *fuīt*. *Fell out, happened, existed*; but never as the logical copula, *is, was, &c.*, with the Greeks, Latins, and ourselves, Gen. i. 2, et seq. **וַיְהִי הָאָרֶץ וְרֵקָה**, *the earth was, existed, remained, empty, &c.* Comp. Ib. ii. 18; iii. 1. 20; iv. 8, &c. in all which cases this verb implies *existence*, and not the mere *logical copula* as Gesenius thinks. Winer has a curious remark here: "Sed longe frequentius, ubi *solum copulam* constituit, omittitur." In other words, when this verb is used as the *logical copula*, it is not used at all! See under the pron. **הָיָה**.

In certain idiomatic expressions, constr. med. **ל**, not unlike the Latin Dative case, in *est, fuīt, mihi, tibi, &c.*

(a) With **לָךְ**, *Is to, or for, thee*, Exod. iv. 16; xx. 3; Num. x. 31; Deut. xxi. 15, &c.

(b) With **ל** also attached to a second term, nearly equivalent to **בְּ** in sense, Exod. ii. 10. **וַיְהִי לָהּ בֵּן**, *And was to her for, or as, a son*, Ib. iv. 16; Num. x. 31, &c.

(c) With **ל** in the second case only. **יְהוָה יִפְקֹד**, *Jehovah shall be forking*; i. e. shall become king, &c., Zech. xiv. 9. Comp. Gen. xxviii. 21; Is. xlv. 15.

(d) With Infinitives, **יְהוָה יִשָּׁבֵט לְבֹנָה**, *The sun was for setting*; i. e. about to set, Gen. xv. 12. Comp. Josh. ii. 5; Num. viii. 11; 2 Chron. xxvi. 5.

(e) With **בְּ**. **יְהוָה בְּצַדִּיק יִבָּנֶה**, Gen. iii. 5. Comp. Ruth ii. 13; 2 Sam. xiv. 2, &c.

(f) With **בְּ** repeated. **יְהוָה בְּצַדִּיק בְּצַדִּיק**, *It shall be, as the righteous, so the wicked*, Gen. xviii. 25. Comp. Is. xvii. 3; xxiv. 2.

(g) So with **עִם**, *With*, i. e. agreeing with, in one sense or other, 1 Kings i. 8; 2 Sam. xiii. 20; 1 Kings xi. 11. Comp. 2 Chron. i. 11; vi. 8.

(h) **עִם**, 1 Kings xii. 20.

(i) **לְכִי**, Num. xvi. 16. Comp. vv. 18, 19. And, in all cases partaking of that shade of the primitive meaning which such combination, with the rest of the context, shall require.

Used occasionally with participles, giving a sense equivalent to our imperfect past tense; as, Gen. iv. **לִבְנֵי נֹחַ**, *He was building*. So Job i. 14; Neh. i. 4, &c., which Gesenius takes to be a mark of

modern writing, and which I only wish to see proved.

Niph. **הָיָה**, **הָיָה**, **הָיָה**, **הָיָה**, pres. non occ. *Came to be, took effect, &c.* Synon. **בָּא**. Constr. med. **ל**. Deut. xxvii. 9, **וַיָּבֹא הַיּוֹם הַזֶּה**, *This day thou camest to be a people, &c.* i. e. thou hast this day become what thou wast not before. See on the force of Niph'al, Gram. art. 157. 19. But, if it had been said, **וַיָּבֹא הַיּוֹם**, it would not so clearly have appeared that *this change of circumstance* had taken place. Hence, occurring with **בָּא**, Ezek. xxi. 12, **וַיָּבֹא הַיּוֹם**, *Behold it has come, and has taken effect*. It. xxxix. 8. (This use of **בָּא**, occ. first in Job iv. 5.) Comp. Prov. xiii. 19, with Ib. vr. 12. So Deut. iv. 32; Judg. xix. 30; xx. 3. 12; 1 Kings i. 27; xii. 24; Neh. vi. 8.

In Dan. ii. 1, **וַיִּשְׁכַּב הַמֶּלֶךְ עָלָיו**, *His sleep had fallen on him*. (See Kal.) It is said above, that he *had dreamt dreams*, **וַיִּדְרֹם**; this is added merely by way of explanation, to intimate that it was in the ordinary course of sleep. So the Syr. **ܠܚܝܬܐ ܕܡܠܟܐ ܥܠܐܝܗ**, *For his sleep was (had been) upon him*; not "*perduravit in eo somnus ejus*," as the Polyglott has it. lxx. **ἀπ' αὐτοῦ**; perhaps, originally, **ἐν αὐτοῦ**, Ib. ch. viii. 27. **וַיִּפְּלוּ**, *I became fallen* (prostrated of strength, collapsed) *and sick*.

כֶּרִי, for **כֶּרֶךְ**, *Keri*, Job vi. 2; xxx. 13, which see, sign. ii.

הִיךְ, Interrog. i. q. **הִיךְ**, apparently; see Nold. p. 261, note. Dan. x. 17; 1 Chron. xiii. 12.

הִיכָל, com. pl. **הִיכָלוֹת**, constr. **הִיכָל**. Syr. **ܡܕܝܢܬܐ**.

Arab. **مَدِينَة**. **مَدِينَة**. **مَدِينَة**. **مَدِينَة**.

מִדְבָּר: *Ædificium sublime, templum*.

I. *Any great and splendid edifice, a palace*, 1 Kings xxi. 1; 2 Kings ii. 18; Is. lix. 7; Dan. i. 4; Ps. xlv. 9; Is. xiii. 22; Hos. viii. 14; Joel iv. 5, &c.

II. *The Temple of Jehovah built by Solomon, also termed* **בֵּית יְהוָה**, *The House of Jehovah*, 1 Kings iii. 1, &c. **בֵּית**, *The House*, Ib. vi. 37, &c. **בֵּית הָאֱלֹהִים**, *The House of God*, 1 Chron. ix. 11, &c. names previously given to the Tabernacle, Exod. xxiii. 19; xxxiv. 26; Josh. ix. 23; Judg. xviii. 31, &c. And this last was even before that time in use, Gen. xxviii. 17. 22. Also, **בֵּית קֹדֶשׁ**, *Thy Holy Temple*, Ps. v. 7; xi. 4;

lxv. 5, &c. חֶכֶשׁ, *The Holy place*, 1 Chron. xxiii. 32; 2 Chron. xxix. 5, &c. Aff. חֶכֶלֶךְ, חֶכֶלֶכֶם. On the form, see Gram. art. 155. See Plan in the Appendix.

This Temple was built by Solomon, on Mount Moriah, 2 Chron. iii. 1, with the materials partly collected by David his father, and partly by himself, 1 Chron. xxviii. 11—20; xxx. 2, &c.; 2 Chron. ii. 3, et seq., in the space of seven years and six months, 1 Kings vi. 37, 38. After this it was repaired by Josiah, 2 Chron. xxxiv. 8, et seq.; and soon after it was destroyed by the army of Nebuchadnezzar, king of Babylon, Ib. xxxvi. 19, et seq.; 2 Kings xxv. 9, &c.

חֶיכֶל, m. Chald. def. חֶיכֶלָא, i. q. Heb. I. *A Palace*, &c., Dan. iv. 1. 26; Ezra iv. 14; v. 14, &c. II. *The Temple* at Jerusalem, i. q. חֵיכֶלָא, Dan. v. 2, 3; Ezra vi. 5, &c. Aff. חֶיכֶלֶךְ, חֶיכֶלֶכֶם.

חֶיכֶלָא, m. lit. *Resplendent, glorious*, r. חֶלָא, i. q. חֶלָא, once, Is. xiv. 12. See the next verse; whence it should seem that it is the name either of a star or of a constellation, to which this king had been elevated, as it was the case in other instances. *Lucifer*, generally, i. e. the morning-star, supposed by some to be the planet Venus. LXX. Ἑωσφόρος. Syriac, as if derived from חֶלָא, 'אמִי' חֶלָא, *ejula in matutino*. Targ.

"*Qui eras splendidus*," as derived from חֶלָא, and a mere attributive. The usual acceptance is the most probable. Comp. Rev. xxii. 16. On the form, see Gram. art. 155.

חֶיכֶם, see חֶיכֶם.

חֶיכֶן, Chald. Aph. r. חֶיכֶן.

חֶיךָ, m. the *Hin*, a certain measure of liquids, containing one-sixth part of the *bath*, and = to 12 *logs*, or 1 gall. 2 pints, 2·5 solid inch. According to Josephus, Antiq. lib. iii. c. ix. § 4; δύναται δύο χόας Ἀρτικὸς ποιῆσαι. LXX. εἷν, ἑν, ὕν. Etym. unknown, Exod. xxx. 24; Num. xv. 4, et seq.; xxviii. 5. 7. 14; Ezek. iv. 11, &c.

חֶיכָה, Chald. Hiph. r. חֶיכָה.

חֶיכָה, Infin. do. v. חֶיכָה, Chald. Dan. iii. 13; v. 2, &c.

חֶיכָה, Imp. Hiph. apoc. r. חֶיכָה.

חֶיכָה, Interrog. חֶיכָה, with particle חֶיכָה, which see.

חֶיכָה, see חֶיכָה, חֶיכָה.

חֶיכָה, see r. חֶיכָה, aff. Hiph.

חֶיכָה, aff. Hiph. r. חֶיכָה.

חֶיכָה, see r. חֶיכָה, Hiph.

חֶיכָה, aff. Hiph. r. חֶיכָה.

חֶיכָה, v. pret. non occ. pres. חֶיכָה, once, Job. xix. 3. See my note. *Ye contemn, treat contemptuously*. Constr. חֶיכָה.

חֶיכָה, f. once, constr. חֶיכָה, Is. iii. 9.

If from the r. חֶיכָה. Arab. حَكَرَ. *Astonishment*, i. e. the expression of a consciousness of guilt; if from חֶיכָה, for חֶיכָה, Gram. art. 76, *Notification, recognition* of it, as expressed in the countenance. LXX. ἡ αἰσχύνη τοῦ προσώπου.

חֶיכָה, v. non occ. Kal.

Niph. part. f. חֶיכָה. Cogn. Arab.

חֶיכָה, abscessit. Syr. ܠܚܝܬܐ, *elongavit*, once, Mic. iv. 7. *Something removed, cast away*. LXX. ἀποσπένην. Hence—

חֶיכָה, particle. See Noldius, p. 264, terminating with a paragogic חֶיכָה. Syr. ܠܚܝܬܐ, and ܠܚܝܬܐ, *illuc, deinceps*.

Thence, farther, onward, as to time or place, Lev. xii. 27; Num. xv. 23; Is. xviii. 2, &c. It. Gen. xix. 9. חֶיכָה, *come on; come more near*, i. e. to the dispute. LXX. ἀπόστα ἐκεῖ, which has been usually followed, although at variance with the etymology, and the apparent sense of the place. Onkelos, correctly, חֶיכָה, which the translation of the Polyglott gives, nevertheless, "*Recede illuc!*" So Saadiah,

ܬִּקְדָּם עַן ܐܠܒܐב, which is also falsely translated, "*Recede à janua!*" Constr. with חֶיכָה, from; חֶיכָה, towards, which, Is. xviii. 2; 1 Sam. x. 3; xx. 22; Num. xxxii. 19; Amos v. 27, &c.

חֶיכָה, see Hiph. r. חֶיכָה.

חֶיכָה, m. pl. r. חֶיכָה, twice only, Lev. xix. 24; Judg. ix. 27. *Great or habitual praise*; and meton. *matter of do*. For fm. Gram. art. 154. 10. II. It. art. 223. 3. LXX. αἰνετός, εὐλοολίμ. Syr. ܡܥܬܐܐ.

Saadiah, ܡܥܬܐܐ, *dignum*.

חֶיכָה, see חֶיכָה.

חֶיכָה, com. pron. *This*, Gram. art. 176. 2.

Pih. פִּיחַ, pres. פִּיחֵ. Constr. med. 2, פִּיחֵ, 2, פִּיחֵ, פִּיחֵ, פִּיחֵ, 7, 7, 7, 7, it. abs. i. q. Kal. I. III.; if not also implying habit, Job xxiv. 10; xxx. 28; Ps. xxxviii. 7; civ. 26; Lam. v. 18. In Ps. civ. 3; Prov. vi. 11, in the

sense of attacking : where the accompanying terms are manifestly military.

Idioms, *לך*, in gloom, Job xxx. 28 ; Ps. xxxviii. 7 ; cxxx. 1. *בְּדַרְכֵי לִבְךָ*, In the ways of thy heart, after thy own will, Eccl. xi. 9. *בְּאֵמֶתְךָ*, in thy truth, i. e. according to its requirements, Ps. lxxxvi. 11. Comp. Ps. cxlii. 4 ; Prov. viii. 20 ; Ezek. xviii. 9 ; Is. lix. 9 ; Ps. lxxxix. 16. Metaph. Ps. lxxxv. 14. *אֶסֶף*, softly, humbly, 1 Kings xxi. 27. In Hab. iii. 10. *לִי אֶסֶף חֲרֹבֹתַי*, lit. for light thy arrows proceeded ; i. e. the flashings of thy lightning gave light. Comp. Ps. lxxvii. 18, 19 ; xcvii. 4.

Imp. *אֶסֶף*, Eccl. xi. 9.

Part. *מֵסֶפֶף*, pl. *מֵסֶפְפִּים*.

Hiph. part. m. pl. *מֵסֶפְפִּים*, once, Zech. iii. 7. *לֵאָךְ. ἀναστρέφομένους*. Syriac *ܡܫܦܦܝܢ*, those who walk, i. e. take their part among—.

Hithp. *הִתְסַפֵּף*, pres. *הִתְסַפֵּף*. Constr. *אֶסֶף*, *לֵךְ*, *בְּדַרְכֵי לִבְךָ*, it. abs. *Became walking, proceeding, going on*. See Hiph. if habit is not also implied, Gen. iii. 8 ; Sam. xi. 2 ; Exod. xxi. 19 ; Job i. 7 ; Zech. i. 10, 11 ; vi. 7 ; Ps. xxxv. 14, &c.

Idioms, *אֶסֶף הָיָה*, *He went on—he lived—with reference to God*, i. e. godly, Gen. vi. 9. *בְּדַרְכֵי הַתְּהִלָּה*, *hast proceeded to investigate*, Job xxxviii. 16. *בְּאֵמֶתְךָ*, in thy truth, according to it, Ps. xxvi. 3. Comp. Is. l. 10 ; Ps. lxxxii. 5 ; lxxviii. 22 ; Prov. xx. 7 ; Ps. ci. 2, &c. *לֵךְ אֶסֶף*, *I proceed gloomily*, Ps. xliii. 2. *בְּרֹחְבָּהּ*, in width, i. e. plenty, Ps. cxix. 45. *עַל שִׁבְעָה*, upon the snare, Job xviii. 8. *דָּוָה שִׁמְסִים*, circuit of (the) heavens, Ib. xxii. 14. *בְּצֵלֶם*, in a shade, i. e. in instability, Ps. xxxix. 7. *בְּיָשָׁרִים*, rightly, Prov. xxiii. 31. *הִתְסַפֵּף חֲרֹבֹתַי*, thine arrows—lightnings—went on, Ps. lxxvii. 18, &c.

Infin. *הִתְסַפֵּף*, Zech. i. 10 ; vi. 7.

Imp. id. Gen. xiii. 17 ; xvii. 1.

Part. *מֵסֶפֶף*, f. *מֵסֶפְפָּה*, pl. m. *מֵסֶפְפִּים*, Prov. xxiv. 34, in a military sense. See Pih.

הִתְסַפֵּף, v. Chald. *Pah*. i. q. Heb. Pih. pret. non occ.

Part. *מֵסֶפֶף*, *Walking, proceeding*, Dan. iv. 26. Constr. med. *עַל*. Aph. Part. m. pl. *מֵסֶפְפִּים*. Constr. *לֵךְ*. *Walking, &c.*, Dan. iii. 25 ; iv. 34, al. non occ.

הִתְסַפֵּף, v. pret. non occ. pres. pl. m. *הִתְסַפֵּף*, Is. xiii. 10 ; f. sing. *הִתְסַפֵּף*, Job xli. 10. (See Parad. Kal, Gram. art. 211, page 256, *עַל*, here fm. *עַל*.) Arab. *هَلَّ*, splendere cepit ;

conj. ii. *هَلَّلَ*, *laudavit*, q. d. splendere fecit, *splendidum prædicavit*. Cogn. *أَهْلَ*, *dignus fuit* : conj. ii. *أَهْلَ*, *dignum habuit*. Shine, give out light : with *أَوْر*, immed.

Infin. aff. *הִתְסַפֵּף*, *His shining, giving out light*, with *נָר*, Job xxix. 3. See also my note.

Part. pl. m. *הִתְסַפֵּף*, lit. *shiners*. Eng. vulg. *sparks*, i. e. *Vain-glorious, foolish, &c.* Ps. v. 6 ; lxxiii. 3 ; lxxv. 5, al. non occ. See *הִתְסַפֵּף*, which is very nearly allied to this participle.

Pih. *הִתְסַפֵּף*, pres. *הִתְסַפֵּף*, and *הִתְסַפֵּף*, constr. immed. it. abs. it. med. *אֶסֶף*, *אֶסֶף*, *אֶסֶף*, *אֶסֶף*, instr. Syr. *ܡܫܦܦܝܢ*, *laudavit*.

I. *Praised*, Gen. xii. 15 ; Is. lxiv. 9, 10 ; Joel ii. 26 ; Ps. cxvii. 1 ; cxix. 164 ; Prov. xxvii. 2, &c.

II. *Glorted*. Constr. *עַל*, Ps. x. 3 ; xlv. 9 ; lvi. 5. See *הִתְסַפֵּף*, *הִתְסַפֵּף*, *הִתְסַפֵּף*. The *Dages* characteristic of this species is often omitted, Gram. art. 113. The second fm. pres. always in this, or some cognate sense, Ps. lxxv. 5. *אֶסֶף*, contr. for *הִתְסַפֵּף*, *I said to the (vain) glorious, glory not*. It. meton.

III. *Pronounces (vain) glorious, foolish, mad*, Job xii. 17 ; Eccl. vii. 7 ; Is. xlv. 25.

Puh. pret. f. *הִתְסַפֵּף*, pres. *הִתְסַפֵּף*, Ezek. xxvi.

17. *הִתְסַפֵּף הָעִיר*, *the city which has been lauded* ; where *עַל* stands for *אֶסֶף*, unless we have the very noun here on which the verb is formed, Gram. art. 182. 2, &c., Ps. lxxviii.

63. "*Celebrabantur*," says Dr. Gesenius, "*carminibus nuptialibus*." But we read of no such nuptial songs in the Bible! This, nevertheless, he dislikes, and proposes another reading. *Praised*, i. e. spoken of by way of approbation, however, will suit the passage well. So the Targumist, *אֶסֶף*.—*הִתְסַפֵּף*, *is praised*, Prov. xii. 8.

Part. *הִתְסַפֵּף*, *Praised* ; and, as in Niph. generally, Gram. art. 157. 20. *Worthy-to be praised*, 2 Sam. xxii. 4 ; Ps. xviii. 4 ; xlviii. 2 ; xcvi. 4 ; 1 Chron. xvi. 25, &c.

Hithp. of fm. *הִתְסַפֵּף*, pret. non occ. pres. *הִתְסַפֵּף*.

I. *Set about, become, glorying, boasting*, 1 Kings xx. 11 ; Ps. xxxiv. 3 ; lxiii. 12 ; Jer. ix. 22, 23 ; Prov. xx. 14.

II. *Become, be, praised*, Prov. xxxi. 30, &c.

Infin. *הִתְסַפֵּף*, Ps. cvi. 5.

Imp. Ps. cv. 3 ; 1 Chron. xvi. 10.

Part. *הִתְסַפֵּף*, pl. *הִתְסַפֵּף*, Prov. xxv. 14 ; Jer. ix. 23 ; Ps. xcvi. 7.

Hithp. of fm. *הִתְסַפֵּף*, pret. *הִתְסַפֵּף*, pres. *הִתְסַפֵּף*, *Became vain-glorious, foolish, mad*,

Jer. xxv. 16; L. 38; II. 7; Nahum ii. 5; only in appearance, *dissembled madness*, 1 Sam. xxi. 14.

הָלִים, adv. *Hither, thus far*, Gen. xvi. 13; Exod. iii. 5; Judg. xviii. 3, &c. See

Noldius, p. 265. Arab. **هَلَمَّ**, *adesdum, &c.*

הָלִים, m. seg. lit. *contusion, beating*, abstr. for concrete, 1 Sam. xiv. 16; Ps. lxxiii. 10. *Broken, stricken, beaten to pieces.* Hence—

הָלִים, v. pres. **הָלִים**. Aff. **הָלִים**, Ps. cxli. 5. Constr. immed. it. abs. it. med. p, instr. *Struck, beat*, Judg. v. 22. 26; Is. xvi. 8; Prov. xxiii. 35; Ps. lxxv. 6.

Part. pass. pl. m. constr. **הָלִים**, *The beaten of*—i. e. intoxicated with—*wine*, Is. xxviii. 1. Infin. **הָלִים**, above.

Part. **הָלִים**, for **הָלִים**, Is. xli. 7.

הָלִים, f. A workman's *hammer* or *mallet*, Judg. v. 26, abstr. for concr.

הָלִים, **הָלִים**, pron. 3d pers. masc. pl. See **הָלִים**, Nold. p. 266; Gram. art. 145. 2. *They, them.* Is capable of receiving the def. art. See **הָלִים**, and the Appendix. Acts also as the logical copula, Gen. xxv. 16; 1 Kings viii. 40; ix. 20, &c. With fem. pred. Cant. vi. 8. In Zeph. ii. 12, belonging to the 2d pers. according to Gesenius; but the truth is, the place is inverted and abrupt, and should be read thus, **הָלִים** **הָלִים** **הָלִים**, *Even ye (are) (the) wounded of my sword,—they are Cushites.*

הָלִים, v. pres. **הָלִים**, apoc. **הָלִים**, with ה, párag. in pause. **הָלִים**, Ps. lxxvii. 4. With | parag. **הָלִים**, Is. xvii. 12; constr. abs. it. **הָלִים**, h, med. Arab. **هَمَى**, *huc illuc pastum vagatus est grex.* Cogn. **هَمَّ**, *cogitavit*

solicito animo; **هَمَّ**, r. **هَمَّ**, *vagatus fuit*

furibundi instar. Syr. **هَمَّ**, *avertit oculos.*

Cogn. Heb. **הָלִים**. Syr. **هَمَّ**. Arab.

هَمَّى, *fervefecit.* Boil, seems to be the

primitive notion. Hence—

I. *Ferment* as wine (comp. **הָלִים**), Zech. ix. 15; Prov. xx. 1; Ps. xlv. 4. Meton.

troubled. II. *Moved*, as the bowels, by pain, affection, grief, anger, &c. Cant. v. 4; Jer. xxxi. 20; Ps. lxxvii. 4; xlii. 6. 12; Jer. xlviii. 36, &c.

III. Meton. *Roar, rage*, (a) as the sea; (b) as an enraged people; (c) *growl*, as a bear, dog; (d) *moan*, as a lute or dove: (a) Jer. v. 22; vi. 23; xxxi. 35; li. 55; Is. li. 15; (b) Is. xvii. 12; Ps. xlv. 7; lv. 18; 1 Kings i. 41; Ps. xxxix. 7; (c) Is. lix. 11; Ps. lix. 7. 15; (d) Is. xvi. 11; Ezek. vii. 16.

Infin. **הָלִים**, Is. xvii. 12.

Part. **הָלִים**, Prov. xx. 1; Jer. iv. 19.

הָלִים, } id. f. pl. **הָלִים**, Ezek. vii. 16.

הָלִים, } Prov. vii. 11; ix. 13, Gram. art. 136. 5; pl. **הָלִים**, places emitting noise, tumultuous, i. e. abounding with people, Prov. i. 21.

הָלִים, see **הָלִים**.

הָלִים, for **הָלִים**, m. pl. aff. r. **הָלִים**, cogn. **הָלִים**. Arab. **هَمَّ**, *cura, angor, sollicitudo.* Meton. *Their riches, abundance*, once, Ezek. vii. 11.

הָלִים, and **הָלִים**, Chald. pron. 3d. pers. masc. pl. *They, them.* Heb. **הָלִים**, Dan. ii. 34, 35; Ezra iv. 10. 23; Nold. p. 276.

הָלִים, r. **הָלִים**, m. (In Job xxxi. 34, fm. according to Gesenius; but, if **הָלִים** is to be taken adverbially,—see my note on the place,—the remark of Gesenius is groundless.) pl. **הָלִים**, Joel iv. 14.

I. *Moving of the bowels*, affection, Is. lxiii. 15. Lxx. **τὸ πλῆθος τοῦ ἐλέους σου.**

II. *Musical sounds* expressive of joy, Ezek. xxvi. 13; Amos v. 23. See the parallelism.

III. *Multitude*, as in commotion, Is. xiii. 4; xxxiii. 3; Dan. x. 6.

(a) Of nations, Gen. xvii. 4, 5; people, Is. xvii. 12.

(b) Of women, 2 Chron. xi. 23.

(c) Of soldiery, Judg. iv. 7; Dan. xi. 11—13.

(d) Of waters, Jer. x. 13; li. 16.

(e) Of wealth, riches, Ps. xxxvii. 16; Eccl. v. 9; Is. lx. 5, &c. Aff. **הָלִים**, **הָלִים**, pl. **הָלִים**.

הָלִים, see **הָלִים**.

הָלִים, f. The mystical name of a city, Ezek. xxxix. 16;—see the preceding verse—probably heathen Rome.

הָלִים, f. *Sound, murmuring* of the lute, Is. xiv. 11, r. **הָלִים**, al. non oec.

הָלִים, see **הָלִים**.

הָלִים, Job xxiv. 24. Hoph. r. **הָלִים**, according to Gesenius. But, see my note. Puh. of **הָלִים**.

חמלך, and חמלך, f.—pl. non occ.

Arab. **حَمَلٌ**, *continud pluit cælum, liberè dimissi sunt cameli*. Cogn. **حَمَلٌ**, *impetum fecit*. Commotion; agitation: or, meton. the sound, thence proceeding, of a multitude, Jer. xi. 16. Of the wings of the cherubim, Ezek. i. 24. Gesenius, i. q. **חַמְלִין**, which is very doubtful.

חָמַם, v. pres. **חָמֵם**. Aff. **חָמַם**, in pause, **חָמַם**, Josh. x. 10; 2 Sam. xxii. 15. Synon. **חָמַם**, **חָמַם**. Cogn. **חָמַם**, Arab. **حَمَمَ**, *abescere fecit, exedit morbus; impulit ad citatiorem incensum camelum*. Put in motion, commotion; to the route, destruction, Is. xxviii. 28; 2 Chron. xv. 6; Exod. xiv. 24; xxiii. 27; Josh. x. 10; Ps. xviii. 15; cxliv. 6; Deut. ii. 15; Esth. ix. 24; Jer. xxxi. 34.

חָמַם, not **חָמַם**, as Gesenius gives it. Once, Ezek. v. 7. Aff. **חָמַם**, Your abundance, excess, i. e. transgression. Comp. vr. 6, ib. i. q. **חָמַם**. Lxx. **ἀφορμή**.

חָמַם, m. *kethiv*, **חָמַם**, **keri**, **חָמַם**, defin. Dan. v. 7. 16. 29. Syr. **ܚܡܡܐ**, **ܚܡܡܐ**. *Torques, spira, murænula*. Castell. Pers. **حَمِيمَان**, *Targum*, **חָמַם**, *baltheus, xona*. Castell. With the Pers. termination, **ח**, forming a diminutive, *A collar for the neck, or a bracelet or ring for the hands, perhaps; al. non occ.*

חָמַם, for **חָמַם**, Infin. Niph. r. **חָמַם**.

חָמַם, for **חָמַם**, r. **חָמַם**, Josh. xiv. 8.

חָמַם, pl. m.—sing. non occ. Is. lxiv. 1, only. **חָמַם**, *As the kindling of fire (excites) Slight noises; and as fire stirs up—makes to boil—waters; so shall God by almost silent means (comp. ch. xlii. 2, seq.) so make known thy name, that nations shall eventually shake and tremble at it. The prediction relates to the spread of Christianity*. Arab. **حَمَسٌ**, *lenis submissusque strepitus pedum, &c.* Cogn. **حَمَسٌ**, *strepitus rerum commistarum inter sese, ac moventium*. Gesen. &c. “samentorum et ramorum,” &c. Whence **חָמַם** is next made to signify *sarmenta!* I ask, and why not, all the *varia genera euntium, &c. &c.* and so propose a most abundant choice? Castell is not a whit

better. “*Quidni,*” says he, “*devoraciones?*” ab **حَمَسٌ**, *mandi*. But **حَمَسٌ** has no such sense. The Lxx. &c. seem to have read **חָמַם** **חָמַם**. (See **חָמַם**.) *ὡς κηρὸς ἀπὸ προσώπου πυρὸς τήκεται*.

חָמַם, r. **חָמַם**, Infin. Hiph. with Dagesh Euphon. Ges. See my note on Job xvii. 2, r. **חָמַם**. *Their embitterings*.

חָמַם, pron. 3d pers. pl. fem. always after some preposition, as **חָמַם**, or **חָמַם**, **חָמַם**, **חָמַם**, **חָמַם**. Otherwise, **חָמַם**, which see. On certain idiomatic usages of this pronoun after prepositions, see my note on Job xxx. 24.

חָמַם, or **חָמַם**, with **ח** parag. **חָמַם**, which see. Arab. **حَمَامٌ**, **حَمَامٌ**, *siquando, siquidem*. Syr. **ܚܡܡܐ**. Gr. *ἐὰν, ἥν*. Cogn. **חָמַם**, which see; it. Noldius, p. 276, et seq.

I. *Behold, see; observe*, Gen. iii. 22; Num. xxiii. 24; Is. xxiii. 13; Job xxxi. 35, &c.

II. *If, whether?* (a) interrogatively, Jer. ii. 10; Ezra v. 17, &c.: it. (b) implying *negation*, as in **חָמַם**, p. 38, above, Dan. iii. 17.

(c) *Whether*, distributively, Ezra vii. 26.

(d) —, conditionally, Exod. iv. 1; Dan. iv. 24.

(e) —, hypothetically, i. e. putting some case, as a fact, and then reasoning from it, Lev. xxv. 20; Is. l. 11; Exod. viii. 22; Jer. iii. 1; Job xiii. 11, &c.

This usage (II.) is not unknown to the Greek; and appears to have originated in that language, just as it has in the Hebrew, by speaking of facts, rather than of opinions. Hoogeveen (under *Ei*, ed. 1813), p. 151, has well remarked, “*Cæterum . . .*” “*nec conditionem proponi, sed casum verius poni de re præterita.*” So, Ib. § xii. p. 152. “*Si conditio rem certam indicat, accipit ei vim αἰτιολογικῆν, causamque consequentiæ infert, ut apud, Hom. Il. φ. v. 216. Αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί,*

Εἰ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας δλίσσειν.

“*Tibi enim dii ipsi opem ferunt, quoniam dedit tibi Saturni filius omnes Trojanos perdere.*” “*Similiter . . . Rom. viii. 17. Εἰ δὲ τέκνα, καὶ κληρονόμοι ubi τὸ τέκνα εἶναι rem certam esse nec dubiam,*” &c. Ib. § xiii.

“*Interrogationibus quoque inservit, &c. e. g. Εἰ δ' ἀμφότρυν μεταξὺ κείναι . . . Inter utramque sit media?* Plat. de Repub. lib. v.; Hom. Odyss. A. v. 158, &c. See also Vigerus de

Idiotismis, by Hernan. Lond. 1824. p. 504, et seq. cap. viii. sect. vi. par. iii. et seq. These are, therefore, not mere Hebraisms: they are natural constructions growing out of the nature of the case.

הן, Chald. i. q. Heb. Dan. iii. 17, *Behold, see, if, whether?* &c., Ezr. v. 17; Dan. ii. 5, 6, &c. It. Distributively, Ezr. vii. 26, &c.

הן, I. Pron. 3d pers. pl. fem. *They, them*, and Dem. *these*, Gram. art. 145. 2; Nold. p. 275, et seq. Gen. xli. 19; xxxiii. 6; xxi. 29. With def. art. 1 Sam. xvii. 28. Often includes the logical copula, as in וְהָיָה, Gen. vi. 2, &c. With prepp. וְהָיָה, וְהָיָה, Lev. v. 22; iv. 2; Ezek. i. 5; Gen. xli. 19, &c. See Nold. l. c.

הָאֵלָּהּ. II. Arab. هَا، هَهُنَا، هُنَا، *hic, huc*. Compd. of הָאֵלָּהּ, *versus*, and הָאֵלָּהּ, *See, Behold*. *Hither, thus far*, of (a) place or (b) time; (a) Gen. xlv. 8; Josh. iii. 9, &c. וְהָיָה הָאֵלָּהּ, *hither and thither*, Josh. viii. 20; 1 Sam. xx. 21. וְהָיָה הָאֵלָּהּ, *thus far*, Num. xiv. 19; 1 Sam. vii. 12, &c. It. *Here*, Dan. xii. 5; 1 Kings xx. 40.

(b) With וְהָיָה, Gen. xv. 16; 1 Sam. i. 16. Contr. וְהָיָה. See וְהָיָה. And Nold. pp. 281. 2.

הָאֵלָּהּ, rarely הָאֵלָּהּ, i. q. הָאֵלָּהּ. Of which it is compd. with def. art. affixed. *Behold, see, lo: to excite (a) attention*, Gen. i. 29; Exod. i. 9; Num. xviii. 6; Josh. ix. 12, &c.

(b) With intimation of something important and unusual, Gen. vi. 17; Exod. xxxii. 34; xxxiv. 10; Is. vii. 14.

(c) With promptness, Num. xiv. 40; 1 Sam. iii. 8; Is. lviii. 9; Ps. xl. 8, &c. The signn. *hic*, and *si*, assigned by Noldius, p. 279, are groundless. See Ib. p. 278, seq.

With pron. affixed, הָאֵלָּהּ, for הָאֵלָּהּ: in pause, הָאֵלָּהּ, Gen. xxii. 1. 11; xxvii. 1, &c.

הָאֵלָּהּ, f. הָאֵלָּהּ, Gen. xvi. 11; xx. 3, &c. הָאֵלָּהּ, Num. xxiii. 17; 1 Chron. xi. 25, &c. הָאֵלָּהּ, in pause, הָאֵלָּהּ, Job xxxviii. 35. הָאֵלָּהּ, Gen. xlv. 16; Josh. ix. 25, &c.

הָאֵלָּהּ, Deut. i. 10; Jer. xvi. 12. הָאֵלָּהּ, Gen. xlvii. 1; 1 Sam. xii. 2, &c.

It. הָאֵלָּהּ, הָאֵלָּהּ, הָאֵלָּהּ, &c. See Nold. p. 280, &c.

הָאֵלָּהּ, f. once, Esth. ii. 18, r. נָמוּ, cogn.

נָמוּ, *Rest, peace*. Lxx. ἀφεισιν.

הָאֵלָּהּ, see r. נָמוּ, and הָאֵלָּהּ.

הָאֵלָּהּ, pret. Hiph. r. נָמוּ, cogn. נָמוּ.

הָאֵלָּהּ, Hoph. ib.

הָאֵלָּהּ, pret. Aph. r. נָמוּ, Chald.

הָאֵלָּהּ, Infin. Hiph. Chald. r. נָמוּ.

הָאֵלָּהּ, v. non occ. in Kal. Arab.

הָאֵלָּהּ, *sermo occultus: ὁνομασθητικός*.

Pih. imp. apoc. *Hush, be silent*, constr. abs. it. med. הָאֵלָּהּ, Hab. ii. 20; Zeph. i. 7; Zech. ii. 17; it. Judg. iii. 19; Amos vi. 10. Pl. הָאֵלָּהּ, Neh. viii. 11.—Used adverbially, Amos viii. 3.

Hiph. pres. apoc. הָאֵלָּהּ, *Made, caused to be silent*, Num. xiii. 30.

הָאֵלָּהּ, Hiph. r. נָמוּ, Chald.

הָאֵלָּהּ, Imp. apoc. Hiph. r. נָמוּ.

הָאֵלָּהּ, Hiph. r. נָמוּ.

הָאֵלָּהּ, Hoph. id.

הָאֵלָּהּ, f. pl. הָאֵלָּהּ, once, Lam. iii. 49; r. *Remission, intermission*.

הָאֵלָּהּ, and הָאֵלָּהּ, m. } Syr. הָאֵלָּהּ, *rever-*
הָאֵלָּהּ, f. } sio, הָאֵלָּהּ, *contor-*

sio. Arab. هَاهُنَا، *multum errans, et se confundens*. *Perversion, subversion*, Ezek. xvi. 34; Gen. xix. 29.

הָאֵלָּהּ, v. pres. הָאֵלָּהּ. Constr. med. הָאֵלָּהּ, הָאֵלָּהּ, הָאֵלָּהּ, instr. it. *in, among*; it. immed. and abs. *Turn (a) over*, Judg. vii. 13; Job xxxviii. 9; Hos. vii. 8; 2 Kings xxi. 13; Ps. xli. 4.

(b) *Subvert, ruin*, Gen. xix. 21. 25; Deut. xix. 22; Jer. xx. 16; Job ix. 5; xxxiv. 25; Amos iv. 11; Hag. ii. 22, &c.

(c) *Turn back*, Exod. x. 19; 1 Kings xxii. 34; 2 Kings v. 26; 2 Chron. xviii. 33; Lam. iii. 3. And give *the back*, as in battle, Josh. vii. 8; Judg. xx. 39—41; Ps. lxxviii. 9.

(d)—*Change*, i. e. from one sort, &c., to another, i. q. הָאֵלָּהּ, Lev. xiii. 3. הָאֵלָּהּ, *turned white*, Ps. cxiv. 8; Jer. xiii. 23. With הָאֵלָּהּ, Ps. xxx. 12; lxvi. 6; cv. 25. 29; Jer. xxxi. 13, &c.

(e) *Change*, i. e. *pervert*, Jer. xxiii. 36; Amos v. 7; vi. 12.

(f) *Convert*, 1 Sam. x. 9. Infin. הָאֵלָּהּ, constr. הָאֵלָּהּ, Prov. xii. 7; Gen. xix. 29. Aff. הָאֵלָּהּ, הָאֵלָּהּ.

Imp. הָאֵלָּהּ, 1 Kings xxii. 34. Part. הָאֵלָּהּ, pl. הָאֵלָּהּ, Relative הָאֵלָּהּ, Ps. cxiv. 8; Gram. art. 175. 16.

Pass. f. הָאֵלָּהּ, Lam. iv. 6.

Niph. **הָפָךְ**, pres. **הֹפֵךְ**, pret. once, **הִפְכֵּךְ**, Esth. ix. 1, *Became, was turned*, (a) *over*, Job xxviii. 5: Metaph. Lam. i. 20; Hos. xi. 8; Ezek. iv. 8, *to*; *consigned to*, Lam. v. 2.

(b) *Subverted, overturned*, Jonah iii. 4.

(c)—*Back*, Josh. viii. 20.

(d)—From one sort to another; *Changed*, Exod. vii. 15; Lev. xiii. 17; Esth. ix. 22; Lam. v. 15; Job xx. 14. **בְּלִשׁוֹנִי**, *With his tongue*; i. e. says one thing at one time, at another another; *A praevaricator, double-dealer*, Prov. xvii. 23. Comp. Ps. xii. 3.

(e)—For the worse, *perverted*, Exod. xiv. 5. *Turned against*, with **אֵל**, Job xix. 19.—*Upon*, 1 Sam. iv. 19, with **אֵל**.

(d)—For the better, *converted*, Is. lx. 5; 1 Sam. x. 6, with **ל**.

Hoph. **הִפְכֵּךְ**, with **אֵל**, i. q. Niph. (e) *Turned upon, against*, Job xxx. 15. See my note. al. non occ.

Hithp. pres. f. **הִתְהַפֵּךְ**, *Becomes turned, changed*, Job xxxviii. 14. See my note.

Part. **מִתְהַפֵּךְ**, f. **מִתְהַפֶּכֶת**, *Becomes, is turning over, or about*, Job xxxvii. 12; Judg. vii. 13; Gen. iii. 24.

הִתְהַפְּכָה, m. once Prov. xxi. 8; opp. **פָּרַשׁ**, *Turning, twisting, tortuous*.

הִתְהַפְּכָה, Infin. aff. Hiph. r. **סָר**.

הִתְהַפְּכָה, Hithp. r. **צִיר**.

הִצִּילָהּ, f. r. **נָצַל**, *Deliverance*, Esth. iv. 14; al. non occ.

חֶזֶן, m. Some MSS. have **חֶזֶן**. The lxx. seem to have read **חֶזֶן**, **ἀπὸ βορρᾶ**. Cogn. Arab. **حِصْن**, *munimentum*. Æth.

חֶזֶן: *ferrum*. *An armament, force*, Ezek. xxiii. 24.

חֶזֶן, Infin. Hiph. Aff. r. **צָן**.

חֶזֶן, Infin. Hiph. r. **קָצַה**.

חָר, m. pl. **חָרִים**. With def. art. **הַחָר**; par. **הָרָה** once. **הַחָר**, *montem versus*. Constr. **חָר**, and **חָרָה**. Def. art. **הַחָרִים**, r. **חָרָה**. See Arab. **حَر**.

I. *A mountain*, Is. xxx. 25; xl. 4. 9; lvii. 7; Exod. iii. 12; xix. 2; Gen. xiv. 10; xii. 8; xix. 17, &c.

II. Metaph. *Place of strength*, considered as a refuge, or as an obstacle, Is. xl. 4; Zech. iv. 7; Jer. xvi. 16; Ps. xi. 1; xxx. 8.

III. *Men of great power*, Is. xli. 15. Comp. Dan. ii. 35.

IV. Meton. *A mountainous place, or country*, Gen. xiv. 10; Josh. x. 40; xi. 16; xv. 48. **הַר הָאֱלֹהִים**, Luke i. 39. 65. *Mount of God, Sinai*, because God appeared there, Exod. iii. 1; iv. 27; xviii. 5. Also *Zion*, Ps. xxiv. 2; Is. ii. 3. Frequently with **קֹדֶשׁ**, as **הַר קֹדֶשׁ**, *mount of my holiness*. **הַר הָאֱלֹהִים**, of his do. so styled apparently to show that the holiness belonged to God; and to guard against a superstitious reverence for the mere place, Is. xi. 9; lvi. 7; Ps. ii. 6; xv. 1; xliii. 3; Obad. v. 16; Ezek. xx. 40. Occasionally **הַר בֵּית יְהוָה**, *mountain of Jehovah's house*, Is. ii. 2; comp. Ps. lxxviii. 16, either very high, or very good; i. e. for pasture—comp. Jer. l. 6,—which is most probable. According to Gesen. **הַר קָדֵשׁ**, Is. lvii. 13, is put for the whole of the Holy Land. Is it not rather by a synecdoche, because *Zion*, as the principal place, is solely mentioned? Pl. **הָרִים**, *my mountains*, for my mountainous land; i. e. the whole of Jewry:—as **הָרִים**, is put for Samaria, Jer. iv. 15, &c. Comp. Amos iv. 1; Is. xiv. 25; lxx. 9. Gesenius here tells us, that the ancient religion considered mountains as holy, because they were supposed to be the seats of the divinities. And so of course, the sanctity of Olympus, and that of mount Moriah in Jerusalem, stood on the same footing! The truth, however, seems to be, high places were chosen rather than low ones, because they could be more easily defended. Hence cities, citadels, palaces, temples, would be, and were usually, so situated; and hence, probably, originated the notion, among the heathen—not among the ancient believers in revelation—that the divinities resided in such places:—so **הַר הַמְּסֻחָה**, *mount of the destroyer*, Babylon, Jer. li. 25. And hence, their *high place*. See **בָּמָה**.

Aff. **חָרָה**, **חָרָה**, pl. **חָרָה**. It. contr. **חָרָה**, **חָרָה**, **חָרָה**.

חָרָה, see **חָרָה**.

הָרָאֵל, lit. *Mount of God*, Ezek. xliii. 15. Ib. vr. 16, **הָרָאֵל**, which see, id. A name of *the great, or brazen altar*.

הָרָב, Imp. apoc. Hiph. r. **רָבָה**.

הָרָבָה, **הָרָבָה**, **הָרָבָה**, Infinn. r. **רָבָה**.

הָרָב, m. } Arab. **هَرَج**, *tumultus, caedes*.

הָרָבָה, f. } *Slaughter, slaying*, Is. xxvii. 7; xxx. 25; Ezek. xxvi. 15; Esth. ix. 5; Prov. xxiv. 11:—Jer. vii. 32; xii. 3; xix. 6; Zech. xi. 4. 7.

הָרָג, v. pres. **הָרָג**; with **ח** par. **הָרָג**; aff. **הָרָג**. Constr. immed. it. med. **הָרָג**, **ל**, **ב**, it. **ב**, instr. Arab. **هَرَج**, *confusione, au- cède, misti fuerunt inter se*; hence constr. with **ב**, synon. **הָרָג**, **הָרָג**. Kill, slay, generally in war, &c., by the sword or otherwise; by pestilence, grief, a viper, &c.; of men, beasts, fruit-trees, 1 Kings xix. 10; 2 Kings xi. 18; Esth. ix. 6:—Is. x. 4; xiv. 20, &c.:—Gen. iv. 8; Exod. ii. 14; xxii. 23; 2 Sam. xii. 9; Amos iv. 10; Judg. ix. 54:—Jer. xviii. 21; Job v. 2; xx. 16; Is. xxvii. 1; xxii. 13; Ps. lxxviii. 47; comp. Job xiv. 8.

Inf. **הָרָג**, constr. **הָרָג**, aff. **הָרָג**, &c.

Imp. **הָרָג**, aff. **הָרָג**, pl. **הָרָג**, in *passé* used.

Part. **הָרָג**, pl. **הָרָג**, aff. sing. **הָרָג**.

Pass. pl. m. **הָרָג**, constr. **הָרָג**, aff. **הָרָג**, &c.

Niph. pres. **הָרָג**, Is. *becomes slain*, Lam. ii. 20; Ezek. xxvi. 6.

Infinit. **הָרָג**, Ezek. xxvi. 15.

Puh. **הָרָג**, Is. xxvii. 7; Ps. xlv. 23, i. q. Hiph.

הָרָג, f. constr. **הָרָג**, pl. **הָרָג**. Arab.

هَرَج, *multa aqua, lac*. **هَرَج**, *agatum duxit*.

Comp. **הָרָג**, **הָרָג**. *With child, pregnant*, Gen. xvi. 11; xxxviii. 24, 25; Exod. xxi. 22; Is. vii. 14; Jer. xx. 17, &c. Aff. pl. **הָרָג**, **הָרָג**, and **הָרָג**, Hos. xiv. 1, Gram. art. 136. 5.

הָרָג, v. pres. apoc. **הָרָג**. See **הָרָג**, above.

Conceived, became pregnant; constr. abs. it. immed. it. med. **הָרָג**, **ל**, **ב** to or for whom; propr. of women only; metaph. of men, Gen. xvi. 5; Judg. xiii. 3; Num. xi. 12; Metaph. Ps. vii. 15; Is. xxvi. 18; lix. 4; xxxiii. 11; Job xv. 35. Meton. 1 Chron. iv. 17. Pres. apoc. Gen. iv. 1. 17; xvi. 4. **הָרָג**, to, by, him, Gen. xxxviii. 18.

Infinit. **הָרָג**, and **הָרָג**.—Gram. art. 72.—It. **הָרָג**, Is. lix. 13, metaph.

Part. f. aff. **הָרָג**, **הָרָג**, Cant. iii. 4; Hos. ii. 7.

Puh. **הָרָג**, *Has been conceived*, Job iii. 3.

הָרָג, m. pl. Chald. compd. of **הָרָג**, and **הָרָג**. Arab. **هَرَج**, above. Metaph. *Conceptions, various imaginations, or the like*, Dan. iv. 2; al. non occ. Syr. **ܗܪܓܐ**, *imagination*.

הָרָג, m. } r. **הָרָג**, *Conception*, Gen. iii.

הָרָג, m. } 16; *Ruth* iv. 13; Hos. ix.

11. Aff. **הָרָג**.

הָרָג, f. r. **הָרָג**, pl. aff. **הָרָג**, *Its houses, &c., broken down, ruined*, Amos ix. 11; al. non occ.

הָרָג, f. r. **הָרָג**, aff. **הָרָג**, *Thy destruction, ruin*, Is. xlix. 19; al. non occ.

הָרָג, m. i. q. **הָרָג**, which see. *A palace, or citadel*, Amos iv. 3. **לxx. καὶ ἀποβύθησθε εἰς τὸ ὄρος τὸ Πομμάν**, al. **Πομμάν**. Aquila, *εἰς Ἀρμανὰ ὄρος ἀπάγοντες*. Sym. Syr. Chald. *εἰς Ερμανίαν*, al. *Αρμανίαν*. Quint. Ed. *montem Mōmā*. See also Bochart. Phaleg. lib. i. cap. iii. p. 22, &c. Where we have Theodoret and Theodotion's reading of the passage.

הָרָג, Imp. pl. Niph. r. **הָרָג**.

הָרָג, m. once, Is. xix. 18, al. **הָרָג**, which see; given as the *mystic* name of a city, and, therefore,—as it should seem—intended to carry a meaning. Usually, “*City of destruction*.” See **הָרָג**, below. Ikenius Dissert. Philol. Theol. xvi. takes it to be *Leontopolis*,

from **هَرَس**, *vehemens et vorax* leo. See Suppl. Lex. Heb. of Michaelis sub voce. According to Gesen. “*ex idiomatic quodam Jesaie diruetur harum urbium una*” the soundness of which may be fairly doubted. From the context, however, it should rather seem that, as one of the five cities professing the true religion, something better than destruction should be predicated of it. If the prediction relates to Christian times,—and of this there can be no doubt,—and if the term is to be taken as signifying *a lion*, why may the interpretation not be, *City of the Lion*? The great altar in Ezekiel's temple is termed **הָרָג**, and **הָרָג**, which see; which are perhaps other similar *mystical names* belonging to the same period. See also vr. 19 here, et seq. In the Syriac, too, **ܗܪܓܐ** signifies *redemption, salus*, &c., and, if this may be taken here, we shall have *city of redemption*; i. e. one of these five cities shall excel the rest in this respect: which will be intended if the Lion of the tribe of Judah, in the other case, is meant. This will make the context easy, and obvious, and takes no more for granted, perhaps, than such usages really require. It is truly marvellous, that such a writer as Ikenius could see nothing here beyond the Temple of Onias, and Alexander's invasion of Egypt; how *the altar to be erected to Jehovah*, vr. 19, et seq. its being *a sign and testimony to Him*, that the Egyptians should cry to him, and that He should send them a Saviour: that Jeho-

vah should be known to them, and that they should recognize Him; should serve Him; should vow and pay their vows; should turn to Him, and be healed, and so on; if, after all, the whole thing meant was, an event of no moment whatsoever to posterity, and the terms just noticed,—all occurring in this chapter,—were entirely destitute of meaning! It is not to be wondered at, indeed, that he should object to Vitranga's patch-work attempt to make this prophecy fit both these events. The favourite double interpretation system has committed greater havoc than this on Holy Scripture. This Ikenius ought to have seen and exploded. See my Sermons and Dissertations, p. 216, et seq.

חרם, v. pres. חָרַם, it. חָרַם, constr. immed. it. med. חָרַם, rarely חָרַם, חָרַם, instr. Arab. *חרס*, *contudit vehementius*. Broke down (a) as houses, walls, towers, altars, cities, &c.; opp. חָרַם, חָרַם. Synon. חָרַם, חָרַם, Judg. vi. 25; Is. xiv. 17; Ezek. xiii. 14; Mic. v. 10; 1 Kings xix. 10. 14; Jer. xxiv. 6; xlii. 10; Mal. i. 4; Job xii. 14; Prov. xiv. 1.

(b) Men; i. e. put down, reduce, &c., Exod. xv. 7; Is. xxii. 19; Ps. xxviii. 5; it. *Injure, hurt*, Prov. xxix. 4; as if a country were built up by justice, but broken down by flatterers.

(c) The teeth, Ps. lviii. 7.

Infin. חָרַם, Jer. i. 10; xxxi. 28.

Imp. חָרַם, aff. חָרַם, 2 Sam. xi. 25.

Part. חָרַם, Jer. xiv. 4.

Pass. חָרַם, 1 Kings xviii. 30.

Niph. f. חָרַם, pres. חָרַם, *Became, was, broken down*, Prov. xi. 11; xxiv. 31; Jer. xxxi. 40; L. 15; Joel i. 17; Ezek. xxx. 4; xxxviii. 20; Ps. xi. 3.

Part. חָרַם, f. pl. Ezek. xxxvi. 35, 36.

Pih. pres. חָרַם, i. q. Kal. Exod. xxiii. 24.

Infin. חָרַם, lb.

Part. pl. m. aff. חָרַם, Is. xli. 17.

Imp. חָרַם, apoc. Hiph. r. חָרַם.

חָרַם, Hiph. 3 pret. f. r. חָרַם, Lev. xxvi. 34.

חָרַם, see חָרַם: it. Patronym. *An inhabitant of the mountains or mountainous country*, 2 Sam. xxiii. 33.

חָרַם, Imp. Hiph. r. חָרַם, Is. xlii. 22.

חָרַם, for חָרַם, or חָרַם, Hoph. r. חָרַם.

חָרַם, f. r. חָרַם, Gram. art. 160. fm.

IV. *Hearing*, Ezek. xxiv. 26, al. non occ.

חָרַם, Imp. apoc. Hiph. r. חָרַם, or חָרַם.

חָרַם, Hithp. r. חָרַם.

חָרַם, Hithp. r. חָרַם.

חָרַם, Inf. Aph. aff. Chald. r. חָרַם.

חָרַם, m. r. חָרַם, *Melting*, as metal in the fire, Ezek. xxii. 22, al. non occ.

חָרַם, Imp. Hithp. apoc. r. חָרַם.

חָרַם, Imp. Hiph. r. חָרַם.

חָרַם, Inf. Hiph. aff. r. חָרַם.

חָרַם, v. pres. חָרַם and חָרַם, constr.

med. חָרַם, it. abs. Cognn. Arab. *ختل*, *decepit*. *ختل*, *conditionem illius depravavit*.

חָרַם, *amentem reddidit*. *هتّر*, *mendacium*.

חָרַם, *violenter traxit*. *عطل*, *otiosus fuit*.

See also my note on Job xvii. 2. Much dispute exists as to what the form and origin of this verb is, all originating solely from its irregular punctuation. The elder grammarians took it as in Pihel. Gesenius and Ewald will have it to be a new Hiphilic form, derived from חָרַם, *cast* or *throw*. Still it is irregular, and nothing is gained by this roundabout process. If we suppose the root

to be חָרַם, see my note l. c., and point the word afresh, as if in Kal, all will be regular enough. *Deluded, deceived*, Gen. xxxi. 7; Judg. xvi. 10. 15; 1 Kings xviii. 27; Job xii. 9; Jer. ix. 4.

Infin. חָרַם, Exod. viii. 25; Job xiii. 9.

* Part. pass. pl. m. חָרַם, or חָרַם, Job xvii. 2. See my note. *Tears, weeping; usually delusions, "provocation."*

Puh. חָרַם, for חָרַם, *Deceived*, r. Arab.

חָרַם, *infortunium*, חָרַם, *desipuit, futuus fuit*. In this case, Hoph. Is. xlv. 20.

חָרַם, Inf. Hithp. r. חָרַם.

חָרַם, v. pres. Pih. 2d pers. pl. m. חָרַם, once, Ps. lxii. 4. Arab. *هتّر*, *promptè et*

egregiè retulit dictum; effudit. *هتّت*,

volubili lingua fuit. *هتّت*, *celeritè effudit*

nubes pluviæ; iniquus fuit. LXX. *ἐνέχυρεθε*.

Syr. *هتّت*, *conciitami*. Targ. *חָרַם*, *fremitis*. *Attack unjustly, either in words or deeds*.

ו, *Waw*, *vaw*, or *vav*, the sixth letter of the Hebrew alphabet; the ἑξήκοντον βὰν, or digamma (Ϝ) of the Greeks; also, as a numeral, the number *Six*, Gram. art. 4. Its ancient pronunciation—as is that of its Arabian equivalent (و)—was most probably that of our *W*; which will account for several changes which take place with this letter in the etymology. See Gram. artt. 87. 1, 2. On its etymology and usage, see Gram. art. 173, et seq.; 175. 12, et seq.; 242. 11, et seq.

As being of the same organ with ב, פ, כ, it will occasionally represent one of them in cognate words, Gram. artt. 23; 78. 1, &c.

It will, as well as certain other letters, occasionally lose its power as a consonant, coalescing with the sound of the preceding vowel, Gram. artt. 37—39; 87. 1, 2.

Its copulative powers, as a conjunction, will be found abundantly exemplified in Noldius, p. 282, et seq., while it must appear to every one, capable of generalizing in any degree, that it never could have been necessary to assign *seventy-four* different meanings to this little word!

The modern Jewish Grammarians—from whom all our early grammars were mere transcripts—with whom is Gesenius, M. the Baron de Sacy, &c. assign, moreover, to this letter, as a conjunction, the power also of *converting the preterite tense* of a verb into the *future*; and the *future* (as they term it), i. e. the present, into the *preterite*. Gesenius tells us, after Michaelis, that וְקָם, is only an abbreviated form of וְקָם וְקָם; that the first ו is, like the Syr. in ܐܘܪܝܬܝܢ, suppressed; it is then וְקָם וְ; which, again, as וְ וְ is contracted into וְקָם, we have, accordingly, וְקָם. The appeal to the Syriac here is inadmissible, because it is only in certain idiomatic cases that the ו, is so suppressed; and these do not exist in the Hebrew: besides, this specific combination is quite unknown to the Syriac. And, again, if this be the true solution of the case with וְקָם, how will it also account for that in which the preterite is said to be converted into a future? e. g. Is, וְקָם, put for וְקָם וְקָם? And, once more, וְקָם, not וְקָם, is the true Hebrew form!

This theory, too, takes it for granted that וְקָם is a real future tense; which is false. See Gram. art. 231. 10, et seq.; and וְקָם, וְקָם, וְקָם, וְקָם, Job iii. 11, et seq. To which a multitude of others might be added. The same may be said of the corresponding tense in all the dialects.

Nor, again, will the context in very many instances bear the application of any such converse power in this particle, even supposing this tense to be a future. So וְקָם, וְקָם, Is. ix. 5; ib. וְקָם: it. 10, וְקָם: 11, וְקָם; 13, וְקָם: וְקָם, 15; וְקָם, וְקָם, 17; וְקָם, 18; וְקָם, וְקָם, 19: all of which must be preterites if this doctrine be true; while it is obvious, from the context, that they are all to be taken as futures. Innumerable instances of this description may be adduced, which cannot be desired by those who prefer truth to prejudiced notions: to others they will be useless.

Again, if this particle has the power of thus absolutely altering the tenses of verbs, the same must of necessity be true, perhaps, of every one of the conjunctions, and many of the adverbs; which, it is remarkable, has never occurred to these Grammarians. E. g. וְ, in וְקָם, Deut. iv. 41. וְקָם, Josh. x. 12, &c. וְקָם, Num. iii. 23. וְקָם, Gen. vi. 4. וְקָם, 1 Kings x. 22, with וְקָם, &c. וְקָם, Deut. xii. 30, &c. &c. The Concordance of Noldius will supply instances innumerable.

Nor is the preterite tense, preceded by ו, always to be taken in the sense of a future; e. g. וְקָם, Job vii. 4; וְקָם, &c. The truth is, these usages depend upon principles altogether different from those proposed by these Grammarians.

Mr. Ewald has taken a better view of this subject. He has made this particle both *conjunctive* and *relative* in its application; but, as he has left the usage of the tenses quite undefined, these *conjunctive* and *relative* powers of the particle labour under great uncertainty. Still, he has had good sense and courage enough to get rid of Michaelis's וְקָם וְקָם, together with the *converse* system of the rabbies; which is doing much. The main fault under which he labours is, that not daring to avow the real *Oriental usage* of the tenses, he has been

forced to have recourse to reasoning of a most involved and indecisive description where the simplest statements would otherwise have served his purpose.

If any reliance, then, can be placed either on the inductions of Mr. Ewald, or of myself, the distinctions hitherto observed between ו and ל , are of no essential value: the context always sufficing to show,—or else the forms of the verbs,—when the particle is to be taken as a simple conjunction, or otherwise. For, even, if we have recourse to the Arabic, and suppose that ل is = to ل ; and و = to

ف : still it is the fact, that either of these particles may be used *relatively*, if not also as simple conjunctions.

As it is now placed beyond doubt, that the Hebrew tense, formerly termed *the future*, is an indefinite, or unlimited, *present*; i. e. expresses the action, &c. of the verb as *present* with any time intimated by the context; and, as the preterite does, according to Oriental usage, even now, imply *futurity* in prophetic and other similar enouncements; no possible difficulty can remain in discovering—as it is the case with the Arabic, &c.—how the tenses ought to be taken, or how this particle is to be applied. And, if our *indefinite present* should happen to be connected by it with a preceding preterite, and so make its action, &c. contemporaneous with that of this preterite; then, indeed, and in that acceptance, it might fairly be called *conversive* of such present tense, to that of such preterite: but even then, *restrictive* would be a better term. Ewald prefers *relative*.

Now, unless I am greatly mistaken, THIS is the sense in which David Kimchi uses the term ו , *vaw conversivum*, in the Mikhlol, or Hebrew Grammar, composed by him.* And, it is remarkable, he there

The passage of Kimchi is this (fol. verso) —
ועתה במקום עבר כמו ו ישיב משה
ונתב החכם רבי אברהם אבן עזרא כי כן המשפט בלשון
ישמעאל ונתב כי כן יחנן לומר בזה לומר העומד הוא
דרך יבשה קצרה ונתינתו אמות הספים בעבור כי אין בלשון
סימן לומר אמצעי ידברו בו בלשון עבר ועתה בלשון לש
סר"א הוא זמן עומד לעבר או סר"א הוא זמן עומד
לעתיד. De Balme's, too, speaks very much in
the style of Ewald, on the use of the future (our
present tense) when used as an imperfect, and
cites Is. vi. 4, הנביא ימלא עין, and Job i. 5,
נכדה יעשה איוב ללהמים, in neither of which is the
conversive vaw to be found!

appeals to Aben Ezra, as comparing its usage with that of the Arabic: and to his own native language, the Spanish, as having a similar one. It is, moreover, extremely doubtful whether De Balme's, who lived about two centuries after Kimchi, had ever heard of the absolute *conversive vaw*, of the modern Jews, Dr. Gesenius, &c. The truth apparently is, the modern Jews, with their very learned and laborious follower, John Buxtorf, and others, had the misfortune not to understand Kimchi; and hence all the turmoil about this little troublesome particle! For, certain it is, that if Aben Ezra and Kimchi understood this particle, as their words above imply, all they could have intended must have been, that it had a sort of *relative*, but no *positive, conversive power* whatsoever. See also Gram. art. 173. 10. Ewald's "Kritische Grammatik," edit. 1827, p. 539, note. It. Nicholson's Translation, pp. 166, et seq.; 374, et seq.

Generally, this particle is used—

(a) To couple together words, phrases,

It is, moreover, a very extraordinary thing that neither the Arabs—who write everlastingly on grammar,—the Syrians, the Samaritans, or Ethiopians—all of whom have constructions and usages parallel to this of the Hebrews—should ever have so much as once dreamt of this *conversive vaw*. And, if it be argued that the Arabic لما , لما , and لا , exercise a similar conversive power; my answer will be, Yes; and so does almost every other adverb, pronoun, &c. of the language,—*relatively*, not *absolutely*—just as it does in the Hebrew, as a very little inquiry will prove. E. g. $\text{كانوا يكفرون ويقتلون}$

الذين , they disbelieved and slew the prophets.

كفروا فيقولون , they disbelieved and said.

ثم يحرفوا , then they corrupted it.

لا تهوي انفسكم , your souls desired not.

ف , لم , he saw not. Where we have و , لم , لا , ثم , as good *conversive* particles as

ever was the favoured و of the Hebrews: and yet the blindness of the Arabs has been such as never to have seen this,—as the good modern Jews have. As to لما and لما —when the

مضارع , or *relative present tense* following, is to be taken as a preterite (which is by no means universal)—some intimation is always given in the context, that the time of the action, &c. is past, not present.

sentences, periods, paragraphs, &c. either similar, or similarly intended. See Gen. xiv. 18; Exod. xxv. 4; Ps. cxix. 120, &c. &c. See Nold. p. 282, et seq. It.—

(b) To mark the subsequent members of conditional, subjunctive, hypothetical, or other similar, constructions with verbs apocopated, or having the paragodic ׀, or ׀, or not. See Gram. artt. 233, et seq.; 234, et seq.; 235. 3. And under one or other of these heads may every instance occurring be placed; giving such slight variation of meaning to the particle, viz. *and, moreover, but, then; so, &c.* as the context may require.

וְהָבָה, Num. xxi. 14. Lxx. Ζωόβ. The Syr. seems to have read זָבָה, *flame*. The passage seems to be a citation from a book now lost, given in illustration of what is there said about the gift of a well. וְהָבָה, Arab. رَهَبَ, *dedit*, is therefore probably the name given to the place in which this well was situated, and, as Clericus thinks, the same with וְהָבָה, ib. v. 18. Some mss. have וְהָבָה in one word: but this is manifestly erroneous. See the Schol. Crit. p. 15, of De

Rossi, it. Rosenm. in loco. In the Kāmōos we have وَهَبَيْنَ, given as the name of a

place, and, مَوْهَبَةٌ, as the name of a fortress in *Senaa*: whence it should seem that it was not unusual to give such names to places.

וְהָבָה, m. pl. וְהָבָה, constr. וְהָבָה, *Hooks, or pins*, affixed to the heads of the standards or pillars of the Tabernacle, Exod. xxvii. 10, 11. 17; xxxviii. 10—12. 17. 28. Aff. וְהָבָה, ib. xxvi. 32. 37. Lxx. variè, οἱ κρίκοι, αἱ ἀγκύλαι, αἱ κεφαλίδες.

וְהָבָה, m. once, Prov. xxi. 8. Arab. وَزَرَ, *crimine gravatus est*. Act. *commisit crimen, &c.* Lit. *loaded*. Comp. Is. i. 4; liii. 11; Ps. xxxviii. 5. *Grievous, heavily, laden, sinner*. Formerly taken as if וְהָבָה, and a foreigner, and hence a sinner.

וְהָבָה, see וְהָבָה, m. *Son, progeny*, Gen. xi. 30; 2 Sam. vi. 23, *keri; kethiv*. וְהָבָה: al. non

ז

ז, *Zayin*, the seventh letter of the Hebrew alphabet; as a numeral also the number *seven*, Gram. art. 4; pronounced as our *z*. Arab. and Pers. ز. Of the same organ with ס, ש, ש, ז, Gram. art. 23. 4: with most, or all, of which it is found to interchange in cognate words. Ib. art. 78. 4.

זָבָה, m. pl. זָבָה, constr. זָבָה. Syr. זָבָה. Arab. ذَبَابٌ, *lupus*, Hieroz. Bochart. i. lib. iii. c. x. *A wolf*, Gen. xlix. 27; Is. xi. 6; lxx. 25; Jer. v. 6; Ezek. xxii. 27. זָבָה, of the evening, because accustomed to prowl and destroy during the night, Hab. i. 8; Zeph. iii. 3. The λύκοι νυκτερινοί, or νυκτιπόροι, &c. of the Greeks. See Bochart. l. c.

זָבָה, pron. f. of זָבָה, which see.

זָבָה, m. once, Gen. xxx. 20. Arab. الزَبَدُ مَحْرَكَةٌ للماء وغيره, with a vowel on the middle rad. (used) of *water, &c.* it is also used signifying the *foam* of milk, water, the sea, &c.; also, *donum, munus*. Whence it is probable that allusion is made

to *Conception*. Comp. Job x. 10; Num. xxiv. 7; Is. xlviii. 1; Prov. v. 15—18. *A gift*.

זָבָה, v. aff. זָבָה, *Hath given me, endowed me with*; once, Gen. xxx. 30; with זָבָה, which see. Constr. immed. Lxx. Δεδωρηται ὁ θεός μοι δῶρον καλόν. Syr. زَبَابٌ, dotavit me Deus dote.

Hence often occurring in proper names, as in 1 Chron. ii. 36, &c. *Zebedee, &c.*

זָבָה, m. pl. constr. זָבָה. Arab.

زَبَابٌ, *musca; apis*. Syr. زَبَابٌ, *musca*.

A fly, bee, Is. vii. 18. זָבָה, *flies of death*. Dead flies, according to some; flies inflicting death, i. e. poisonous, as others think, Eccl. x. 1. זָבָה, lit. *fly-god, Baalzebub*, a deity worshipped at Ekron, 2 Kings i. 2. Josephus, as cited by Selden. de Diis Syris, p. 301, et seq. τὸν Ἀκκάρων Θεὸν Μνίαν. The Μνιάγρος, Ἀπόμοιος, and Μυοκτόνος of heathen writers. Plin. H. N. lib. x. c. xxviii. “Cyreniaci *Achorem* Deum (invocant) muscarum multitudine pestilen-

תָּ, m. pl. **תָּו**, r. **מִלְ**. Arab. **تَوَّجَ**,
accessio, for **מָלַךְ**, or **תָּלַךְ**, Gram. art. 75, and
hence (..) is immutable. Lit. excessive.
Proud, haughty, Prov. xxi. 24; Is. xiii. 11;
Jer. xliii. 2; Ps. xix. 14; cxix. 21, &c.

זָרָן, m. constr. זָרָן, *Pride, haughtiness*; meton. *Insolence*. See זָרָן; or, from a cogn. זָרָן, if the vowels may be depended on, Jer. xlix. 16; Prov. xi. 2; xiii. 10; xxi. 24; Obad. vr. 3; Deut. xvii. 12. Meton. Jer. l. 31, 32. Aff. זָרָן, 1 Sam. xvii. 28.

זֶה } m. pron. demons. f. זֶה. *This*,
זֶה } Gram. art. 176. With prepp. זֶה, זֶה,
זֶה } זֶה, זֶה, זֶה; art. זֶה. See Nold.,
זֶה } p. 331, et seq.; applied either to
זֶה } persons or things.

(a) Used as the subject of a proposition, זֶה זֶה, this (man) will comfort us, Gen. v. 9; Exod. xv. 2; Judg. iv. 14, &c. Emphatic, when the predicate has the article, as, זֶה זֶה, *This (is) the word*, Exod. xxxv. 4. LXX. τοῦτο τὸ ῥῆμα, 2 Kings vi. 19; Ps. cxviii. 20, &c. With זֶה, 1 Chron. xxii. 1.

(b) Distributively, hoc, illud. Esth. iv. 5; Exod. xix. 20; 1 Kings xxii. 10; Is. vi. 3; Ps. lxxv. &c. When occurring once only in such cases, *This, hic*, i. e. the nearest, or last mentioned, 1 Sam. xvii. 34. זֶה זֶה, and *this*, (i. e. the bear) took. Comp. Ib. xvii. 12, where זֶה refers to זֶה, not to זֶה.

(c) Emph. *This same, very*. זֶה זֶה, Judg. v. 5, &c. It. by way of contempt, Exod. xxxii. 1; 1 Kings xx. 7, &c.

(d) For זֶה, Is. lxiii. 1; Ps. lxxiv. 2; civ. 8; Prov. xxiii. 22; Job xxxviii. 2, &c. Gram. art. 177. 2.

(e) May be translated occasionally by *such*, Deut. v. 26; Dan. x. 17, &c.

(f) Implying time, Gen. xxxi. 41; Num. xiv. 22; Judg. xvi. 15, &c.

(g) Time or place, *adverbially*. זֶה זֶה, וְזֶה וְזֶה, *And (there) shall be at this (time)*, i. e. now, *peace*, Mic. v. 4. See 1 Kings xviii. 24. Comp. Ruth ii. 7; 1 Kings xvii. 24; Gen. xxvii. 6; Judg. xviii. 4; 2 Sam. xi. 25, &c. זֶה, *in this*, i. e. place, Gen. xxviii. 17; Num. xiii. 17. זֶה, *hence*, Gen. xxxvii. 17; Exod. xi. 1. זֶה זֶה, *from this, and from that part, quarter*, Num. xxii. 24; Josh. viii. 33.

זָהָב, m.—pl. non occ. constr. זָהָב, once, זָהָב. Arab. زَهَبٌ. Syriac. ܙܗܒܐ, *aurum*. *Gold*, Gen. ii. 12; probably that termed *ἀνρπος*, by the Greeks. See my Job, p. 55; Gen. xxiv. 22. 53. With a numeral preceding, זָהָב, *twenty (shekels of) gold*,

Ib. Gram. art. 227. 6. In Job xxxvii. 22, taken usually to signify *fair weather*, by some the *sun*. See my note on this place. In Zech. iv. 12, supposed to signify pure and brilliant oil; but, זָהָב, here, more likely refers to the *candlestick* generally, i. e. זָהָב, in vr. 11 preceding; and vr. 12 to this place is perhaps parenthetical. See Gram. art. 241. 18. Aff. זָהָב, זָהָב, זָהָב, זָהָב.

זָהָב, v. in Kal. non occ.

Pih. זָהָב, in זָהָב, for זָהָב, Gram. art. 208; Job xxxiii. 20. *Abhorreth it*. Arab.

زَهَبْتُ, *fastuit*. See my note on the place.

זָהָב, m.—pl. non occ. Arab. زَهْرَةٌ, *candor; stella veneris*. Syr. ܙܗܪܐ, *lux, splendor. Brightness, brilliancy*, as of a precious stone, or the heavens in the full effulgence of the sun, Ezek. viii. 2; Dan. xii. 3.

זָהָב, v. non occ. in Kal.

Hiph. זָהָב, pres. pl. m. זָהָב, constr. immed. it. med. זָהָב; it. זָהָב, from what, whom. I. *Enlighten, give light*; hence, II. *admonish, warn*. I. Exod. xviii. 20; 2 Chron. xix. 10; II. Lev. xv. 31; 2 Kings vi. 10; Ezek. iii. 17—20; xxxiii. 9. In Dan. xii. 3, זָהָב, *shall give light, not "shine"*. Comp. Gen. i. 16; Ps. cxlvi. 9. Comp. Matt. xiii. 43. . . . ὡς ὁ ἥλιος.

Infin. זָהָב, Ezek. iii. 18; xxxiii. 8.

Niph. זָהָב, pres. non occ. *Became, was, admonished, warned*, Ps. xix. 12. Constr. זָהָב, instr. it. abs., Ezek. iii. 21; xxxiii. 4—6; in pause, זָהָב, in these last instances.

Infin. זָהָב, Eccl. iv. 13.

Imp. זָהָב, Ib. xii. 12.

זָהָב, Chald. m. pl. *Admonished, cautioned*, Ezra iv. 22.

זָהָב, m. i. q. זָהָב, which see. The name of the second month of the Hebrew year, 1 Kings vi. 1. 37. The same with זָהָב, Syr. and Arab. زَهَابٌ, and زَهَابٌ. And, if the year was with the Hebrews originally solar—of which perhaps there can be no doubt (see my Sermon on the Sabbath, 2d edit. notes, p. 26)—this month would regularly commence on the thirty-first day after the sun had entered Aries. On the Jewish mode of calculating time, see Scaliger, de Emendatione Temporum, or Relandi Antiquitates, Vet. Heb., Pars. iv., and under זָהָב below.

זר } See זר, and Nold. p. 336.
זר }

זר, m.—pl. non occ. Seg. for זר, Gram. art. 87. 1. Arab. زَرَب, *fluxus* aquæ. Cogn. ذَرَب, *liquefactio*. Syr.

זר, id. *Issue, discharge*, of blood, &c. Lev. xv. 2, 3. 13. 15. 25. 30. Aff. זר, זר, זר.

זר, v. pret. non occ. pres. זר, r. זר. Constr. abs. it. med. זר. *Issues, flows*, (a) as water, Ps. lxxviii. 20; cv. 41; Is. xlviii. 21.

(b) Blood, Lev. xv. 19. 25.

(c) Semen virile, Lev. xv. 2. 4; xxii. 4; Num. v. 2, &c.

(d) Meton. *Waste away, expire*, Lam. iv. 9.

(e) It. meton. *Abound, overflow with*, Exod. iii. 8: *milk and honey*, Ib. 17; xiii. 5; xxxiii. 3, &c.

Part. זר, f. זרה, constr. זרה, Lev. xv. 2; xxii. 4; Num. v. 2, &c.; Lev. xv. 15; f. particularly in the phrase, זרה זרה זרה, Exod. iii. 8, &c.

זרה, pret. f.—pres. non. occ. Arab. زَرَب, *accessio*, &c.: and hence, perhaps, the notion of *boiling*; the same word as *seethe*, as both Castell and Gesenius think. Comp.

נב. Arab. نَبَعَ, and نَبَعَ. Constr. med. זרה. *Swell, act insolently*, against, Exod. xviii. 11; Jer. l. 29.

Hiph. זרה, pres. זר. Constr. abs. it. med. זר, i. q. Kal. I. *Behave, act, insolently; swell*, against; *presume*, Neh. ix. 10. 16. 29; Exod. xxi. 14; Deut. i. 43; xvii. 13; xviii. 20.

II. *Boiled*, apoc. זר זרה זרה, Gen. xxv. 29. On זר, see in its place.

Aph. Chald. זרה, Infin. i. q. Heb. Dan. v. 20.

זרה, pl. f.—sing. non occ. Syr. زَرَب, *angulus*. Arab. زَرَب, id. r. زره. *An angle*,

or *corner*, of any thing built, as of the altar or Temple, Zech. ix. 15; Ps. cxliv. 12. *Our daughters*, זרות זרות, *like the hewn corners*, &c. i. e. as the angles were so bound together as at once to supply both strength and beauty to the edifice, so may our daughters be the patterns of *virtue* and beauty. Comp. זרה, Ruth iii. 11; and Gram. art. 216. 9; it.

Prov. xii. 4; xxxi. 10: not imitating the sculptured Caryatides of the Grecian buildings, as Gesenius thinks; for these represented that people as in slavery, supporting the heavy entablatures of their structures. Much less like those of the Egyptians, which manifestly represented heathenish notions, al. non occ.

זרה, f. in constr. of זרה. Arab.

زَرَا, *removing, setting aside*. Prep. *Besides, except*. זרה זרה, *besides the small (poor) of the people*, 2 Kings xxiv. 14. Aff. זרה, Is. xlv. 5; Hos. xiii. 4. With ' parag. Deut. i. 36; iv. 12, &c. זרה, in pause זרה, Ruth iv. 4; 2 Sam. vii. 21, &c. See Nold., p. 336, et seq.

זרה, f. pl. זרה. } Syr. Chald. زَرَا, *ciba-*

זרה, m. pl. זרה. } vit; aluit. Cogn. زَرَا, *armavit*. Arab. زَرَا, r. زَرَا, *ornavit*, *compait*. Chald. زَرَا, *negotiatius*. Pahl.

زَرَا, *scortatus est*. Syr. id. Arab. زَرَا, *scortatus est*. The progress of the notion here is, from feeding, to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. *An innkeeper, hostess*, Josh. ii. 1. So from πρῶν, *vendo*, πόρνη; *femina quæ corpus suum prostituit et veluti vendit*. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under πόρνος; and זרה above.

II. *A woman addicted to prostitution*, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxi. 7; Judg. xi. 1; Num. xxv. 1.

(b) *Metaph. Man, woman, &c. spiritually*; i. e. *given to idolatry*, Hos. iv. 15; Lev. xvii. 7; xx. 5; Num. xv. 39; Ezek. vi. 9; xx. 30; Ps. lxxiii. 27.

זרה, for זרה. Pahl. زره.

זרה, f.—pl. non occ. r. זרה. Syr. زَرَا,

movit, commovit. Arab. زَرَا, r. زَرَا, *inflexit rem*; cogn. زَرَا, *deflexit*; زَرَا, *jactura*. *Agitation, commotion*, Is. xxviii. 19; Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17. With זרה, Ezek. xxiii. 46. "Keri ubique exhibet formam זרה," Gesenius, which is incorrect.

זרה, v. pret. זרה, pres. pl. m. זרה, *Moved, was agitated*, Esth. v. 9; Eccl. xii. 3. Constr. abs. it. med. זרה, by whom, al. non occ.

Part. וּזָרַח, and וּזָרַח, m. pl. *moving*, in commotion, Dan. v. 19; vi. 27, al. non occ.

Pih. redup. part. pl. m. Aff. וּזָרַחְתָּ, *Thy agitators: persons vexing thee*, Hab. ii. 7.

וּזָרַח, f.—for וּזָרַח, r. וּזָר. Part. fm. וּזָרַח, or it might be, for וּזָרַח, seg. Gram. art. 87. 2, signifying *Compression*; in the other case, *Compressed, broken*. That וּזָר is an error, for וּזָר, there can be no doubt, as Gesenius has also remarked (and as in וּזָר, Zecl. v. 4)—once only, Is. lix. 5.

וּזָר, v. pret. non occ. pres. וּזָר (as if r. וּזָר), it. f. aff. וּזָרָה. Cogn. וּזָר, וּזָר. Syr. וּזָר, וּזָר, manu cepit. Arab. وُزِرَ, i. q. وُزِرَ, iniquitas, violentia. Cogn. وُزِرَ, labio presso equum stilit.

I. *Compressed, squeezed*; meton. broke, Judg. vi. 38; Job xxxix. 15. See my note on this place. Constr. abs. it. med. וּזָר.

Puh. (cogn. r. וּזָר) וּזָר, Gram. art. 109, *Have been compressed, bound up as wounds*, Is. i. 6. Sec, too, the verbs immediately following here, al. non occ.

II. pret. וּזָר, pres. non occ. Synon. וּזָר, וּזָר, Depart, recede: comp. Arab. سَارَ, r.

سَارَ, ascendit, &c.: and, as violence and injury are generally supposed to be inflicted by strangers, so, perhaps, here, this word was applied to them. Comp. וּזָר, Prov. ii. 16; vii. 5, with וּזָרָה, ib. v. 20; vi. 24, &c. Constr. med. וּזָר, ל.

(a) *Departed, receded*. Synon. וּזָרַח, Job xix. 13; Ps. lxxviii. 30; Is. xxx. 24, and Ps. lviii. 4. וּזָר, and וּזָר, perhaps. Puh. as above, Is. i. 6, *have been separated* as strangers. וּזָר, *have wandered in error*, &c. al. non occ. as a verb.

(b) Part. וּזָר, f. וּזָר, once וּזָר, Num. xi. 20, *Strange, abominable; departing, receding*, hence, meton. *A stranger, foreigner; hostile*: pl. וּזָר, f. וּזָר, Exod. xxx. 33; Lev. xxii. 10. 12, 13, &c.

(d) As opposed to self, or to something belonging to self. וּזָר, not a foreigner, i. e. another person, Job xix. 15. 27; Prov. v. 10; xxvii. 2; Hos. viii. 12. Hence, וּזָר, *strange, foreign, god*, Ps. xlv. 21; lxxxii. 10.

(e) Hostile, Is. i. 7; xxv. 2. 5; lxi. 5; Jer. v. 19; li. 2, by a *Paronomasia*.

(f) *Adulterous, idolatrous*, Prov. ii. 16; v. 3; vii. 5; xxii. 14, &c.; Exod. xxx. 9; Lev. x. 1; Num. iii. 4; xxvi. 61; Hos. v. 7, &c.

(g) *Strange, unusual, new*, Is. xxviii. 21; Job xix. 17.

Niph. pl. m. וּזָרַח, *Been, became, receding, falling off*, Is. i. 4, al. non occ.

Pih. pres. וּזָרַח, *Sneezed*. "Sternutavit," says Gesenius, "quod fit mucii particulas e naribus dispergendo." 2 Kings iv. 35. Vulg. *oscitavit*, yawned. So the Targ. and Syr. LXX. συνέκαμψεν.

Hoph. part. וּזָרַח, *Made separate*; allusion seems to be made to Gen. xlix. 26, וּזָרַח, Ps. lxix. 9.

וּזָרַח, v. in Kal, non occ. Arab.

وُزِحَ, زَحَرَ, removit. Cogn. نَزَحَ, exhaustit.

Niph. pres. וּזָרַח, *Be, become, removed, separated*, Exod. xxviii. 28; xxxix. 21, al. non occ.

וּזָרַח, v. pret. וּזָרַח, Job xxxii. 6, only.

Arab. زَحَلَ, declinavit; retromansit in incessu camela. *Withdrew, hesitated, tarried*, al. non occ. Cogn. Chald. וּזָרַח. Syr. وُزِحَ, reveritus est.

Part. pl. constr. m. וּזָרַח, *Creepers, crawlers*, of —, applied to serpents, Deut. xxxii. 24; Mic. vii. 17, al. non occ.

וּזָרַח, m. pl. Synon. וּזָרַח, וּזָרַח; see also cogn. וּזָרַח, *Excessive, overwhelming*, Ps. cxxiv. 5, al. non occ.

וּזָרַח, m. Chald. Syr. وُزِي, majestas.

Arab. وُزِي, forma, habitus externus rei.

Majesty, splendour: pl. clear, healthy, appearance, Dan. ii. 31; iv. 33; v. 6. 9, 10; vii. 28. Comp. וּזָרַח, Ib. x. 8. Aff. וּזָרַח, וּזָרַח, pl. וּזָרַח, וּזָרַח.

וּזָרַח, m. Syr. وُزِي, essentia. ovis; &

وُزِي, superbia. Arab. وُزِي, contempsit; وُزِي, vir prudens. Abundance, riches, Is.

lxvi. 11. Syr. وُزِي, strength, power.

וּזָרַח, lit. wealth of the plain, for beasts pasturing there, Ps. l. 11. See vr. 9, et seq. It. Ps. lxxx. 14, put metaph. apparently for the more powerful inhabitants of the country, al. non occ.

וּזָרַח, f. and וּזָרַח, some mss. וּזָרַח, i. e. Dagesh resolved into a preceding perfect vowel, or vice versa. Syr. وُزِي, stellæ cadentes; lanceæ igneæ. وُزِي, stella

volans. Arab. تَرَنَّى, ornavit. Cogn.

زَيْق, collare indusii. See my note on Job xxx. 18. I. *Sparkling ornaments*, precious stones, perhaps, glittering like fire, worn probably as appendages of idolatry, Is. l. 11 קִמְצוֹת זֵיִק, cinctured with sparklings, i. e. ornaments; hence, ib. assimilated to fire, זֵיִק Comp. Is. iii. 24; Prov. xxvi. 18. זֵיִם זֵיִם, perhaps the lanceæ igneæ, of the Syriac, ignited, or else highly polished, missiles. Comp. בָּרָק, and דָּלֵק.

II. Bonds, fetters, Ps. cxlix. 8; Is. xlv. 14; Nahum iii. 10; Job xxxvi. 8. See my note. Gesenius gives here "Syr. זֵיִק, telum, fulmen." On what authority? This question might be put in many other cases, without, as I suspect, any prospect of having a satisfactory answer.

זֵיִת, m. constr. זֵיִת, pl. זֵיִתים. Syr. זֵיִת, olea. Æth. ዘዳ : id. Arab. زَيْت, oleum, pec. olivarium; زَيْتُون, oliva. Originally from زَيْب, splenduit. زَيْب splendor, according to Gesenius; but I can find no such words. زَيْب, indeed, occurs for formam habuit; but, what this can have to do with the origin of oil, I cannot see. See Cels. Hierob. ii. p. 331.

I. The olive tree, Gen. viii. 11; Exod. xxvii. 20; xxx. 24; Judg. ix. 9, &c. זֵיִת שֶׁמֶן, Oil-olive, Deut. viii. 8. זֵיִת הַזֵּיתִים, of the olive tree, Exod. ii. c. הַר הַזֵּיתִים, Mount of Olives. "Jam in V. T. sacer habitus," says Gesenius: but How is this to be proved? 2 Sam. xv. 30; 1 Kings xi. 7. In this latter place, indeed, Solomon made a high place, זֵיִת, here; but this was mere idolatry. זֵיִת הַזֵּיתִים, olive tree, Hag. ii. 19; Zech. iv. 12. See שָׁבֵל.

II. Meton. The olive fruit, Mic. vi. 15; it. תְּבִשְׁתִּיהָ, produce of the olive, Hab. iii. 17. It. זֵיִתוֹ, Job xv. 33. דְּהוֹר, Hos. xiv. 7. Phr. זֵיִת, זֵיִת, Deut. xxiv. 20. See זֵיִת זֵיִת, Is. xvii. 6; xxiv. 12. See נָשַׁל, Deut. xxviii. 40. See נָשַׁל. Aff. זֵיִת, in pause זֵיִת, זֵיִת, זֵיִת, זֵיִת.

זֵיִת, m. } r. זֵיִת, which see. Pure, זֵיִת, f. } (a) as* oil, frankincense, Exod. xxvii. 20; xxx. 34; Lev. xxiv. 2. 7.

(b) Metaph.—as the mind, conduct, &c. Job viii. 6; xi. 4; xvi. 17; xxxiii. 9; Prov. xvi. 2; xx. 11; xxi. 8.

זָכָה, v. pres. זָכָה, pret. non occ. Constr. abs. it. med. זָכָה. Syr. زَكَا, justus est. Cogn.

זָכָה, purus. Arab. زَكَا, id. Applied, metaph. only. Pure, just. זָכָה, shall I be pure with, &c., Mic. vi. 11; Ps. li. 6; Job xv. 14; xxv. 4.

Pih. Make pure, clean. זָכָה, 1st pers. pret. pres. זָכָה. Constr. immed. Ps. lxxiii. 13; Prov. xx. 9; Ps. cxix. 9, al. non occ. Hithp. זָכָה, Imp. for זָכָה, Gram. art. 83. 3. Be, become, clean, Is. i. 16.

זָכָה, f. Chald. Purity, innocence, Dan. vi. 23, al. non occ. r. זָכָה.

זָכָה, f. once, Job xxviii. 17. Syr.

זָכָה, vitrum. Arab. زجاج, id. See my note on the place. Glass, or crystal, r. זָכָה. Syr. and Arab. are mere corruptions.

זָכָה, m. with aff. only, זָכָה, זָכָה, r. זָכָה. Male, of man only, Exod. xxxiii. 17; xxxiv. 23; Deut. xvi. 16; xx. 13.

זָכָה, v. זָכָה, 3 pers. pl. m. only. Cogn. זָכָה. Constr. abs. Lam. iv. 7; Job xv. 15; xxv. 5. See my note, Are pure, clean, clear, al. non occ.

Hiph. זָכָה, once, Job ix. 30. Have cleansed.

זָכָה, and זָכָה, m.—pl. non occ. prim.

זָכָה. Arab. زَكَّر, recordatio. Syr. زَكَّر, meminit. Samar. id. Æth. ዘረ : id. I. Memory, Exod. xvii. 14; Deut. xxv. 19; xxxii. 26; Ps. ix. 7, &c.

II. Meton. Memorial, record, Ps. xxx. 5; cxi. 4; cxlv. 7; Prov. x. 7; Exod. iii. 15, &c. Aff. זָכָה, זָכָה, זָכָה, זָכָה.

זָכָה, m. pl. זָכָה. Arab. زَكَر, mas.

Syr. זָכָה, id. See זָכָה; either because the man keeps up the memory of a family, or because his mental retentive powers are great.

Male, of either man or beast, Gen. i. 26; v. 2; xvii. 10; xxxiv. 15, &c.—Gen. vii. 3. 9. 16; Exod. xii. 8; xiii. 12. 15; Ezra viii. 4. Opp. זָכָה, זָכָה, Gen. i. 26; v. 2; vi. 19, &c.

Membrum virile (Arab. it. زَكَر) apparently, Gen. xvii. 14; xxxiv. 15. 22, &c. And, hence, perhaps, the term is applied to the male.

זָכַר, v. pres. זָכֵר. Constr. immed. it med. זָכַר, זָכַר, זָכַר, זָכַר, it. immed. et med. זָכַר, זָכַר, זָכַר, זָכַר, Gen. xl. 14. from time. זָכַר, זָכַר, זָכַר, place, זָכַר, Ps. xlii. 7.

זָכַר, זָכַר, Syr. זָכַר. Arab. זָכַר, *memini* Æth. id. I. *Remember*, i. e. retain in memory, call to mind, be mindful of, Gen. viii. 1; ix. 15; xl. 14. 23; Exod. xiii. 3 1 Sam. i. 11; Is. xvii. 10: opp. זָכַר, זָכַר, Jer. xlv. 21. Synon. זָכַר, זָכַר, Ezek. xvi. 22. 61, &c.

II. With the additional notion of meditating on, doing religious service. זָכַר, זָכַר, *In thy (appointed) ways they meditated on thee*, call thy law to mind, saying, &c. Is. lxiv. 4; Jon. ii. 8; Ps. lxxiii. 7; lxxviii. 42 cix. 55; Judg. viii. 34; Nehem. ix. 17

Ezek. vi. 9, &c. So the Arab. זָכַר, and Pers. *یاد کردن*.

III.—Of rewarding, avenging; consequence, &c. Neh. v. 19; vi. 14; xiii. 22. xiii. 29; Is. xlvii. 7; Job xl. 32. But, in all these cases, the context is the safest and only guide.

Imp. זָכַר, זָכַר, with זָכַר, parag. זָכַר, Exod. xiii. 3; Deut. ix. 7; Mic. vi. 5; 2 Chron. vi. 42, &c.

Part. pl. in pause, זָכַר, 1 Chron. xvi. 12; Neh. iv. 8. Aff. זָכַר, Judg. xvi. 28, &c.

Part. pl. m. constr. זָכַר, Ps. ciii. 18.

Niph. זָכַר, pres. זָכַר. I. *Be, become, remembered, recollected, memorialized*. Constr. זָכַר, זָכַר, it. abs. immed., Num. x. 9; Is. xxiii. 16; Ezek. xviii. 22; xxi. 37; Job xxiv. 20; xxxviii. 18; Ps. lxxxiii. 5; cix. 14, opp. זָכַר, זָכַר, Jer. xi. 19, &c.

II.—*Born a male*. See זָכַר, once, Exod. xxxiv. 19.

Infin. aff. זָכַר, Ezek. xxi. 29.

Part. pl. m. זָכַר, Esth. ix. 28.

Hiph. זָכַר, pres. זָכַר. Constr. immed. and med. זָכַר, זָכַר, זָכַר, Ps. xx. 8; Is. xxvi. 13, &c. *Memorialize, make mention of; record*, either in a good or bad sense, Gen. xl. 14; Is. xlix. 1; xix. 17; xxvi. 13. זָכַר, זָכַר, in thee,—i. e. in thy ordinances, זָכַר, זָכַר. See II. above,—*will we memorialize thy name*. Comp. Ps. xx. 8; Cant. i. 4. זָכַר, *rejoicing—let us commemorate; &c. more than (in) wine*; i. e. the זָכַר, and זָכַר preceding, here influencing our verb; hence the constr. with זָכַר, Josh. xxiii. 7; Exod. xx. 24; xxiii. 13; Is. xlviii. 1.

Infin. זָכַר, *Memorializing, recording*, 2 Sam. xviii. 18. With זָכַר, pref. זָכַר, *to record, &c.*, 1 Kings xvii. 18; Amos vi. 10, &c. So the titles of some of the Psalms, xxxviii. 1; lxx. 1. Aff. זָכַר, Ezek. xxi. 29. It. prep. כ. זָכַר, *as he* 1 Sam. iv. 18.

Imp. aff. זָכַר, *Put me in mind*, Is. xlii. 26; pl. Ib. xii. 4.

Part. זָכַר, pl. זָכַר, *Calling to mind, mentioning*, Gen. xli. 9; Is. lxii. 6. Those *who memorialize*. It. *Recorder*, 2 Sam. viii. 16; xx. 24, &c. זָכַר, id. f., Num. v. 15.

זָכַר, m. constr. pl. non occ. *A memorial, record*, Exod. xvii. 14; xxviii. 12; xxxix. 7; Num. v. 15; Eccl. i. 11; Mal. iii. 16; Neh. ii. 20, &c.

זָכַר, m. pl. זָכַר, it. f. זָכַר, i. q. זָכַר, *Memorial, record*; but זָכַר is not constr. of זָכַר. Comp. Eccl. i. 11, and ii. 16. Nor can the plurals here given be formed of זָכַר; this would set all analogy at naught, nor is it necessary. Lev. xxiii. 24; Job xiii. 12; Esth. vi. 1. Aff. זָכַר, זָכַר.

זָכַר, f. r. זָכַר. Syr. זָכַר, *despectui fuit*;

زُكُل, *obscaenitas*. Arab. زُكُل, *Lightness, shortness, of weight. Baseness, lightness*, i. e. want of principle, Ps. xii. 9. *When baseness is elevated among men, wicked men walk about on every side*, i. e. they are now freed from the shackles which religion would lay on them; and accordingly they injure, oppress, destroy, without even the necessity of an excuse. On the force of זָכַר, see my Job i. 7; ii. 2. Nothing can be more true to nature than the sentiment here delivered; and it may be laid down as a corollary to it: That the prime aim and object of such is, to disseminate debasing principles.

זָכַר, m. pl. once, Is. xviii. 5. Arab.

زُكُل, زُكُل, زُكُل, *supellex, facultas, levitas*, زُكُل, *tremor*. Cogn. زُل, *lubricus*.

Applied, apparently, to the things of life, on account of their very uncertain tenure; and, in Is. l. c. to the branches, as the feeble supporters of the produce of a tree. *Tender branches, shoots*. Cogn. זָכַר, זָכַר, זָכַר, *jesen*.

זָכַר, m. pl. part. r. זָכַר. See זָכַר, and

cogn. זלז. Syr. **أَزَلَّ**, *ascendens*. Arab.

زَلَّ, *amovit*. Cogn. **ذَالَ**, r. **ذِيل**, *vili-pensa fuit res*; it. *verrens lacinia humum superbe incessit*. Cogn. זלז, once, Is. xli. 6. **הַאֲלִים יִפְּקוּ מִכִּסִּים**, *Those who pour forth (lavishly) gold from the purse*. Lxx. οἱ συμβαλλόμενοι χρυσίου ἐκ μαρσυνπίου.

זלז, in Kal non occ.

Part. **זולל**, f. **זוללה**, in pause, pl. m. **זוללים**, constr. **זוללי**. Syr. **أَزْلِي**, *luxurians, ob-*

scenus. Arab. **زَلَّ**, *peccavit*. Cogn. **ذَلِيل**, *abjectus*. Acting basely, with profligacy, obscenity. Synon. **סוּרֵר**, **סוּרֵרָה**, Deut. xxi. 20; with **סוּרֵרָה**, Prov. xxiii. 21; opp. **עָרֵף**, **עָרֵף**, Jer. xv. 19; Prov. xxiii. 20. **זולל בָּשָׂר לָמוֹ**, *debased, of fleshly gratifications, obscenities*. Comp. Ezek. xvi. 26; xxiii. 20; Prov. xxviii. 7; Lam. i. 11.

Niph. pl. m. **זוללו**, *Were, became, debased*, i. e. *mountains*: metaph. perhaps, for the forces of Egypt and Canaan, Is. lxiv. 2; taken from Judg. v. 5, where we have the cogn. **זולל**, if any reliance can be placed on

the vowels. Arab. **زَلَّ**, *descendit*. The Lxx.

take the Arab. **زَلَّ**, *tremefecit*.

Hiph. **הִזְלִיחַ**, *They debased her*. Cogn. **זלז**, which see, Lam. i. 8; it. Is. xlviii. 21. **הִזְלִיחַ**, *made to flow down, of waters*.

זולעפח, f. pl. **זולעפות**, constr. **זולעפות**.

Arab. **أَزْلَعَب**, *extulit se ignis*. Compd. of

أَزْلَع, *expulsio*, and **أَزْلَع**, *effusio*. Apparently the poisonous wind of the East, termed **السموم**, the *Samum*, Ps. cxix. 53; applied to the mind in a state of great perturbation: it., Lam. v. 10, to a famishing person. Metaph. Comp. Ps. lv. 9; lxxxi. 16; Ps. xi. 6, al. non occ.

זולח, f. pl. **זולחות**, constr. **זולחות**, r. **זולח**.

Arab. **زَمَم**, *Object, end*; **زَمِيم**, *malum*

odorem habens. *Intention, imagination*, Job xvii. 11. See my note here. Hence, *evil, sin*, as originating with self, Prov. xxi. 27; xxiv. 8; Ps. xxvi. 10; cxix. 150; particularly with reference to fornication, adultery, or incest, Lev. xviii. 17; xix. 29; Job xxxi. 11; Ezek. xvi. 27; xxii. 9. 11. Synon. **נָקָה**, Judg. xx. 7; Prov. xxi. 9. **זולח**

זולח, *the imagination of folly is sin*; i. e. projects not regulated by the fear of God, With **זולח**, Ezek. xvi. 58. Aff. **זולח**, **זולח**, Ps. xvii. 3 is, by Gesen. i. q. **זולח**. See also the verb **זולח**.

זולח, f. pl. constr. m. **זולח**, sing. **זולח**, r. **זולח**. Lit. *a pruning*. I. *A branch* generally, pec. of the vine, Num. xiii. 23; Ezek. xv. 2; Is. xvii. 10. **זולח**, *branch of a stranger*; allud. to Num. i. c.: but here intimating the introduction of idolatry, Ezek. viii. 17, as some think alluding to the *Phallus* of the Egyptians and Greeks; the *Lingam* of the Hindoos, Engl. *the rod*. See also Facciolati, under *Pascinum*: others, that the rite of using a small bundle of rods when worshipping the sun, as in ancient Persia, is intended. See Strabo, lib. xv. p. 733, Ed. Casaub. Hyde de Relig. Pers. lib. 1. c. xxvii. p. 350; others, that the **זולח** **זולח**. *Ædip. Tyrann.* 1. 3, &c. are meant. The passage cited from Is. above is sufficient to shew, that some heathenish practice is alluded to; but what that is, it is impossible to say. Aff. **זולח**, Nah. ii. 3.

זולח, see r. **זולח**, and **זולח**.

זולח, m. once, Cant. ii. 12, r. **זולח**, *Pruning*. Lxx. **καὶ τῆς τομῆς**. Aquila and Symmachus, **τῆς κλαδέσεως**. Some, *Singing*, Auth. Vers. &c.

זולח, m.—pl. f. **זולחות**, *Song, hymn*, of success or triumph, Is. xxv. 17; xxv. 5; Job xxxv. 10;—of prayer, praise, as an exercise of religion, 2 Sam. xxiii. 1; Ps. cxix. 54, al. non occ.

זולח, v. **זולח**, it. **זולח**, pres. pl. **זולחו**, as if pret. of cogn. **זולח**. See **זולח**, i. q.

זולח, it. cogn. **زَمَم**, i. q. **زَمَم**, *intendit, proposuit sibi; exploravit*. Constr. abs. it. med. **זולח**, *Intended, determined*, Gen. xi. 6; Deut. viii. 14; xix. 19; Jer. iv. 28; li. 12; Lam. ii. 17; Zech. i. 6; viii. 14, 15; Ps. xvii. 3; xxxi. 14; Prov. xxx. 32. **זולח** **זולח**, if *thou hast determined* (erroneously, i. e. with too much confidence, as the preceding member intimates) (lay thy) *hand to (thy) mouth*; i. e. be silent; do not go on to defend this. See Job xxi. 5, from which the sentiment seems to be taken, with my note. Comp. Is. li. 17; Prov. xxxi. 16. *Determined upon, considered*.

Part. **זולח**, *Determines, plots against*, Ps. xxxvii. 12. Lxx. **παταγήσεται**.

זָמַם, m. Aff. זָמַם, *His determination with project*, Ps. cxl. 9, al. non occ.

זָמַן, m. pl. זָמַנִּים, for זָמַנִּים equivalent. Arab. زَمَانٌ, or زَمَانٌ, *tempus*. Syr. زَمْنٌ, id. *Time, season*; pec. appointed. Eccl. iii. 1; Neh. ii. 6. Aff. זָמַן, Esth. ix. 27; pl. זָמַנִּים, Ib. ix. 31, al. non occ. "Non . . . temporis spatium notat," says Gesenius, " . . . sed temporis momentum;" which the passages above cited are sufficient to shew will not hold good.

זָמַן, and זָמַן, m. Chald. Defin. זָמַן, pl. זָמַנִּים, Def. זָמַן, i. q. Heb. *Time, season*, pec. appointed, Dan. ii. 16. 21; vi. 11; vii. 12. 22. 25; iii. 7. 8; iv. 33; Ezra v. 3.

זָמַן, v. non occ. in Kal. Arab. زَمَنَ, *tempus præfinitiv.*

Pih. part. pl. m. זָמַנִּים, and f. זָמַנִּיתָ; with זָמַן, i. e. *Predetermined, times, seasons*, Ezra x. 14; Neh. x. 35; xiii. 31, al. non occ.

זָמַן, r. Chald. occ. once—

Aph. זָמַנִּיתָ, sec. *keri*: but, Hithp. זָמַנִּיתָ, sec. *kethiv*. Syr. Pah. زَمَنَ, *præparavit, apparavit. Previously determined, concerted*, Dan. ii. 9.

זָמַר, v. pret. non occ. pres. זָמַר, constr. immed. Arab. زَمَرَ, *pede percussit, calcitravit, inhumanus fuit, &c.* conj. ii. زَمَرَ, ob iram. s. *iratus, cantavit*; زَمَرَ, *struthiocameli maris; psallendi actus*. The progress of the notion seems to be, from violence or injury received, to crying out in consequence; thence to singing, i. q. from *howling* at a funeral, as practised in Ireland, the transition to *singing* Psalms is easy and natural. It is remarkable, too, that in the Hebrew, as in the Arabic, the secondary notion is confined to the Pih. conjug. and its equivalent.

I. Cut, *prune*, Lev. xxv. 3, 4.

Niph. pres. זָמַר, Is. v. 6.

Hiph. part. pl. f. only. זָמַרָה, *Pruning instruments*, Is. ii. 4; xviii. 5; Mic. iv. 3. Aff. זָמַרָה, Joel iv. 10.

II. Pih. pret. non occ. pres. pl. זָמַר, *Sing, hymn, in praise, &c.* Constr. immed. abs. it. med. ל, ז, instr. it. among, ז, cause, Judg. v. 3; 2 Sam. xxii. 50; Ps. ix. 3; xviii. 50; xxx. 13; lxi. 14, &c.

Infin. זָמַר, Ps. xcii. 2.

Imp. pl. זָמַר, Ps. ix. 12; 1 Chron. xvi. 9, &c.

זָמַר, m. Chald. pl. def. זָמַרָה, *Singers*, Ezra vii. 24, al. non occ.

זָמַר, m. once, Deut. xiv. 5. *A sort of mountain-goat*, so called according to Boch. Hieroz. i. p. 903, et seq. from its leaping. Arab. زَمَرَ, *fugit cervus*.

זָמַרָה, m. Chald. Def. *Music, song*, Dan. iii. 5. 7. 10. 15, al. non occ.

זָמַרָה, f. constr. זָמַרָה, pl. non occ. *Song, praise, music*, Ps. lxxxi. 3; xcvi. 5; Is. li. 3; Amos v. 23. זָמַרָה, Exod. xv. 2, adopted, Is. xii. 2; Ps. cxviii. 14, is perhaps elliptical for זָמַרָה, *my song is the Lord*; i. e. the subject of it. זָמַרָה, Gen. xliii. 11, *the cropping, gathering*, i. e. *produce of the land*, rather than "*cantus terræ*, i. e. *laudatissimi proventus ejus*," of Gesenius.

זָן, m. pl. זָנִים. Syr. زَانٌ, pl. زَانٌ, *species*; pl. *multarum specierum*.

Hence, probably, זָנִי, *scortator*, because addicted to variety; and, hence, the propriety of its application to idolatry. Arab.

زَانِي, *scortatus est*. Cogn. زَانِي, *aluit*; زَانِي, *armavit*. Arab. زَيْنٌ, *ornamentum*. See

זָנָה. Cogn. Arab. زَانَا, *terram rigavit aqua*; زَانَا, *formavit*. Æth. WIP : *proficuum, decorum, fuit*.

Sort, *kind*, of wealth, Ps. cxliv. 13. זָנָה, putting forth from sort to sort, i. e. things precious from one kind to

another. The Arabic equivalent, *جس*, is still used in the same way in the East; e.g. بازارهای متعدد مشحون به نعمتها, *numerous market-places filled with favours (eatables), sorts, i. e. wares, and various things*. And in the same context, a derivative of our word, viz. اقسام زیب و زینت, *various sorts of beauty and ornament*. From the قواعد

سلطنت شاه جهان, in Gladwin's Pers. Moonshee, Ed. Lond. p. ۶۱ — 2 Chron. xvi. 4, זָנָה, *perfumes, and varieties of precious cloth* apparently, and the same is

perhaps intended, Ps. l. c. above. Comp. *אֶרְבֶּנֶךָ*, Chald. id. Constr. *אֶרְבֶּנֶךָ*, Dan. iii. 5. 7. 10. 15, al. non occ.

זָנָב, m.—pl. f. *זָנָבוֹת*, constr. *זָנָבוֹת*. Syr. *زَنْبُ*, *cauda*. Arab. *زَنْبٌ*, id. *The tail* of an animal, Judg. xv. 4. Comp. Is. vii. 4; Is. ix. 13. See under *אֶרְבֶּנֶךָ* above, Is. xix. 15; Deut. xxviii. 13; Job xl. 17. Aff. *זָנָבִי*. Hence—

Pih. *זָנָבְךָ*, v. pres. *זָנָבְךָ*. Constr. med. *זָנָבְךָ*, among.—lit. *tail*, i. e. *Cut off, smite*, those in the rear, as if they were the tail of the host, &c. Deut. xxv. 18; Josh. x. 19, al. non occ. Verbs, formed from the names of substances, are usually found either in the Pih. or Hiph. form.

זָנָה, v. pres. *זָנָה*, apoc. f. *זָנָה*. See *זָנָה*, and *זָנָה*, above. Constr. abs. med. *זָנָה*, *אֶרְבֶּנֶךָ*, *מִסְתַּח, מִסְתַּח, מִסְתַּח*, I. *Playing the whore*, Gen. xxxviii. 24; Lev. xix. 29; Hos. iii. 3; Jer. iii. 1; Amos vii. 17, &c.

II. Metaph. *Becoming, being, idolatrous*, God being supposed to be the husband of Israel, Is. liv. 5, &c. Comp. Hos. i. 2; Ezek. xvi. 22, &c.; Lev. xvii. 7; xx. 5, 6; Deut. xxxi. 16; Judg. ii. 17; Ezek. xxxiii. 30. In Is. xxxiii. 17, the primitive usage, see *זָנָה*, seems to be recurred to. Comp. Nah. iii. 4, occ. with *מִכְנָה*.

Infin. *זָנָה*, constr. *זָנָה*, Hos. i. 2; Lev. xx. 5. Aff. *זָנָה*.

Part. see *זָנָה*, m. *זָנָה*, f.

Puh. *זָנָה*, *Is whoredom committed*, impers. Ezek. xvi. 34.

Hiph. *זָנָה*, pres. f. *זָנָה*, apoc. *זָנָה*, *Caused to commit whoredom*, Exod. xxxiv. 16; 2 Chron. xxi. 11. 13.

As in Kal. Hos. iv. 10. 18; v. 3.

Infin. *זָנָה*, constr. *זָנָה*, 2 Chron. xxi. 13. Aff. *זָנָה*, Lev. xix. 29.

זָנָבִים, m. pl. constr. *זָנָבִים*, r. *זָנָבִים*, cogn.

زَنْبٌ, Arab. *زَنْبٌ*, *aqua dubia*; lit. things *prostituted*, or, taking the prim. notion, *varied, bartered*. This participial form is adopted in *זָנָבִים*, in like manner. I. *Whoredom*, or things pertaining to it, Gen. xxxviii. 24; Hos. i. 2; ii. 6; iv. 12; v. 4; *זָנָבִים*, Hos. ii. 4, &c.

II. Metaph. *Idolatry*. See *זָנָה*, sign. ii. 2 Kings ix. 22; Ezek. xxiii. 11. 29.

In Nah. iii. 4, comp. Is. xxxiii. 17, the primitive sense of *bartering* seems to be recurred to; as remarked under *זָנָה*, sign. ii.

"De commercio," &c. Gesenius, i. e. *זָנָה*. And yet he tells us, under *זָנָה*, that "neque audiendi, qui nonnullis in locis, ut Jos. l. c." i. e. *זָנָה*, *cauponam hospitam* intelligunt." Yet we have Dr. Gesenius himself here, ascribing either that sense, or one very like it, to this word! Aff. *זָנָה*, *זָנָה*.

זָנָה, f. pl. *זָנָה*, r. *זָנָה*, i. q. *זָנָה*, sign. ii. *Whoredom* of idolatry, Jer. iii. 2. 9; xiii. 27; Ezek. xxiii. 27; xliii. 7. 9; Hos. iv. 11; vi. 10; Num. xiv. 33. Meton. *the vengeance* due to it. Aff. *זָנָה*, *זָנָה*, *זָנָה*.

זָנָה, v. pres. *זָנָה*. Constr. abs. immed. med. *זָנָה* of thing. Arab. *زَنِعٌ*, cogn. *زَنِعٌ*, *corruptum, rancidumve fuit, et factuit*.

Cogn. *زَنِعٌ*, *pepulit*. I. *Is stinking, ill-savoured*; metaph. Hos. viii. 5. Meton.—

II. *Rejecting* as corrupt and worthless, Hos. viii. 3; Lam. ii. 7; Ps. xliii. 2; xlv. 10; lx. 3. 12; lxxiv. 1; lxxxix. 39; cviii. 12; Zech. x. 6. With *זָנָה*, and *זָנָה*, Lam. iii. 31; Ps. lxxvii. 8: it. *זָנָה*, Ps. xlv. 24.

Hiph. *זָנָה*, pres. *זָנָה*, i. q. Kal. I. Is. xix. 6, *הַנְּהַיְתָה נְהַיְתָה*, *The rivers—of Egypt—shall stink*, alluding to Exod. vii. 18, *בָּאֵשׁ הַיָּאֵר*. If the reading *הַנְּהַיְתָה* may be relied on, it probably exhibits a Hiph. of the augmented form, *נְהַיְתָה*, Gram. art. 195. 6.

II. *Rejected*, 1 Chron. xxviii. 9, with *לָצֵד*, 2 Chron. xi. 14, with *כָּן*, Ib. xxix. 19, *laid aside, profaned*.

זָנָה, v. in Kal. non occ. Syr. *زَنَفٌ*, *jecit, ejecit; coaruit*. Arab. *زَنْقٌ*, *annulo frænavit, &c. once—*

Pih. *זָנָה*, pres. Deut. xxxiii. 22. *זָנָה* can hardly mean *prosiluit, leaps out from Bashan*, as Gesenius thinks; because no precise sense can be collected from it; besides, his etymology, giving this notion, is groundless. More agreeably to Oriental usage, *Strikes, injures*, and hence, *restrains*.

זָנָה, f. r. *זָנָה*, once, Gen. iii. 19, constr. *זָנָה*, *Sweat of*—. Meton. effect of agitation, &c.

זָנָה, f. i. q. *זָנָה*, either by Metath. or from cogn. r. *זָנָה*. Arab. *زَعُو*, r. *زَعُو*, *justè egit, &c. Agitation, commotion, vexation*, Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix.

18: Keri. it. xxxiv. 17; Ezek. xxiii. 46
2 Chron. xxix. 8, Keri.

זעיר, m. r. זער. Cogn. זער. Syr.

זעיר, *parvus*. Arab. زَعَرٌ, *paucis praeditus pilis*. Cogn. صَعِيرٌ, *parvus*. A little, small, portion, of any thing, Is. xxviii. 10; Job xxxvi. 2.

It. Chald. Dan. vii. 8, f. זעיר, al. non occ.

זעיר, v. in Kal non occ. i. q. זעיר, usually, occ. once, Job xvii. 1. See my note. Arab. زَعِيرٌ, *brevis*, &c. Cogn.

زَعَج, *contrivit*; زَعَق, *acriter egit jumentum*, زَعَقُوا, *cito incesserunt*, &c.

Niph. זעע, *They are swift*, pass rapidly away, seem few. Comp. ch. vii. 6.

זעם, m. pl. non occ. Arab. زَعَمَ, *cupivit*; زَعَمَ, *mutuo ursit*; زَعَمَ, *disceptatio*. Cogn. تَرَعَمَ, *cum ira locutus fuit*;

زَعَمَ, *momordit*. Syr. زَعَمَ, *reprehendit*. Cogn. Heb. זעם.

Indignation, anger, Is. x. 5. 25; xxvi. 20; xxx. 27; Jer. xv. 17; Ezek. xxii. 24; Dan. xi. 36. With זערה, Ps. lxxviii. 49. With זערה, Lam. ii. 6. With זערה, cii. 11, &c. Aff. זערה, זערה, זערה.

זעם, v. pres. זעם, 1st pers. זעם, constr. immed. abs. it. med. זע, זע, r. זעם, *Be indignant, angry*, Num. xxiii. 8. לֹא זָעַם יְהוָה — Why should I be indignant? *Jehovah is not indignant*, i. e. at Israel, Mal. i. 4: *at*, or *with*, Is. lxvi. 14; Dan. xi. 30; Zech. i. 13, suppl. זעם, Prov. xxiv. 24.

Imp. זערה, with ה parag. Num. xxiii. 7.

Part. זעם, Ps. vii. 12.

Pass. constr. זעם, f. זערה, object of anger, *Despised*, Prov. xxii. 14; Mic. vi. 10.

Niph. part. pl. m. זערים, *Become, made, indignant, angry*, Prov. xxv. 23.

זערה, m. pl. non occ. Syr. زَعَرٌ, *expulsio*; زَعَرٌ, *indignabundus*. Arab.

زَعَف, *interemit*. Cogn. صَعَف, and

Cogn. Heb. זעם. *Indignation, anger*, Prov. xix. 12; Mic. vii. 9; Is. xxx. 30; 2 Chron. xvi. 10; xxviii. 9.

Metaph. *Raging of the sea*, Jonah i. 15; 2 Chron. xxi. 19. Aff. זערה. Infin. of—

זערה, v. pret. non occ. pres. זערה. I. *Indignant, enraged*. Constr. abs. it. med. זעם, זע, see זערה, Prov. xix. 3; 2 Chron. xxvi. 19. Infin. זערה, above.

II. Part. pl. m. זערים, *Mentally excited, wretched*, Gen. xl. 6; Dan. i. 10. Theodotion, σκυθρωπά. Comp. Matth. vi. 16.

זערה, m. *Indignant, angry*, 1 Kings xx. 43; xxi. 4.

זערה, m. } Aff. זערה, Is. xxx. 19, only.

זערה, f. } constr. זערה, pl. non occ.

Syr. زَعَمَ, *vociferatio, clamor*. Arab.*

زَعَق, id. Cogn. زَعَقَ, *inclamavit illum*.

Cogn. Heb. זעע. Arab. صَعَق, id. *A cry, shout, for help in distress*, &c. Is. xv. 5. 8; lxv. 19; Jer. xviii. 22; xx. 16; xlviii. 4. 34; li. 54; Ezek. xxvii. 28; Job xvi. 18, &c. Often subjectively, Gen. xviii. 20; objectively, i. e. cry caused by Sodom, or against Sodom. Aff. זערה, זערה.

זערה, v. pres. זערה. Constr. abs. it. med. זערה, זערה, to whom; זערה, about, or against, whom, which; זערה, in, with; זערה, from. See זערה. *Cry out, for help in distress*, &c. 2 Sam. xiii. 19; Judg. vi. 7; 1 Sam. viii. 18; 1 Chron. v. 20; Ps. xxii. 6; cxlii. 2. 6; Is. xxx. 19; lvii. 13; Jer. xi. 11, 12; Hab. 2. זערה, of violence. Specif. or adv. iram. art. 219, note.

Infin. זערה } 1 Sam. vii. 8; 2 Sam. xix. 29. זערה } Aff. זערה, i. q. זערה above, Is. xxx. 19; lvii. 13.

Imp. זערה, Ezek. xxi. 12.

זערה, f. Is. xv. 4; Jer. xlviii. 20.

זערה, pl. m. Judg. x. 14, &c.

Niph. זערה, pres. זערה, *Became, betook them to, crying out*. Constr. abs. it. med. זערה, Judg. xviii. 22, 23; vi. 34, 35; 1 Sam. xiv. 20.

Hiph. pret. non occ. pres. זערה. Constr. abs. it. med. זערה, זערה, from, cause. *Called for, summoned*, perhaps by proclamation, Judg. iv. 10. 13; Zech. vi. 8. *Proclaimed*, onah iii. 7. Id. q. Kal, Job xxxv. 9.

Imp. זערה, *Summon*, 2 Sam. xx. 4.

Infin. זערה, Ib. 5.

זערה, v. Chald. constr. זערה, *Called to*, Dan. vi. 21, al. non occ.

זערה, fm. Syr. زَعَف. Arab. زَفَتْ, زَفَتْ, *exandescencia*. Pitch. Synon.

טו, נפיר, נפירה, נפיר, (a) used as a coating, Exod. ii. 3. Comp. Gen. vi. 14. (b) as in its liquid or burning state, Is. xxxiv. 9.

זקרים, see זקית above.

זקירה, Chald. part. m. See זקיר. Erected, set up, Ezra vi. 11, al. non occ.

זקן, m. Syr. زكنا, barba. Arab.

זקן, mentum. Pers. ریش سفید, hair, for old man, age. Age, Gen. xlviii. 10, al. non occ.

זקן, m. constr. זקן, pl. non occ. I. The beard, Lev. xix. 27; 2 Sam. x. 5; Is. vii. 20; xv. 7, Jer. xli. 5; Ps. cxxxiii. 2, &c.

II. Meton. The chin, Lev. xiii. 29, 30; Ezra ix. 3, &c.

Aff. זקנה, זקנה, זקנה.

זקן, m. constr. זקן, pl. זקנים, f. זקנה; constr. m. זקנה. See זקן, opp. נער. Syn. זקש. Old, aged, Gen. xv. 4; xxv. 8; xxxv. 29; Lev. xix. 32; Josh. vi. 21; Zech. viii. 4, &c. זקן הבית, the senior of the house, i. e. principal servant, Gen. xxiv. 2. זקנים בָּנָיו, his (a) seniors, Job xxxii. 4. לַיָּמִים, as to days; the specificative having. In the pl. (b) often The seniors, or senators, as rulers, Job xii. 20; Ps. cvii. 32; Exod. xxiv. 14; Num. xi. 25; xxii. 4; Deut. xxii. 16; xxv. 7—9; xxxi. 28; Josh. xxiv. 31; Judg. ii. 7; 2 Kings x. 1, &c.

(c) Heads of tribes or families, Exod. iii. 16; iv. 29; xii. 21; Lev. iv. 15; Num. xi. 16; Ruth iv. 4; Ezra iii. 12, &c. Aff. זקני, זקנים, זקנים, זקנים, זקנים, זקנים, זקנים.

זקן, v. pres. זקן, constr. abs. i. q. זקן, Growing old, Gen. xviii. 12, 18; xix. 31; xxiv. 1; xxvii. 1; Prov. xxiii. 22; 1 Sam. viii. 5; 2 Chron. xxiv. 16; Ruth i. 12. זקנתי קדומו לאיש, I am too old for a husband, i. e. to be married.

Hiph. i. q. Kal זקן, Prov. xxii. 6; Job xiv. 8.

זקנה, f. i. q. זקנה, constr. זקנה, often with עז, Growing old, becoming aged, Ps. lxxi. 9, 18; Is. xlvi. 4; 1 Kings xi. 4; xv. 23. Aff. זקנה, זקנה, זקנה.

זקנה, pl. m. sing. non occ. Age, as some have thought, days, times, of age, Gram. art. 142. 4, 5; Gen. xxxvii. 3; xlv. 20. Aff. זקנה, lb. xxi. 2. 7.

זקה, m. part. Syr. زكف, erexit.

Arab. زكف, rapidè (manu) cepit quid.

Cogn. صقف, extulit. Constr. immed. it. med. ז, Erects, lifts up, persons bowed down as it were with some great weight, Ps. cxliv. 14; cxlvi. 8, al. non occ.

זקה, v. pret. non occ. pres. זק, pl. m.

Cogn. זק, זק, זק. Arab. زق, vinum;

זק, uter, in quo vinum et alia reconduntur.

Gr. δοκός. Fuse, pour out, Job xxviii. 1; xxxvi. 27. See my notes.

Pih. זק, Melt, fuse, as metals, in order to purify them, Mal. iii. 3.

Puh. part. זק, pl. זקים, Fused, purified, as metals, 1 Chron. xxviii. 18; xxix. 4; Ps. xli. 7: as wine, Is. xxv. 6.

זק, m. see זק.

זק, m. pl. non occ. Syr. زك, torques,

collars. Arab. زيارات, funiculi. A sort of binding, or border which surmounted a kind of parapet of a hand-breadth, enclosing the top of the altar of incense, Exod. xxv. 11. 24, 25; xxx. 3, 4; xxxvii. 2. 12. 26. 27. Aff. זק.

זק, see זק, sign. ii. (a).

זרב, v. Syr. زرب, strinxit. Arab.

זרב, septum, fecit, &c.

Puh. pres. pl. m. זרבו, They are bound, oppressed, Job vi. 17. See my note, al. non c.

זרר, v. pret. non occ. pres. apoc. זר.

Aff. זרר. Constr. immed. abs. it. med. זר, ז, instr. ל, to which; על, on which. Æth.

H20: sparsit. Arab. ذرأ, sparsit.

Cogn. ذرأ, it. ذرأ, expandit rem. Syr.

זר, asportavit. I. Spread, disperse, as the wind, the dust, &c., Ezek. v. 2; Is. xl. 16. Synon. זר, Exod. xxxii. 20; Jer. xv. 7. זר, I will disperse them with a disperser: meton. will winnow them with a fan. Lxx. διασπερῶ αὐτοὺς ἐν διασπορᾷ, Is. xxx. 22; by a further meton. cast away, reject, as worthless and polluted.

Infin. זרר, Jer. iv. 11.

Imp. זרר, Num. xvii. 2.

Part. זרר, Ruth iii. 2.

* Niph. pres. pl. זָרָה, *They become dispersed*, Ezek. xxvi. 19.

Infin. pl. aff. זָרָה, *Your dispersions*, Ib. vi. 8.

Pih. pret. aff. זָרָה, זָרָה, זָרָה, pres. pl. זָרָה. Constr. immed. it. med. זָרָה, זָרָה, in; ל; to. I. *Disperse* entirely, Lev. xxvi. 33 1 Kings xiv. 16; Ps. xlv. 12; Ezek. v. 10 vi. 5; xii. 15; synonym. זָרָה, זָרָה, xxx. 26 Mal. ii. 3; Prov. xx. 8, &c.; as seed, Ib. xv. 7. It. meton.—

II. *Discern, sift* as it were, *observe*, Ps. cxxxix. 3.

Infin. זָרָה, Ezek. xx. 23. Aff. זָרָה, Zech. ii. 4; זָרָה, Ps. cvi. 27.

Part. זָרָה, Jer. xxxi. 10: meton. *Discerning, sifting*, Prov. xx. 8. 26.

Puh. pres. זָרָה, Job xviii. 15.

Part. זָרָה, Prov. i. 17, *Spread out*.

זָרָה, or זָרָה, f. constr. m., Is. xvii. 5. li. 5; Dan. xi. 15. 22. See Gram. art. 216. 9, pl. m. זָרָה, constr. זָרָה; f. זָרָה, זָרָה, or זָרָה, i. q. זָרָה. Syr. זָרָה, *Brachium*. Arab. ذراع, id.

I. *The arm*, pr. the fore-arm, *cubitum, ulna*. Of an animal, *the shoulder*, Deut. iv. 34; xxx. 20; Job xxvi. 2; xl. 9; Ps. x. 15; Num. vi. 19; Deut. xviii. 3.

II. Meton. *Strength, power, violence*, for help, or the contrary, 2 Chron. xxxii. 8. זָרָה, *an arm of flesh*; i. e. human strength, Ps. x. 15. זָרָה, of (the) *wicked*, Ib. lxxxiii. 9. Comp. lxxxix. 11. 14; Is. li. 9; lii. 10; lxiii. 12; Gen. xlix. 24. זָרָה, *the powers of his hands*. זָרָה, *power of power*, or *violence*, Job xxii. 8. See my note. זָרָה, *powers of the south*, Dan. xi. 15. See vr. 22. Comp. 1 Sam. ii. 31; Is. liii. 1, with 1 Cor. i. 24. And, by a further meton. *associate*, Is. ix. 19. Comp. with Jer. xix. 9. Aff. זָרָה, זָרָה, זָרָה, pl. זָרָה; f. זָרָה, זָרָה, זָרָה. With a prost. זָרָה, Job xxxi. 22.

זָרָה, m. pl. aff. זָרָה. Syr. زرع, *semen*. Arab. زرع, *sativus*. *Seed*, for sowing, as seed-corn, &c., Lev. xi. 37; Is. lxi. 11.

זָרָה, m. compd. Syr. زرع, *imber vehemens*; and زرع, *sparsit, stillavit*; once, Ps. lxxii. 6. זָרָה, *As showering rains abundantly sprinkling*, i. e. *saturating* (the) *earth*.

זָרָה, m. compd. Syr. زرع, *accinziit*,

and Arab. زرع, *nodo connexuit*; or, of זָרָה, reduplicated. זָרָה, *firmly bound, compact, of loins*, implying great strength, once, Prov. xxx. 31. *Bellator equus, The war-horse*, according to Gesenius. Comp. Job xl. 16. זָרָה, which is a perfectly similar periphrasis; and might, among other things, signify the *war-horse*. See my notes, also Bochart Hieroz. i., p. 102, and Schultens, on Prov. i. c.

זָרָה, m. Syr. زرع, *ortus*; hence, זָרָה. Aff. זָרָה, *Thy rising, on thee*, Is. lx. 3.

זָרָה, m. patronym. of זָרָה, Num. xxvi. 13. 20.

זָרָה, v. pres. זָרָה. Constr. abs. it. med. זָרָה, in; ל; for; זָרָה, upon. *Rising*, as the sun, light, glory, leprosy, &c., Gen. xxxii. 32; Exod. xxii. 2; 2 Kings iii. 22; Nahum iii. 17; Mal. iii. 20; Job ix. 7; Ps. cxii. 4; Is. lviii. 10; lx. 1, 2; 2 Chron. xxvi. 19.

Infin. זָרָה, Jud. ix. 33; Jonah iv. 8. It. זָרָה above.

Part. זָרָה, Eccl. i. 5.

זָרָה, m. Arab. زرع, *abrupta fuit urina*, lacryma; زرع, *iratus*. *Inundation* of waters, either in rain or otherwise, Is. xxviii. 2. זָרָה, *an inundation of mighty waters overflowing*. Comp. Hab. i. 10; Is. xxv. 4; xxxii. 2; iv. 6; xxx. 30; Job xxiv. 8.

זָרָה, v. 2d pers. aff. זָרָה, *Thou overwhelmed them*, as with a flood, i. e. destroyed them, Ps. xc. 5.

Puh. pl. m. 3d pers. זָרָה, *They are made to inundate, pour down waters*, Ps. lxxvii. 18, al. non occ.

זָרָה, f. constr. זָרָה, *Copious, outpouring, emission*, Ezek. xxiii. 20. Aff. זָרָה, al. non occ.

זָרָה, m. pl. aff. זָרָה, once, 1 Sam. viii. 5, al. pl. non occ. Constr. sing. זָרָה, once, Num. xi. 7, for זָרָה. Syr. زرع, *semen*.

Arab. زرع, id. Properly, perhaps, the *Act of sowing seed*. Hence, meton. (a) *seed* of corn, plants, trees, &c., Gen. i. 11, 12. 29; lvii. 19; Lev. xi. 37; xxvi. 5; 1 Sam. viii. 5; Job xxxix. 12, &c.

(b) Meton. *Time of sowing*, Gen. viii. 22; Lev. xxvi. 5, &c.

(c) *Seed of man*, or other animals, Lev. xvi. 16—18; xix. 20, &c.

(d) Meton. *Issue, progeny*, Gen. xix. 32. 34; xxi. 12; xxxviii. 8; 1 Sam. ii. 20; Gen. vii. 3, &c. Hence the phraseology, זרע המלכה, *seed of the mule*, i. e. royal, 2 Kings xi. 1. זרע ישראל, *progeny of Israel*, Ib. xvii. 20, &c. זרע קדש, — *of holiness*, i. e. of the holy people, Ezra ix. 2. זרע יעקב, — *of Jacob*. Comp. Neh. ix. 2. זרע פורע, — *of evil doers*, Is. i. 4. זרע ניל, — *of the Nile*, i. e. sown in its neighbourhood, Ib. xxxiii. 3. זרע כזאב, — *of (the) adulterer*. זרע שקר, — *of falsehood*, Ib. lvii. 3, 4. זרע אמת, — *of truth*, Jer. ii. 21. זרע אדם ובהמה, — *of man and of beast*, Ib. xxxi. 27. זרע ברוכה, — *of the blessed of Jehovah*, Is. lxxv. 23. זרע אלהים, — *of God*, i. e. his adopted children, Mal. ii. 15. זרע שלום, — *of peace*, Zech. viii. 12. זרע זכר, — *male*, 1 Sam. i. 11. It. abs. זרע, *a progeny, race*, Ps. xxii. 31. Comp. Is. liii. 10. זרע נחש, *the progeny of thy progeny*, Ib. lix. 21, &c.

Aff. זרע, זרע, זרע, &c.

זרע, Chald. m. i. q. Heb. זרע, Dan. ii. 43.

זרע, v. pres. זרע. Constr. abs. immed. It. med. זרע, of obj. of time, Lev. xxv. 22, i. q. ב, in, with; זרע, זרע, on, near; ל, to, for. Syr. זרע. Arab. زرع, *seminavit*. Æth.

הזרע: id. See זרע.

Sowing, as seed, Gen. xxvi. 12; xlvii. 23; Lev. xxv. 20; xxvi. 16; Jer. iv. 3; xxxv. 7; Ps. cvii. 37: as salt, Judg. ix. 45, &c.: and, by a slight variation, *planting*, Is. xvii. 10: with זרע. And, perhaps, Zech. x. 9, opp. Ps. lxxx. 9. 16.

Metaph. Wickedness, righteousness, light, &c., Prov. xi. 18; xxii. 8; Job iv. 8; Ps. cxvii. 11; Hos. x. 12. *Sow for yourselves to righteousness*, (and) *ye shall reap of grace*, i. e. according to its announcements. Comp. ch. viii. 7.

Infin. זרע, Is. xxviii. 24. It. זרע above. Imp. זרע, pl. זרע, Eccl. xi. 6; 2 Kings xix. 29, &c.

Part. זרע, and זרע, Gen. i. 29, &c., pl. זרעים. Constr. זרע.

Pass. זרע, f. זרעה, Jer. ii. 2; Ps. l. c.

Niph. זרע, pres. זרע, זרע. I. *Be, become, sown*, of seed, Lev. xi. 37; of name, fame, reputation, i. e. name, &c. *be propagated* as a plant, Nah. i. 14. Comp. Is. xiv. 20. Of place, as receiving seed, Deut. xxi. 4; xxix. 22: of a woman conceiving, Num. v. 28.

II. *Be dispersed*, as seed sown, Ezek. xxxvi. 9. Comp. זרע, vr. 19.

Puh. זרע, *Shall they be, become, sown*, i. e. so as to take root and increase, Is. xl. 24.

Hiph. pres. f. זרע, lit. *Produces seed*, as a herb, &c. i. e. bears, or is capable of doing so, Lev. xii. 2.

Part. זרע, Gen. i. 11, 12.

זרעים } m. pl. i. q. זרעים, Is. lxi. 11.

זרענים } m. pl. Syr. زرعين, *legumina*.

Vegetables, Dan. i. 12. 16, al. non occ.

זרע, v. pres. זרע. Syr. زرع, *sparsit*.

Arab. زرع, *effudit*. Constr. immed. it. med.

זרע, obj. זרע, on; זרע, towards; as, זרע, towards the altar; כן, instr. 2 Chron. xxxv. 11. זרע. *Scatter, sprinkle*, as dust, ashes, embers: also, water, blood, Job ii. 12; 2 Chron. xxxiv. 4; Exod. ix. 8. 10; xxiv. 6; xxix. 16. 20; Lev. i. 5. 11; iii. 2. Of grey hairs, Hos. vii. 9. זרע, *scatters upon him*, i. e. the symptoms of age.

Infin. זרע, Ezek. xliii. 18.

Imp. זרע, Ib. 2.

Part. זרע, pl. זרעים, Lev. vii. 14; 2 Chron. xxx. 16.

Puh. זרע, *Was, became, sprinkled*, Num. xix. 13. 20.

זרע, f. Syr. زرع, *spithama*.

A span = 10 inches, 944 dec., Exod. xxviii. 16; xxxix. 9; 1 Sam. xvii. 4; Ezek. xliii. 13; Is. xl. 12. See r. זרע.

ן, The eighth letter of the Hebrew alphabet; as a numeral, the number *eight*, Gram. art. 4. Pronounced with the larynx more contracted than in ף,—see that letter;—less than in the Arab. ح : equal to that observed in ح. It is probable that the Hebrew ן had originally both these sounds, and equally so, that some mark was used to designate either the one or the other of these, which has now long been lost, Gram. art. 13. Expressed by the LXX. and other Greek writers, in proper names, &c. by χ, κ, or one or other of the vowels; and so by the Latins: as, ןק, χάμ; ןרן, χαρρόβ; ןסא, φασέκ; ןבא, ταςέκ; ןרמון, Αερμών; ןרן, Αύραβις; ןסה, Εδα. It. ןרע, Ραχάβ, and Παάβ, &c. Comp. Vulg. Lat., and see Thesaur. Gesen., p. 436. It interchanges in cognate words, and the dialects, with letters of the same organ, Gram. art. 23, as in ןק, קק; it. with other letters in some respects similar in sound; as, ןחל, חל; ןד, דד; ןס, סס; ןז, זז; ןר, רר; ןג, גג; ןנ, ננ; ןכ, ככ; ןפ, פפ; ןצ, צצ; &c. In the dialects, ןש, שש. Arab. عشق, عرق, شق, &c., which will be seen under the several roots and other words, as they occur. Gesenius finds the origin of its name (ן) in the Arab. and Syr. حلف, حاتم, he bound about, and thence signifying inclosure, as its Phœnician and Samaritan form seems to imply. Ewald, in מַחֲמָה, Talm. מְחַט, pera, from חַת, circumdare. It may be suggested that, as the aspiration is stronger here than in ף, anciently ן, —whence the Gr. E. Gesenius's septum, inclosure, might be nothing more than this doubled, thus, ןן, or Samaritan 𐤎, and present a mere double hh,—just as the Gr. ω, may be resolved into a double o; or η, into εε: and so Gesenius himself represents it = hh. If this may be relied on, the name might have originated in the Arab. حَوَى, collegit, congregavit, comprehendit: and signify comprehension, implying the union of both these letters. Cogn. حَيّ, vicit., ii. conj. uberem, fecundamque compingit terram. Whence the

proper name חַוָּה, Eve, מִן הָאִמָּה, because she became the mother (container.

Arab. ^حا^جِ^ة, uterus) of all living, Gen. iii.

20. Besides, the change of η into ν in Gesenius's etymology is objectionable, as there is no apparent reason for supposing that the η , in $\eta\eta$, is radical.

חֶבֶן, m. Aff. חֶבֶן, once, Job xxxi. 33.
Samar. חֶבֶן, *sinus*. Syr. **ܡܡܢܐ**, *amor*, as
resting in the breast or heart. *The breast,*
bosom. Cogn. חֶבֶן. Syr. **ܡܡܢܐ**, *caligo*.

Arab. خَنَا . Æth. ንበኡ : Arab.

خفي, occultavit.

חבא, non occ. pret. pres., &c.

Imp. חָבֵי, Is. xvi. 20, r. cogn. חָבֵה, *Hide, be in concealment.* LXX. ἀποκρύβηθι.

Niph. נִחַף, pres. נִחֵף, *Became, was, hidden, concealed.* Constr. abs. it. med. הֵ, with, among, אֵ, in; לֵ, with Infin., Gen. iii. 10; xxxi. 27; Judg. ix. 5; 1 Sam. x. 27; Job xxix. 8. 10. See my notes, Dan. x. 7, &c.

Infin. מִתְחַלֵּץ } Dan. x. 7, &c. It. Gram.
art. 202. 4.

הַחֶמֶד) 1 Kings xxii. 25; 2 Kings
vii. 12.

Part. נִקְרָא, Jer. xlix. 10.

Pl. m. נִחְבְּאִים, Josh. x. 17.

Puh. ~~war~~, i. q. Niph. Job xxiv. 4, al. non
occ.

High. *ḥarrāy*, f. it. with 7 parag. *ḥarrāy*,
Josh. vi. 17. 25, pres. *ḥarr*, *Hide, conceal*,
Is. xlix. 2. Comp. Job xxxvi. 32, and my
note. *ḥarr*, 1st pers. † Kings xviii. 13—4.

Hoph. ~~נִפְחַן~~, i. q. Niph. Is. xlii. 22, only.

Hithp. ^{הִתְחַלְּלָה}, pres. ^{הִתְחַלֵּל}, i. q. Niph.
1 Sam. xiii. 6; xiv. 11; xxiii. 23; Gen.
iii. 8; Job xxxviii. 30.

Part. מִחֲזָאִים, pl. מִחֲזָאִים, 1 Sam. xiv. 22;
2 Kings xi. 3, &c.

חֶבֶב, part. r. חֶבֶב. Arab. حَبَّ, *amavit*. Syr. حَبَّ, 'accendit; **חֶבֶב**, *amore accensus est*. Cogn. חֶבֶב. Arab.

حَبَا, concealed, i. e. in order to protect.
Loving, cherishing, once, Deut. xxxiii. 3.

lxx. καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ. See the context.

חַבֵּל, f. once, Dan. vi. 23. *Corrupt* thing, part. pass. r. חָבַל, which see.

חַבְרָה } f. r. חָבַר, which see. Lit.
חַבְרָה } closed, a closing; hence, *The seam, scar, or cicatrix, of a wound, or other injury.* Arab. حَبْر, *recruduit vulnus*; حَبْر, *vestigium, cicatrix*; حَبْر, *vestis striata*. Cogn. حَبْر, *notitia*, pl. حَبَرَات, Gen. iv. 23; Exod. xxi. 25; Is. i. 6; Ps. xxxviii. 6; Prov. xx. 30. Aff. חַבְרָה, חַבְרָה, and once, חַבְרָה, Is. liii. 5.

חָבַט, v. pret. non occ. pres. חָבַט. Constr. abs. immed. it. med. חָבַט. Syr.

سَخَطَ, *concussit*. Arab. خَطَطَ, *fuste excussit oleas*. *Beat off, or out, as fruit from a tree, or corn from the ear*, Deut. xxiv. 20; Is. xxvii. 12; Ruth ii. 17.

Part. חָבַט, Judg. vi. 11.
Niph. pres. חָבַט, *Is, becomes, beaten out*, Is. xxviii. 27, al. non occ.

חֲבִיץ, m. once, Hab. iii. 4, r. חָבַר, cogn. חָבַר, which see. *A covering, or veil*. lxx. ἀγάνησιν, as if from r. חָבַר.

חָבַל, once, חָבַל, Is. lxvi. 7, m. constr. once, f. Zeph. ii. 6; pl. חָבָלִים, constr. חָבָלִי, and חָבָלִי. Syr. حَبْل, *funis*. Arab. حَبْل, id. Æth. ሐብል : id. Eng. *cable*. Gr. κάμλος. See Hieroz. Boch. i. lib. ii. c. v. p. 91, seq. *A rope, or cord*, Josh. ii. 15; Jer. xxxviii. 6. 11. 13; Job xl. 20; Hos. xi. 4; Esth. i. 6. Metaph. Eccl. xii. 6. Hence, meton. (a) *a gin, snare*, Job xviii. 10; Ps. cxl. 6 :—fatal, Ps. xviii. 5, 6; cxvi. 3, &c.

It. meton. (b) *Cord or line with which land is measured*, 2 Sam. viii. 2; Amos vii. 17; Zech. ii. 1, &c. It.—

Meton. (c) *A lot, or portion, of land so measured*, Deut. iii. 4. 13, 14; Josh. xvii. 14; 1 Kings iv. 13; 1 Chron. xvi. 18; Ps. xvi. 6; cv. 11; Mic. ii. 5. 10, &c.

(d) Also *The person possessing such portion or lot*, Deut. xxxii. 9; Ezek. xlvii. 13. See חָבַל. It.—

(e) *A company, or band, of men*, 1 Sam. x. 5. 10. It.—

Metaph. (f). As from the notion of *constriction* (see חָבַר), *narrowness of circum-*

stances, follows that of *difficulty, penury, pain*; so here, *pain*, as of child-birth, &c. is occasionally intended, Is. xiii. 8; lxvi. 7; Jer. xiii. 21; xxii. 23; Hos. xiii. 13; Job xxxix. 3. *Pains*, generally, Job xxi. 17. But this might mean *portions* (c) above. So the Gr. ὀδῖνες. See Æschyl. Agam. 1427. Eurip. Ion. 45, Gesen. See Steph. Thesaur. Gr. sub. ὀδῖνη; ὀδῖν; ὀδῖνω.

Aff. חָבַל, חָבַל, חָבַל, חָבַל. On the variety (-), (·), in the vowels here, and constr., see Gram. art. 96. 2.

חָבַל, m. } pl. non occ. Lit. *binding*,
חָבַל, f. } hence, *A pledge*, Ezek. xviii. 12. 16; xxxiii. 15; f. once. Aff. חָבַל, *his pledge*, Ib. xviii. 7.

חָבַל, m. constr. pl. חָבָלִי, r. חָבַל. Lit. *roper. Seafaring, or ship man, sailor*, Jonah i. 6; Ezek. xxvii. 8. 27—29. Aff. חָבַל.

חָבַל, and חָבַלָה, m. Chald. (see חָבַל, f., above). *Injury, hurt*, Dan. iii. 25; Ezra iv. 22.

חָבַל, v. pres. חָבַל, it. חָבַל, r. חָבַל, above. Constr. abs. immed. med. חָבַל, on; חָבַל, to. I: *Bind*, (a) as with a rope.

Part. חָבַל, Zech. xi. 7. 14. *Binders, or bands*: a mystical name given to a shepherd's staff, representing the union of *brotherhood*, vr. 14, ib.

Metaph. (b) as with *A pledge*, Job xxii. 6. Meton. by taking something *in pledge*, Deut. xxiv. 6. 17; Job xxiv. 3. 9. See my notes.

Infin. חָבַל, and חָבַל, Exod. xxii. 25; Ezek. xviii. 16.

Imp. aff. חָבַל, Prov. xx. 16; xxvii. 13.

Part. pass. חָבַל, Amos ii. 8.

Pih. חָבַל, pres. חָבַל, *Bringing forth with pain*, Cant. viii. 5. In Ps. vii. 15, *conceiving*, perhaps. Arab. حَبَلَ, *concepit*.

In Syr. however, سَخَطَ, *parturivit*.

II. Kal, *Inflicting pain, oppressing, doing wrong*, Neh. i. 7; Job xxxiv. 31.

Niph. חָבַל, *Shall suffer pain, loss*, Prov. xiii. 13. Gr. ἀλλ. καταφθαρίσεται. See Targ. and Syr.

Pih. חָבַל, pres. חָבַל, *Injure, corrupt*, Eccl. v. 5; Mic. ii. 10.

Infin. חָבַל, Is. xiii. 5; xxxii. 7; liv. 16.

Part. pl. m. חָבַלִים, Cant. ii. 15.

Puh. חָבַל, *Bound, injured, undone*, Job xvii. 1. See my note, Is. x. 27. Lit. the

yoke shall be injured, broken, i. e. its galling effects overcome by fatness, i. e. prosperity.

חבל, Chald. Pahl. non occ.

Pahl. pret. aff. חבלתי, *Have injured me*, Dan. ii. 23.

Imp. aff. חבלתי, *Destroy it*, Ib. iv. 20.

Inf. חבלה, Ezra vi. 12.

Ithpahl. חתבתי, *Shall be, become, destroyed*, Dan. ii. 44; vi. 27; vii. 14.

חבל, m. once, Prov. xxiii. 34. According to Gesenius, *the cable-rope attached to an anchor*; and, חבל קל, *at its extremity*, i. e. I suppose, where it is connected with the anchor, when a ship is moored, i. q. חבלים, in the former member. Ewald prefers "orcus," as a destroyer. Now, we have in Syr. *سحل*, *sulcus maris*, according to Castell; and, in the Arab. *حبل*, *arenæ cumulus, instar funis terræ incumbens*; so that, in either case, the top or head of this may be taken to signify a ridge, generally; in the sea, a wave or billow. In Job ix. 8, see my note, the stability of God is marked by saying that *he treads on the high places of the sea*. Here, perhaps, a similar expression is used to shew the absence of all stability and safety in man: i. e. that *he lies*, as it were, on the head or top of the billow, or breaker; for this last the form חבל seems to intimate, Gram. art. 154. 4, fm. i. and note, ib. par. 12, i. e. implying habit. Lxx. *ἐν πολλῷ κλύδωνι*. So the Syr. and Arab. This word has usually been taken to signify *the mast of a ship*, but evidently on grounds of the weakest probability.

חבצלת, f. Cant. ii. 1; Is. xxxv. 1, only. See Cels. Hierob. i., p. 488, seq. Compd. of *חצי*, *protrusit, strinxit*, (cogn. *سحق*, *acidus factus, erubuit*) and *חצן*, *cepa*: and perhaps the same thing with *سفرجل*, *narcissus, lilium*, according to Castell; but according to Gesenius, *colchicum autumnale*, a wild autumnal flower not unlike saffron, having a bulbous root. To my mind, however, it is far more probable that the *lily* is meant, which has a bulbous root; partly because we have in Cant. ii. 1, *ששוק* in the parallel; because it seems to correspond to the *κλυα τοῦ ἀγροῦ*, of the Evangelists, Matt. vi. 28; Luke xii. 27; and because Judea abounded with it. This seems to be the true Shemitic word:

the other, viz. *ששוק*, to have been a foreign word, imported from *Σοῦσα*, in Persia. See Cels. Hierob. i. p. 383, seq. and the Lxx.

חבק, v. in Kal non occ. Syr. *سحق*, *amplexus*. Arab. *حبق*, *congeessit simul, &c.*

Infinit. *חבק*, *Embracing*, Eccl. iii. 5.

Part. *חבק*, *Folding together*, Ib. iv. 5. *חבק*, f. *embracing*, 2 Kings iv. 16, al. non occ.

Pih. *חבק*, pres. *חבק*. Constr. immed. it. abs. it. med. *חבק*. *Embracing*, Gen. xxix. 13; xxxiii. 4; xlviii. 10; Prov. iv. 8; v. 20. Of inanimate things, Job xxiv. 8. See my note, Lam. iv. 5, implying distress.

Infinit. *חבק*, Eccl. iii. 5. It. *חבק*, *Folding together of the hands*, Prov. vi. 10; xxiv. 33, Gram. art. 154. 10, fm. ii.

חבק, m. } pl. non occ. Syr. *חבק*, f. } *سحب*, *societas*.

Arab. *حبر*, *concentus in horto Paradisi*. *Associating, for good or bad*, Hos. vi. 9; Prov. xxi. 9; xxv. 24; f. Job xxxiv. 8, al. non occ.

חבק, m. } pl. m. *חברים*, constr. *חברי*. *חברי*, f. } *Associate, companion*, Judg. xx. 11; Is. i. 23; xlv. 11; xxxvii. 16. 19; Ps. xlv. 8; cxix. 63; Prov. xxviii. 24; Eccl. iv. 10, &c.; f. Mal. ii. 14. Aff. *חברתי*, *Thy companion*.

Aff. *חברי*, *חברי*, *חברי*.

חברתי, m. pl. Chald. aff. *His companions*, Dan. ii. 13. 17, 18.

חברתי, id. f. Chald. *Its companion*, Dan. vii. 20.

חבר, m. pl. *חברים*, once only, Job xl. 31. *Persons habitually associated*, i. e. fellows of a society; or, perhaps, companies of such. See my note on l. c.

חבר, v. pret. pl. *חברו*, *They joined, assembled*, Gen. xiv. 3, al. non occ.

Part. f. pl. *חברים*, *Joining*. Constr. med. *חבר*, *חבר*, Exod. xxvi. 3; xxviii. 7; xxxix. 4; Ezek. i. 9. 11.

Pass. *חבר*, constr. Hos. iv. 17, constr.

Pih. *חבר*, pres. *חבר*, constr. abs. immed. it. med. *חבר*, it. *חבר*, *חבר*, to whom. *Joining, attaching*, Exod. xxvi. 6. 9. 11; xxxvi. 10. 13. 16; 2 Chron. xx. 36.

Infinit. *חבר*, Exod. xxxvi. 18.

Puh. *חבר*, pres. *חבר*, *Was, became, joined*,

Exod. xxviii. 7; xxxix. 4; Ps. cxii. 3; once, חֲבֵר, Ps. xciv. 20. The characteristic Dagesh being omitted, Eccl. ix. 4. Keri.

Hiph. חֲבֵרָה, Job xvi. 4, *I might compose, put together*. See my note.

Hithp. חֲבֵרָה, for חֲבֵרָה, Syriasm. חֲבֵרָה, *Became associated, be joined*, 2 Chron. xx. 35; Dan. xi. 6.

Infin. aff. חֲבֵרָה, *Thy being associated*, 2 Chron. xx. 37.

חֲבֵר, m. patronym. of חֲבֵר, Num. xxvi. 45.

חֲבֵרָה, f. of חֲבֵר, *Conjunction, joining*, Exod. xxvi. 4. 10.

חֲבֵשׁ, v. pres. חֲבֵשׁ, Constr. abs. it. immed. thing or pers. med. ל, pers. it. ה, instr. it. med. חֲבֵשׁ. Syr. حَبَش, *obstrinxit*. Arab. حَبَشَ, *congregavit*;

חֲבֵשׁ, *continuit*. Cogn. حَبَسَ, *cepit manu sua*; חֲבֵשׁ, *colligit*. Bind about, as

a wound or fracture, the head with a tiara, an ass with a saddle, &c., Gen. xxii. 3; Exod. xxix. 9; Lev. viii. 13; Ezek. xvi. 10; xxxiv. 4. 16; 2 Sam. xvii. 23. In Job v. 18; xxxiv. 17, *Bind*, in the sense of rule, govern. So Is. iii. 7. Part. as a skilful physician, restoring the health of the State, Gesen. Hos. vi. 1.

Infin. חֲבֵשׁ, Is. xxx. 26; lxi. 1. Aff. חֲבֵשׁ, Ezek. xxx. 21.

Imp. חֲבֵשׁ, Job xl. 8; Ezek. xxiv. 17, pl. m. חֲבֵשׁ, 1 Kings xiii. 13.

Part. pass. חֲבֵשׁ, *Bound*, Jonah ii. 6.

חֲבֵשׁ, pl. Judg. xix. 10, &c.

Pih. חֲבֵשׁ, *Restrain*, Job xxviii. 11. See my note.

Part. חֲבֵשׁ, *Binding up*, Ps. cxlvii. 3.

Puh. חֲבֵשׁ, חֲבֵשׁ, *Was, became, bound up*, Is. i. 6; Ezek. xxx. 21.

חֲבֵתִים, m. pl. once, 1 Chron. ix. 31. Syr. حَبَا, *inflammatus*. Arab.

חֲבֵה, r. חָבַה, *arsit, accendit*. Baked cakes or pastry, made perhaps in a חֲבֵה, *frying pan*.

חֲבֵה, m. pl. חֲבֵה. Syr. حَبَا, *festus dies*.

Arab. حَجَّ, *solemnitas, pec. peregrinatio Meccana*. The festival appointed under the law to be holden on certain occasions, Exod. x. 9; xii. 14; xiii. 6; xxiii. 15, &c. There

were three principal ones: I. That of the *Passover*, commencing on the fourteenth night of the month Abib: II. That of the Pentecost, on the fiftieth day afterwards: III. That of *Tabernacles*, seven weeks after the Pentecost. For the manner in which these were anciently calculated, see the notes to my Sermon on the Sabbath, 2d edit. "Kar' ἑξοχῆ," says Gesenius, "de scenopegia." But this is not true; it is applied to each of the other festivals with equal emphasis.

Meton. *The sacrifice, or any part of it*, offered up on such occasions, Ps. cxviii. 27; Exod. xxiii. 18; Mal. ii. 3.

Aff. חֲבֵה, חֲבֵה, חֲבֵה, חֲבֵה, חֲבֵה.

חֲבֵה, f. Some mss. read חֲבֵה, once, Is. xix. 17. *A refuge*, as some think.

Arab. حَجَا, *confugit*. Syr. حَبَا, *rupes*.

According to others, *Fear*. Arab. خَجَا, *erubuit*. So the context seems to require, and so the LXX. εἰς φόβον; it. Syr. Targ. Aquila, εἰς γύρωσιν.

חֲבֵה, m. pl. חֲבֵה, *A sort of locust*, so called, perhaps, because their flight is said to conceal the sun (חֲבֵה, *velavit*); but this is extremely doubtful, Lev. xi. 22; Num. xiii. 33; Is. xl. 22; Eccl. xii. 5; 2 Chron. vii. 13.

חֲבֵה, v. pret. non occ. pres. חֲבֵה, pl. once, חֲבֵה. Constr. immed. it. abs. it. med. חֲבֵה, thing or time in which; ל, pers. ה, in, of place. Syr. حَبَا, *festum celebravit*. Arab.

חֲבֵה, id. Cogn. Heb. חָג. *Feasting, revelling*, either in a good or bad sense, Exod. v. 1; 1 Sam. xxx. 16; Ps. cvii. 27. Gesenius sees in these places, *dancing, moving round in a circle, &c.*, which is perhaps fanciful. Pec. *keeping the festivals* prescribed by the law; hence constr. with חֲבֵה, as, חֲבֵה, *ye shall feast a feast*, Num. xxix. 12; Exod. xii. 14; Lev. xxiii. 41; med. חֲבֵה, Deut. xvi. 15.

Infin. חֲבֵה, Zech. xiv. 16. 18, 19.

Imp. f. חֲבֵה, Nahum i. 15.

Part. חֲבֵה, pl. חֲבֵה, Ps. xlii. 5; 1 Sam. i. c.

חֲבֵה, pl. m. constr. of חֲבֵה, perhaps

Syr. حَبَا, *rupes*. Arab. حَجَا, *confugit*, it.

חֲבֵה, *tractus pars*, r. حَجَر. Phr.

הַרְבֵּה, *In the fastnesses of the rock*, Jer. xlix. 18; Obad. vr. 3; Cant. ii. 14.

הַרְבֵּה, m. }

הַרְבֵּה, f. } pl. f. **הַרְבֵּה**. Infin. of v. **הַרְבֵּה**, *binding about*; hence, *A girdle, belt*, 1 Sam. xviii. 4; 2 Sam. xx. 8; Prov. xxxi. 24:—f. Gen. iii. 7; 2 Sam. xviii. 11; 2 Kings iii. 21; Is. iii. 24; xxxii. 11. Aff. **הַרְבֵּה**, 1 Kings ii. 5. Aff. m. **הַרְבֵּה**.

הַרְבֵּה, v. pres. **הַרְבֵּה**, constr. immed. it med. **הַרְבֵּה**, obj.—med. **הַרְבֵּה**, with which,—it. in the place which. It. immed. thing; med.

הַרְבֵּה, on which. Arab. **هَارِبَة**, *impedivit*

هَارِبَة, *circulo tenui circumdata fuit luna.*

I. *Gird, bind about*, as a tiara, ephod, sackcloth, armour, sword, the garment about the loins, &c., Exod. xxix. 9; Is. xv. 3 Ezek. vii. 18; xxvii. 31; Lam. ii. 10; Lev. xviii. 7. 13; xvi. 4; Judg. iii. 16; 1 Sam. xviii. 39. Metaph. Ps. lxxv. 13; Prov. xxxi. 17.

II. *Withhold, restrain*, 2 Sam. xxii. 46. Ps. lxxvi. 11. See Arab. above.

Infin. **הַרְבֵּה**, Is. xxii. 12.

Imp. **הַרְבֵּה**, 2 Kings iv. 29; ix. 1; Ps. xlv. 4; pl. **הַרְבֵּה**, 2 Sam. iii. 31: f. **הַרְבֵּה**, Jer. vi. 26; pl. **הַרְבֵּה**, Ib. xlix. 3.

Part. **הַרְבֵּה**, 1 Kings xx. 11, &c.

Pass. **הַרְבֵּה**, pl. **הַרְבֵּה**, Judg. xviii. 11. Exod. xli. 11, &c.: f. constr. **הַרְבֵּה**, Joel i. 8.

הַרְבֵּה, m. }

הַרְבֵּה, or **הַרְבֵּה**, f. } **הַרְבֵּה**, Gram. art.

181. 9. *One*, Dan. vi. 3; vii. 5, &c. Used occasionally as the indefinite article, *a, an*, Dan. ii. 31; vi. 18; Ezra iv. 8: to express the ordinal, Gram. art. 181. 4. *First*, Ezra v. 13; vi. 3; Dan. vii. 1. Prefixed to any other number will imply *once* that number of times; as, **הַרְבֵּה**, *one seven times*, or *seven fold*, Dan. iii. 19. With **הַרְבֵּה** prefixed, as *one, i. e. together*, Dan. ii. 35. It. Heb. Ezek. xxxiii. 30.

הַרְבֵּה, m. non occ. }

הַרְבֵּה f. } Arab. **هَارِبَة**, *acies*

הַרְבֵּה, Cogn. **هَارِبَة**, *fovea, sulcus. Sharp* as a sword, Is. xlix. 2. See my note on Job xxxvi. 32; Ezek. v. 1; Ps. lvii. 5; Prov. v. 4.

הַרְבֵּה, v. pres. non occ.—pl. m. **הַרְבֵּה**, *They are keen, fierce*, Hab. i. 8.

Hiph. pres. **הַרְבֵּה**, *Makes sharp, sharpens*, Prov. xxvii. 17. The following **הַרְבֵּה** is manifestly the pres. Hiph. apoc. of **הַרְבֵּה**, which see; and the passage exhibits an elegant play on these words—a very common thing in adages in all languages—*Iron sharpens iron; so a man delights—enlivens—the face of his friend*. The Lxx. elegantly, *προξύνει πρόσωπον ἑταίρου*.

Hoph. f. **הַרְבֵּה**, *Made sharp, sharpened*, Ezek. xxi. 14—16.

הַרְבֵּה, v. pret. non occ.—pres. apoc. **הַרְבֵּה**.

Constr. med. **הַרְבֵּה**. Syr. **هَارِبَة**, *gavivus est.*

Æth. **ሀርአ**: *tranquillus factus est*. Exod. xviii. 9, *Was glad, rejoiced*. On Job iii. 6, which is usually cited here, see my note. I more than doubt whether “*gaudeat inter dies anni*,” can be said to present any thing like Hebrew usage. See too the latter member; which seems to determine the question. Sym. **μηδε συναφθελν**.

Pih. 2 pers. aff. **הַרְבֵּה**, *Makest him glad*, Ps. xxi. 7, al. non occ.

Hiph. apoc. **הַרְבֵּה**, *Delights, makes glad*, Prov. xxvii. 17. See **הַרְבֵּה** above.

הַרְבֵּה, m. pl. constr. **הַרְבֵּה**, *Very sharp* things of —, once, Job xli. 22. See my note on the place, r. **הַרְבֵּה**. The form implies intensity, Gram. art. 154. 9, seq.

הַרְבֵּה, f. constr. **הַרְבֵּה**, r. **הַרְבֵּה**, *Joy, gladness*, Neh. viii. 10; 1 Chron. xvi. 27. Chald. id., Ezra vi. 16, al. non occ.

הַרְבֵּה, m. pl. Chald. sing. non occ, once, aff. **הַרְבֵּה**, *His breasts*, Dan. ii. 32, i. q. Heb. **הַרְבֵּה**.

הַרְבֵּה, m. once, Is. xxxviii. 11. “*Orcus*,” according to Gesenius. But no such notion can be shewn to have been entertained by the ancient Hebrews: see my notes on Job xxi. 13; xxvi. 6, with the note also on vr. 5, which will suffice for his appeals to Scheidius (Thes. sub voce) and the term **הַרְבֵּה**. Besides, the passage says, **לֹא אֶחָד יִשָּׁר**, *I shall not look upon, &c.* How, then, can *orcus*, propr. *locus quietis*,—supposing Hezekiah to be now hastening thither,—quadrate with this context? Surely this is an oversight. Aquila and Theod. seem to have read **הַרְבֵּה** here, and this as commencing the next verse. Aq. **ἐπαύσατο γευέα μου**. Th. **ἐξέλειπεν ἡ γευέα μου**. The phrase, **הַרְבֵּה**, evidently means *the possessors of leisure*, i. e. persons at rest in their possessions. Of these Hezekiah

says, he shall no longer be one. We have similar phrase in Ps. xxii. 4, viz. יִשָּׁב וְיִתְחַלֵּץ, Possessor of the praises of Israel. Comp. Job xiii. 26. Arab. حَذَلَ

حَذَلَ, inclinatio; حَذَلَ, desertus fuit حَذَلَ, deseruit. Cogn. عَطَلَ. Engl. idle.

חָדַל, m. — pl. non occ. See חָדַל Constr. חָדַל. Ceasing, wanting, failing, Ps. xxxix. 5; Ezek. iii. 27; Is. liii. 3, יָשַׁם חָדַל לִי. ελκείπον (ελδος) παρὰ τοὺς υλοὺς τῶν ἀνθρώπων. Failing (of the respect) of men, i. e. of being a favourite. Comp. Job xix. 14. Arab. حَذَلَ, declinavit, a. re. constr.

חָדַל, desertus fuit.

חָדַל, and חָדַל, pres. חָדֵל, חָדֵל. Constr. אֲבָּא med. חָדֵל, with Infin., Job iii. 17. חָדֵל, specif. it. Is. i. 16—med. חָדֵל, pers. it. חָדֵל, of thing, it. חָדֵל, obj. Cease, desist, forbear, fail, Gen. xi. 8; xviii. 11; xli. 49; Exod. ix. 34; xxiii. 5; Ps. xxxvi. 4; Is. xxiv. 8; Judg. v. 6, 7; xv. 7; Job xvi. 6; Deut. xv. 11; 1 Sam. ix. 5; Job x. 20, &c.

Infin. חָדֵל, 1 Sam. xii. 23.

Imp. חָדֵל, חָדֵל, Exod. xiv. 12, &c.

Pl. חָדֵל, Is. i. 16. 22; pause, חָדֵל, Zech. xi. 12.

Part. חָדֵל above.

חָדֵל, see חָדֵל above.

חָדַק, and חָדַק, m. Arab. حَدَقَ, melongena spinosa. See Cels. Hierob. ii. p. 35, seq. A sort of thorn with which they make fences, Prov. xv. 19. See my note on Job v. 5.

חָדַר, m. pl. חָדָרִים, constr. חָדָרִים. Syr. حَدَرٌ, ambitus. Arab. حَدَرَ, circumvallavit

urbem. Castell. Cogn. حَذَرَ, post velamentum; catuit. حَذَرَ, penetrare. Æth.

חָדַר: habitavit. Cogn. حَضَر. Arab.

חָדַר, lit. an inclosure, here, A chamber, or other inner apartment, Gen. xliii. 30; Judg. xv. 1; xvi. 9. 12; 2 Sam. iv. 7; xiii. 10; Joel ii. 16; Cant. i. 4; iii. 4.

Metaph. Job ix. 9. See my note, Prov. xvi. 8; xxvi. 22. חָדָרִים, chambers or cellulae of the viscera, the inner parts of the person, lb. vii. 27. חָדָרִים, — of the

grave, i. e. the niches prepared to receive the several coffins. Comp. Is. xlv. 15. 18. חָדָרִים. Here, again, Gesenius finds the "orcus" of the poets. See חָדָר above, and the places referred to.

חָדַר, constr. sing. is either erroneously pointed, or belongs to another form, חָדַר, perhaps. Syr. حَمَزٌ, ambitus, Judg. iii. 24; 2 Sam. iv. 7, &c. Aff. חָדָרִים, חָדָרִים, חָדָרִים.

חָדָרִים, f. part. constr. חָדָרִים, once, Ezek. xxi. 19. Inclosing, laying siege to.

חָדַשׁ, m. pl. חָדָשִׁים, constr. חָדָשִׁים. Syr. حَذِي, nova. Æth. ሐደሰ: novus. Arab.

حَذِي, res de novo existens. Lit. renewing or renewal, hence, the Commencement of the Hebrew months: and, meton., the Month itself, or space of time assigned to it; styled also the new moon; and hence, certain feasts, which were holden at the beginning of the month. Gesenius tells us here—what indeed every one has long believed to be true—"mensis lunaris calendæ." It is, however, extremely doubtful whether the ancient Hebrews had ever any thing to do with lunar computation. The appointments of Moses took it for granted that, at the recurrence of certain feasts, the produce of the earth would always be in a specific state of maturity; which could not be the case if the year was lunar: and certainly no provision whatever was made to correct this. In Egypt, too, the first appointment of this sort was made (see Exod. xii. 1); and among the Egyptians the year was purely solar. See my Sermon on the Sabbath, p. 26, seq. If then this computation was originally solar, all would be plain, easy, and regular, the feasts and festivals all duly recurring, as there shewn; and this, I believe, was the fact.

It appears also from the most ancient Jewish respectable writers now extant, that the feast of the passover—the first and leading rite of the Jews—did, in their times, regularly take place at the vernal equinox; and this must have been regulated by solar, not lunar, computation, of necessity. Anatolius, as cited by Beveridge, in Canon. vii. Apost. p. 464, vol. i. Patr. Apost. Amst. 1724, informs us, "ex antiquioribus Judæorum Magistris, duobus Agathobulis et Aristobulo (qui unus fuit ex lxx. senioribus, qui Biblia Græca verterant) asserit deū τὰ διαβατήρια θύειν ἐπίσης πάντας μετὰ

ἡμερῶν ἑαρινῇ, μεσοδυτῶς τοῦ πρώτου μηνός, apud Euseb. Hist. Eccl. l. 7, c. 32, p. 287. Edit. Vales. Addit insuper ibidem Aristobulus in celebrando paschate requiri, μὴ μόνον τὸν ἥλιον τὸ ἡμεριμὸν διαπορεύεσθαι τμήμα καὶ τὴν σελήνην δέ, nimirum, ut cum Pascha peragatur, sol vernum æquinoctiale segmentum obtineat, et luna autumnale ei oppositum. sive hæc Libræ, ille Arietis. Idem docet Josephus, τῷ δὲ μηνί τῷ ξανθικῷ, ὃς νισσὰν παρ' ἡμῶν καλεῖται, καὶ τοῦ ἔτους ἐστὶν ἀρχή· τεσσαρεσκαδεκάτῃ κατὰ σελήνην, ἐν κριῶ τοῦ ἡλίου καθεστῶτος. Joseph. Antiq. Jud. l. 3. c. 10, p. 93, l. A. edit. Ravier. 1611, unde patet annum Judaicum ita tunc temporis ordinatum fuisse, ut xiv. luna mensis Nisan celebraretur, cum sol arietem ingressus est Hisce suffragatur et Philo Judæus ἐκατέρα γὰρ τῶν ἡμεριῶν ἐβδόμῃ γίνεται μηνί, καθ' ἃς καὶ ἑορτάζειν διέηται νόμῳ τὰς μεγίστας· καὶ δημοτελεστάτας ἑορτάς. Phil. Jud. de Mundi Opific. p. 27, l. B. edit. Paris, 1640. Ex his enim Philonis verbis liquidissimè constat, Pascha celebrari κατ' ἡμερῶν ἑαρινῇ, non minus quàm festum Tabernaculorum κατὰ μεταωρινή. Beveridge concludes, "Quapropter, etiamsi Judæi nonnunquam Pascha antè vernum æquinoctium obierint: hoc tamen non ex majorum, nedum Moisis . . . instituto; sed potius ex periodorum, quibus usi sunt, labe ac vitio accidit."

When the lunar computation was first introduced by the Jews, it is perhaps impossible now to say. The cycle of nineteen years* was, according to Selden (my Serm. on Sab., p. 29), introduced by Hillel, about A.D. 358. It is clear, therefore, from the testimony of the most ancient and respectable Jewish writers, that the Jewish year was in their days determined by solar, and not by lunar, computation.

It is true, indeed, that both the term moon (σελήνη), and month (μηνί, ἐβδόμῃ), occur in each of these places; while it is obvious, from the context, that it is impossible the period itself could have been regulated by the course of the moon. In like manner, the term month (μην), occurs in the LXX. for the Hebrew חֹדֶשׁ, and occasionally for יָמִים, moon. But, as the moon is said generally to have been given, with the sun (Gen. i. 14), for signs, seasons, &c., the term might here have been used in a lax sense, rather to designate the period of a month, than to affirm any thing about the mode of its chronological calculation or recurrence. In

like manner, I think the terms νεομηνία and νουμηνία, new-moon, were taken, both in the Old Testament and in the New, as translations of חֹדֶשׁ, חֹדֶשׁ הַחֹדֶשׁ, and חֹדֶשׁ הַחֹדֶשׁ, Num. xxix. 6; Exod. xl. 2; Num. x. 10: Coloss. ii. 16, &c. In this way too, יָמִים, and pl. יָמִים, Deut. xxi. 13; Exod. ii. 2, &c. were probably used; just as the term month has in Europe, ever since the adoption of the solar year under Julius Cæsar, — thence termed Julian, — without having any thing whatever to do with its calculation.

Now, if the Hebrew year was originally solar only, its commencement would regularly take place when the sun entered Aries; this would constitute the חֹדֶשׁ הַחֹדֶשׁ, חֹדֶשׁ הַחֹדֶשׁ, and חֹדֶשׁ הַחֹדֶשׁ; see Exod. xii. 1. This, then, and every succeeding month, חֹדֶשׁ, or יָמִים, would consist probably of thirty days, as the patriarchal year apparently did,* and as also did that of the Egyptians; making in the whole, 360 days. The Egyptians, moreover, according both to Herodotus † and Diodorus Siculus, ‡ added either the remaining days, or five days and a fraction, at the end of every twelfth month, and so completed the solar year. And such addition might have been made in times much more remote, by the Patriarchs. For, if they could ascertain the time at which the sun entered Aries, they also must have known that twelve months, of thirty days each,

* In Gen. vii. 11—13, we find that Noah entered the ark on the 17th day of the second month. Ib. viii. 4, the ark rested upon the mountains of Ararat, on the 17th day of the 7th month; making exactly five months since Noah had entered it. Again, Ib. vr. 3, we are told that this continued during 150 days; which makes exactly five months of thirty days each. Serm. on the Sabbath, p. 27.

† Herod. Lib. ii. c. iv. πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρέειν τὸν ἐνιαυτὸν, δνῶδεκα μέρεα δασαμένους τῶν ὥρων ἐς αὐτόν. ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἀστρῶν ἔλεγον . . . Αἰγύπτῳ δὲ τριηκοντημέρους ἄγοντες τοὺς δνῶδεκα μῆνας, ἐπάγουσι ἀπὸ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, τ. λ.

‡ The testimony of Diodorus Siculus is, Lib. i. c. L. οὗ δὲ Θεβαῖοι . . . ἰδίως . . . καὶ τὰ περὶ τοὺς μῆνας αὐτοῖς καὶ τοὺς ἐνιαυτοὺς διατετάχθαι. τὰς γὰρ ἡμέρας οὐκ ἄγουσι κατὰ σελήνην, ἀλλὰ κατὰ τὸν ἥλιον, τριακοντημέρους μὲν τιθέμενοι τοὺς μῆνας, πέντε δὲ ἡμέρας καὶ τέταρτον τοῖς δνῶδεκα μηνσὶν ἐπάγουσι, καὶ τούτῳ τῷ τρόπῳ τὸν ἐνιαυσίον κύκλον ἀναπληροῦσιν.

would never complete the year. I will only add, that, if any reliance can be placed on what has here been said, it will follow, that the Jews have lost every trace of the true Sabbath appointed by Moses, and of every other festival depending thereon, just as they also have of the distinction of their tribes. On the methods of calculating time, adopted by the modern Jews, see Scaliger de Emendatione Temporum, p. 194, &c. D. Petavius de Doctrina Temp. p. 234, &c.

— חָדַשׁ, signifying, (a) 1st of the month, Num. xxix. 6; 1 Sam. xx. 5; xviii. 24.

(b) A month in duration generally, Lev. xxvii. 3; Num. iii. 15; ix. 22, &c.

(c) Feast or festival, held at certain periods of the month, Num. xxviii. 14; Deut. xvi. 1; 1 Sam. xx. 5. 18; 2 Kings iv. 23; Is. i. 13, &c. Phrases, אֶחָדָשׁ אִיּוֹמִים, whether a month, or some days, Num. ix. 22. חָדַשׁ יָמִים, a month of days, i. e. thirty days, or a month's space, Ib. xi. 20, 21. בְּרָחֳשׁ, son, i. e. age, of a month, Ib. xviii. 16. חָדַשׁ בְּחָדָשׁוֹ הַחֹדֶשׁ, feast in its feast, of the feasts of the year, i. e. in every yearly feast, see vr. 11, Ib. xxviii. 14. Comp. Is. lxvi. 23. יֵאָכְלֶם חָדַשׁ, a feast shall devour them, Hos. v. 7. Comp. vr. 6. 8, et seq., and Is. xxxiv. 6, seq. בְּרֵאשִׁית בְּחָדָשׁ הַחֹדֶשׁ, in the first month, in the first day of the month, Gen. viii. 13. The months were generally numbered, as, first, second, &c. Gen. viii. 13, &c.; occasionally the name was added, as אָבִיב, Exod. ix. 31, &c.

חָדָשׁ, m. pl. חֲדָשִׁים } constr. non occ.
חֲדָשָׁה, f. pl. חֲדָשׁוֹת } New, recent,
fresh, applied either to persons or things, Exod. i. 5; Lev. xxvi. 10; Deut. xx. 5; xxii. 8; Job xxix. 20; Ps. xxxiii. 3; xl. 4; Is. xliii. 19. חֲדָשָׁה, something fresh, strange. Comp. Eccl. i. 10; Is. lxii. 2; Jer. xxxi. 22; Ezek. xi. 19, &c. חֲדָשׁוֹת חֲדָשִׁים, girded (lit.) newly; recently accoutred, i. e. with new weapons, &c.; perhaps, lxx. περιεσσωμένους κοτύνην. אֱלֹהִים חֲדָשִׁים, fresh, newly made, gods, Deut. xxxii. 17; Judg. v. 8. It. heavens and earth, Is. lxv. 17; lxvi. 22. Comp. Rev. xxi. 1. Plainly alluding to Christian times.

חָדַשׁ, v. non occ. in Kal. See חָדַשׁ.

Pih. חָדַשׁ, pres. חֹדֶשֶׁת. Constr. immed. it. med. חָדַשׁ. Renew, restore, Is. lxi. 4; 1 Sam. xi. 14; Job x. 17; 2 Chron. xv. 8.

Imp. חָדַשׁ, Ps. li. 12; Lam. v. 21. It. Infin. 2 Chron. xxiv. 4.

Hithp. חִתְּדַשׁ, It becomes renewed, restored, i. e. נְשִׁינִי, thy youth, Ps. ciii. 5, al. non occ.

חָדַת, m. Chald. i. q. Heb. חָדַשׁ, New, Ezra vi. 4.

חָדָה, see חָדַת.

חָזִיב, m. seg. חָזַב, Gram. art. 87. 1. Syr. , debitum. Arab. حَوَّبَ, peccatum.

Cogn. حَوَّبَ, reducing to poverty. Debt, what is owing, Ezek. xviii. 7, al. non occ. Hence the verb—

Pih. חֲזַבְתָּם, You will render due, forfeit, Dan. i. 10, al. non occ.

חָגַב, m. Syr. مَقْبِلٌ, ambitus. lxx.

γῆρον. Sym. περὶ γράφην. Spherical surface, form, Job xxii. 14. See my note. Is. xl. 22; Prov. viii. 27, are perhaps imitations of the place in Job, al. non occ. Hence the verb—

חָגַב, pret. Kal, He circumscribed, Job xxvi. 10. See my note. lxx. ἐγύρωσεν. Sym. περιέγραψεν.

חָדַר, v. pret. חָדַרְתָּ, 2 pers. sing. m.—pres. parag. חֹדְרָה. Constr. immed. thing med. חָ, pers. Arab. cogn. حَادَ, حَادَ, declinavit, deflexit, a re. حَادَ, fecit nodos in loro; حَادَ, "nodus in cornu capri montani; costa valde curva; it. المثل

والنظير. similis: "similitudo rather.

Kāmoos. See חָדַר. Proposing an enigma, or riddle, Judg. xiv. 12. lxx. πρόβλημα ὑμῖν προβάλλομαι, Ib. vr. 16. Synon. כִּשַׁל, Ezek. xvii. 2.

Imp. חָדַר, parag. חָ, חָדַר, Ezek. xvii. 2; Judg. xiv. 13.

חָדַר, v. non occ. in Kal.

Pih. pres. חֹדְרָה, constr. immed. it. med. חָ, pers. to whom. Syr. مَدَّ, مَدَّ, indigavit. Arab. حَوَّى, comprehendit. Cogn.

חָוִי, praeiuit mulieri puerperae cibum. Its usage is rather Chaldee than Heb. Synon. חָוִי. Shewing, declaring, proof or demonstration, Job xxxii. 10. 17; xv. 17; xxxvi. 2; Ps. xix. 3.

Infin. חָוִי, Job xxxii. 6. It. Chald.—

Paḥ. pres. חָוִי, &c. i. q. Heb. Dan. ii. 4. 11. 24; v. 7.

Aph. pres. חָוִי, &c. i. q. Paḥ. Dan. v. 12; ii. 6, 7. 9.

Infin. חורח, Dan. ii. 10. 16. 27; v. 15.

Imp. aff. חורחי, *Shew ye me*, Dan. ii. 6.

חורח, m. pl. חורחים, and seg. חורחים. Syr. *חורח*, *pruna persica*, it. *olus*. Arab.

חורח, *malum persicum*, each of which Gesenius also makes *pruna spinosa*! I. *Thorn* or *bramble*, generally, 2 Kings xiv. 9; 2 Chron. xxv. 18; Is. xxxiv. 13; Hos. ix. 6; Prov. xxvi. 9; Job xxxi. 40; Cant. ii. 2; seg. pl. 1 Sam. xiii. 6.

II. *A fish-hook* made of a thorn, or it may be *an arrow* pointed with a thorn, Job xl. 26 (21). LXX. *ψελλίφ*. See חר.

חורח, m. pl. non occ. Syr. *حورح*, *filum, linea*. Arab. *حورح*, *binding*; *حورح*, *filum ex duobus coloribus*, &c. *A thread*, or *line*, Josh. ii. 18; Judg. xvi. 12; 1 Kings vii. 15; Jer. lii. 21; Eccl. iv. 12; Cant. iv. 3; Gen. xiv. 23. *חורח*, *from thread*, i. e. tie, *even to shoe-latchet*, is evidently proverbial. So the Scholiast on the Hamāsa. Freytag's edit., p. 440.

يضرب المثل بها في حقارة الشيء, *a proverb is formed on it, on the worthlessness of any thing*. Gesen. complains in his *Thes.*, p. 452, that both Giggeius and Castell have erroneously stated this in the Lexicons. See

Castell, under *فَتِيل*. But Gesenius is wrong: not they. The passage in the Kāmoos is, *مَا أَغْنَىٰ عَنْكَ فَتِيلًا وَلَا فَتِيلَةً*, *I am not, or he is not enriched, by thee in a thread, not even in a single thread*. Gesen. "*ne hilum quidem lucrati sunt a te*." Where *hilum* is not a literal translation of *فَتِيل*, nor is the verb in the plural number. Castell. and Gig. "*nihil lucratus est*," citing only part of the passage. See also Freytag's Lex., under *فَتِيل*. Hence the verb—

חורח, Chald. v. Kal non occ.

Aph. *חורחי*, *They conjoin, make continuous*, as a thread, so as to enclose the city, Ezra v. 12. Syr. *حورح*, *circumdedit*.

חורחי, m. patronym. a *Hivite*, Gen. xxxiv. 2, &c.

חורח, v. pret. *חורח*, pres. *חורח*, apoc. *חורח*, it. *חורח*, apoc. *חורח*. Constr.

abs. it. med. *חורח*, for which; *חורח*, from, by, do.; *חורח*, in. Syr. *حورح*, *imbecillus*. Arab.

חורח, r. *חורח*, *præterit navis, versus, mutatusque fuit, vi polluit*.

I. *Being in pain*, as of child-birth, Deut. ii. 25; 1 Sam. xxxi. 3; 1 Chron. x. 3; Is. xiii. 8; xxiii. 4; xxvi. 17; liv. 1; lxvi. 7, 8; Jer. v. 3. 22; Hos. viii. 10; Joel ii. 6; Mic. i. 12. *Pained for*, *חורח*, *prosperity*, Zech. ix. 5. Meton. *bringing forth*, Is. xlv. 10.

(b) Metaph. applied to lands, mountains, &c. *Shaking, trembling*, as if suffering the pains of child-birth, Ps. x. 5; lxxvii. 17; xcvi. 4; Jer. li. 29; Hab. iii. 10.

(c) *חורח*, *They wait*, Judg. iii. 25; apoc. *חורח*, Gen. viii. 10, taking the sense of r. *חורח*, Gram. art. 202. 4.

Infin. *חורח*, Ezek. xxx. 17, *Being in pain*.

Imp. f. *חורח*, Mic. iv. 10; Ps. cxiv. 7; pl. m. *חורח*, Ps. xciv. 9.

Pih. *חורח*, pres. *חורח*, *Bringing forth, producing*, as by birth. Meton. Ps. xc. 2; Is. li. 2; Job xxvi. 13.

Infin. *חורח*, Job xxxix. 1. And by a further meton.—

(d) *Forming, fashioning*. Part. aff. *חורח*, Deut. xxxii. 18.

(c) *חורח*, *Wait than*—r. *חורח* as above—Job xxxv. 14.

Part. *חורח*, Prov. xxvi. 10. *חורח*. If *חורח* were here the nominative, constituting the subject of a particular proposition, it would regularly have the definite article. Nor does it ever signify in pure Hebrew, *a master*, or *teacher*, generally, as Gesenius will have it. Besides, it would be out of place to speak of such an one, *producing*, as by birth, *all things*; although it would not, when God is the subject of the discourse. And, again, *חורח* is never put for *God* in the Bible. The usual rendering, therefore, as well as that proposed by Gesenius, is erroneous. I take *חורח*, therefore, as the subject, and nominative, here, thus: *all expecting much, (are) as he who hires a fool, or hires transgressors*; i. e. will find themselves mistaken in the end.

(e) *חורח*, pl. *חורח*, Ps. xxix. 9. See *חורח* above. Job xxvi. 5, it.

Part. *חורח*, f. Is. li. 9; *חורח*. 5. *Wounding, cutting*, take the sense of the r. *חורח*.

(d) Puh. *חורח*, *Became, was, brought forth, fashioned*, Job xv. 7; Ps. li. 7; Prov. viii. 24, 25.

Hoph. i. q. Puh. *חורח*, Is. lxvi. 8.

(c) Hithp. Imp. **חֹחֹלֵל**, *Be expecting*, Ps. xxxvii. 7, r. **חָלָה**.

Part. **חֹחֹלֵל**, *Suffering pain*, Job xv. 2. See my note.

It. redup. fm. f. **חֹחֹלֵלָה**, *She is pained*, Esth. iv. 4.

II. Kal. Arab. **حَال**, r. **حول**, *retinuit, insidias struxit*. Cogn. **حَلَّ**, *descendit, substitit*. Æth. cogn. **ጸለ**: *mansit*; **ሀለ**: *fuit*. *Fall upon, rest, remain*, 2 Sam. iii. 29; Hos. xi. 6; Jer. xxxiii. 19; xxx. 23; Lam. iv. 7.

Hithp. part. **חֹחֹלֵל**, *Falling, descending*, Jer. xxxiii. 19.

III. Arab. **حَال**, r. **حول**, *mota fuit, vacillavit res: commotus fuit homo: חֹל, insilivit in equum: distortus fuit*. Cog.

جول, *Heb. גָּל*.

Infm. **דָּל**, *Dancing*, probably moving round in a circle, and leaping, Judg. xxi. 21.

Part. f. pl. **חֹלֵלוֹת**, *Dancing women*, Judg. xxi. 23.

It. pl. m. **חֹלֵלִים**, of. Cogn. r. **דָּל**, *Dancing*, 1 Kings i. 40.

Hiph. **יָחַל**, pres. *Shall exult*. Cogn. **יָלַח**, Job xx. 21. Meton.

חול, m. Syr. **خَلَا**, *arena*. Arab. **حَال**, *lutum*. *Sand*, Exod. ii. 12; Deut. xxxiii. 19; Jer. v. 22. Often used to intimate *abundance*, Gen. xxxii. 13; xli. 9; Judg. vii. 12. *Weight*, Job vi. 3; Prov. xxvii. 3. *Measure, number*, Jer. xxxiii. 22; Hos. ii. 1; Job xxix. 18.

חוס, masc. pl. non occ. Arab. **خَام**, *pannus gossipinus, crudus, non dealbatus lotione, &c.* Cogn. **خَام**, *Ethiops homo*. Syr. **ܚܡܝܐ**, *incaluit*. Cogn. Heb. **חָם**. Arab. **حَم**, *niger fuit*. *Dark in colour, of flocks*, Gen. xxx. 32, 33, 35, 40. Lxx. **φαιόν**.

חומה, f. constr. **חומת**, pl. **חומות**. Dual. **חומת**, r. **חָמָה**. Arab. **حَمِي**, *præsidio custodivit: cogn. حَمَّ, prohibuit; حَام, r. حوم, obviat, rem circumlatus fuit*. *A wall*, Lev. xxv. 30, 31. Of a city, Deut. iii. 5; xxviii. 52; Is. xxii. 10; xxxvi. 11, 12; Ps.

li. 20; Neh. iii. 8, 33, &c. Metaph. Cant. viii. 9, 10; Jer. i. 18. So Horace, "*Hic murus æneus esto*," &c. Applied to waters, Exod. xiv. 22; 1 Sam. xxv. 16. Dual. 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7. A place to the west of Jerusalem, containing the fountain of Siloa, and the king's gardens, enclosed, as it should seem, with a second wall. Comp. 2 Chron. xxxiii. 14; Neh. iii. 15. Aff. **חֹסֶה**, **חֹסֶת**, **חֹסֶת**.

חוס, v. pret. f. **חָסָה**, **חָסָה**, pres. **חֹסֶה**. Constr. med. **עָל**, it. abs. Syr.

pepercit. *Spare, pity, be affected for*, frequently with **עַי**, *the eye*, Gen. xlv. 20; Deut. vii. 16; xiii. 9; xix. 13; Is. xiii. 18; Jer. xiii. 14; Ezek. v. 11; xxiv. 14; Jon. iv. 11; Ps. lxxii. 13, &c.

חוף, **חף**, m.—pl. non occ. Arab. **حَوْف**, **حَافَة**, *ripa*. *Shore of the sea*, Gen. xlix. 13; Deut. i. 7; Josh. ix. 1; Judg. v. 17; Jer. xlvii. 7; Ezek. xxv. 16.

חוצץ, m.—pl. f. **חוצצות**, with **ה**, parag. **חוצץ**, or **חוצץ**. Syr. **ܚܘܨܬܐ**, *strinxit, coarctavit*, Arab. **حَاص**, r. **حوص** id. cogn. Syr.

חוט, r. **حَاط**, *circumdedit*. Arab. **حَاط**, r. **حَاط**, id. Any thing or place surrounding or inclosing another, as—

(a) *An open place round about, or without, a house, &c.*, Is. v. 25; x. 6; li. 23; Jer. xxxvii. 21; Lam. ii. 19, 21; iv. 1, &c. Hence—

(b) *Out fields, lands, &c.*, with respect to any city or country; and, in the last case, *deserts*, Job v. 10; Prov. viii. 26. Comp. Mark i. 45. With **ה**, parag. **חוצץ**, Prov. v. 16. Phrases, **מִישַׁח דְּחוצה**, *mire of places without*, Mic. vii. 10; Zech. ix. 3; x. 5; Ps. xviii. 43. **בְּרֹאשׁ פְּתֻחֹת**, *at the head of all open places*, Is. li. 20; Nahum iii. 10, &c. **חֻצֹת קָשִׁים**, *open places (not unlike our squares perhaps) thou shalt appoint (make) for thyself*, 1 Kings xx. 34. **פְּנֵי דָוִד**, *the face of (lands) without*, i. e. distant, Job xviii. 17. **פְּנֵי דְחוצה**, id., Ib. v. 10. Comp. Prov. viii. 26. Hence—

(d) Adv. or prep. *Without*, opp. to *within*, either as to house or country. **מִלְּחָה**, *born without, not home-born*, Deut. xxiii. 14; Lev. xviii. 9; Is. xxxiii. 7; 1 Kings vi. 6, &c. It.—

(e) *Outwards*, Exod. xii. 46; 2 Chron. xxiv. 8; xxix. 16. Also with def. art. prefixed, חוּצָה, Judg. xix. 25; Nehem. xiii. 8. It. חוּצָה, id., Gen. xv. 5; xix. 17; 2 Sam. xiii. 17; 1 Kings viii. 8, &c. With prep. חוּצָה, Gen. ix. 22; Exod. xxi. 19, &c. חוּצָה, Ps. xli. 7; Ezek. xli. 17. חוּצָה, 2 Chron. xxxii. 5. חוּצָה, Deut. xxxii. 25; Lam. i. 20. חוּצָה, Ezek. xli. 25. Constr. med. ל, with respect to which, &c., Gen. xix. 16; xxiv. 11, &c. It. חוּצָה ל, Ezek. xl. 40. 44. It. חוּצָה ל, Ezek. xxxiv. 21. חוּצָה ל, Lev. iv. 12. 21; vi. 4, &c. Hence, also—

(f) Prep. *Besides, except*, Eccl. ii. 25. Lxx. παρὰ. See also Nold., p. 337, &c.

חור, Ps. lxxiv. 11, Kethiv. See חור.

חור, for חור, r. חור. See חור.

חור, m. }

חור, m. } pl. חורים, and once חורי, Is.

xix. 9. Constr. חורי. Syr. حور, *albus*.

Arab. حور, r. حور, *candida fuit vestis*.

Cogn. حور, *ingenuus fuit*. I. *White* (fine) linen, Esth. i. 6; viii. 15; Is. xix. 9. Lxx. ὀνὴ βύσσου, al. *net-works*. On this pl. see Gram. art. 139. 6.

II. Meton. *Nobles*, as arrayed in white and splendid robes. See Esth. viii. 15; Dan. vii. 9, and my note on Job vi. 16;—1 Kings xxi. 8. 11; Jer. xxvii. 19; xxxix. 6; Neh. ii. 16; iv. 14; v. 7; vi. 17; vii. 5; xiii. 17; Eccl. x. 17. Aff. חורי, Is. xxxiv. 12. The first fm. is constr. for חורי, the second for חורי, perhaps, Gram. art. 75.

III. Either from another primitive, or from a highly metaphorical usage of this; as,

حور, *ima pars, profunditas*. Cogn. حور, *depressa terra; ostium fluminis, &c.* and hence, perhaps, *an aperture* in the ground, &c. by which the light enters.

(a) *The aperture, hole*, (a) of a viper, Is. xi. 8; (b) in a wall, &c. as of a window, &c. Ezek. viii. 7; 2 Kings xii. 10; Cant. v. 4.

(b) *A den, or cavern*, Job xxx. 6; 1 Sam. xiv. 11; Nahum ii. 13. Used as a *prison*. See בור, pl. חורים, Is. xlii. 22. Aff. חורי. *His eye-sockets*, or cavities, חורי, Zech. xiv. 12. Hence, probably, חורי, *the Horite*, Gen. xiv. 6, who appear to have resided in *caverns* in the mountains, which are still to be seen in Idumea. Lxx. κορράλους.

חור, m. Chald. i. q. Heb. חור; I. above, *White*, Dan. vii. 9.

חור, v. pres. m. pl. חורי, *Shall they be white, pale*, Is. xxix. 22, al. non occ. See חור above.

חורי, see חורי.

חורש, v. pret. חרש, pres. חרש, apoc. f. חרש. Constr. abs. it. med. ל, חרש. Eth.

חוש : movit, agitavit. Arab. حاش,

r. حوش, *concitavit, cinctam undique ut in retia ageret, prædam*. Engl. *haste, hasten. Hurrying, hastening*, Deut. xxxii. 35; 1 Sam. xx. 38; Is. viii. 1. 3. This passage is sometimes misunderstood. The prophet was commanded to write down in the presence of certain witnesses, named in the next verse, למהר שכל חש צו, *As to the hastening of (the) spoil, (the) contempt shall hurry*. This is a prediction; and to this, as such, were the witnesses cited to bear testimony. Soon after this the prophet has a son by his wife, and this prediction,—that it might be the more prominent,—is taken and made his name, vr. 3, 4. Neither with the conception of the child, nor the imposition of this name, had the witnesses any thing to do; but only to attest the fact of the prediction. Comp. Is. xliii. 9, 10.—Hab. i. 8; Ps. xxii. 20; xxxviii. 22; xl. 14; lxx. 2. 6; Job xxxi. 5. Applied to *the hurry*, visible in a highly excited state of mind, Job xx. 2. And to the luster, according to Gesenius, Eccl. ii. 25. חורי, *“quis genio indulsit?”* Lxx. τίς πύραυ. It is certain that both חורי, and חורי, are so occasionally applied.

Inf. חורי, aff. חורי; *My haste*, Job xx. 2. See my note.

חורי, with ח, parag. Ps. xxii. 20, &c. *Hasten, I pray*, Gram. art. 234.

Hiph. pl. m. חורש, pres. חורש. *Hasten, accelerate*, Judg. xx. 37; Is. v. 19; lx. 22; Ps. lv. 9. And, by meton. *stumble*, as the consequence of hurry, fail, Is. xxviii. 16. Comp. Rom. ix. 33; x. 11. Lxx. κατασχευθήναι, by a further meton.

חורים, m. r. חורם, which see. Properly a *seal-ring*, i. e. a ring for the finger, in which a *seal* is set. Comp. Jer. xxii. 24; Job xli. 7, with Cant. viii. 6, whence it should seem that a *seal on the heart* must mean one fixed there; not hung with a string from the neck, and so resting over the heart, as Gesenius thinks;—and hence a *seal*, by meton. Exod. xxviii. 11. 21; Job xxxviii. 14; Hag. ii. 23. Aff. חורי, חורי.

חֲזוּה, v. pres. חֲזוּה, apoc. חֲזוּה, חֲזוּה. Constr. immed. it. abs. it. med. חֲזוּ, concerning which; א, in, on; ל, for; מן, from.

Syr. חֲזוּ, *consideravit*, it. Samar. Arab.

חֲזַי, *conjecturā aestimavit; occulta indicavit*. See also my note on Job xxiii. 9.

Cogn. חֲזוּ. Arab. أَحَذَّ, *apprehendit*. *Beholding, viewing, looking upon, observing*: hence, *considering, discovering, meditating on, and announcing*.

(a) — *visions*, as a prophet, and hence termed חֲזוּה, Is. i. 1; ii. 1; xiii. 1; Amos i. 1; Ezek. xiii. 6; Hab. i. 1; Zech. x. 2; Num. xxiv. 4; Lam. ii. 14.

(b) — any thing with pleasure, Ps. xxvii. 4; Cant. vii. 1; Mic. iv. 11; Job xxxvi. 25.

(c) *Looking out any person for office*, Exod. xviii. 21; Js. lvii. 8.

(d) — at the Divine appearance, Exod. xxiv. 11; Job xix. 26; Ps. xi. 7; xvii. 15; lxiii. 3.

(e) — any thing, by way of investigation, Job xv. 17; xxiv. 1; xxvii. 12; Ib. viii. 17, apparently in the sense of חֲזוּה.

Imp. חֲזוּה, Is. xxxiii. 20.

חֲזוּה, pl. Ps. xlv. 9.

Infinit. חֲזוּה, Ezek. xxi. 34; Ps. xxvii. 4.

Part. חֲזוּה, 2 Sam. xxiv. 11; 2 Kings xvii.

13. *Seer, prophet*.

חֲזוּה, pl. Ezek. xxii. 28, &c. Aff. חֲזוּה.

חֲזוּה, and **חֲזוּה**, v. Chald. i. q. Heb.

Dan. iv. 6. 20; vii. 1, &c.

Infinit. חֲזוּה, Ezra iv. 14.

Part. חֲזוּה, *Seeing*, Dan. ii. 31, &c.

חֲזוּה, pl. Dan. iii. 27, &c.

חֲזוּה, m. constr. חֲזוּה, pl. f. חֲזוּה. Syr.

חֲזוּה, *pectus*. Arab. حَذْوٌ, *carnis frustum*. *The breast of an animal when cut up*, Exod. xxix. 26, 27; Lev. vii. 30, 31; ix. 20, 21, &c. LXX. στήθος.

חֲזוּה, m. Chald. def. חֲזוּה, pl. חֲזוּה, constr.

חֲזוּה. Syr. חֲזוּה, *visio*. *A vision*, Dan. ii. 28; iv. 2. 7; vii. 7. 13. Meton. *appearance*, Dan. vii. 20. Aff. חֲזוּה, חֲזוּה, r. חֲזוּה.

חֲזוּה, m.—pl. non occ. Constr. חֲזוּה, r. חֲזוּה. *A vision, or revelation*, Dan. i. 17; viii. 1; ix. 24; 1 Sam. iii. 1; Prov. xxix. 18; Lam. ii. 9; 1 Chron. xvii. 15; Is. i. 1, &c.

חֲזוּה, f. *Vision, revelation*, Infinit. abs. r.

חֲזוּה, 2 Chron. ix. 29. Aff. חֲזוּה, Chald. Dan. iv. 8. 17. Meton. *its appearance*.

חֲזוּה, f. r. חֲזוּה, *Vision, revelation*.

Meton. matter of do., Is. xxi. 2; xxix. 11.

In Dan. viii. 5, חֲזוּה, "cornu conspicuum, magnum," according to Gesenius. But, *horn of vision*, i. e. a horn appeared in (the) vision. Again, vr. 8, חֲזוּה אֲרָצָה, he makes "quattuor conspicua." All I can see, however, is, *they arose (in) vision, four (in) place of it*. Aff. חֲזוּה, Is. xxviii. 18.

חֲזוּה, m.—pl. f. חֲזוּה, r. חֲזוּה. *A vision*, as afforded in a dream, Job xxxiii. 15. בְּחֵלֶם חֲזוּה לַיְלָה, *in a dream, a vision of the night*, Ib. xx. 8; iv. 13; vii. 14; Joel iii. 1; Zech. xiii. 4. Gesenius makes this word the construct. form of חֲזוּה, contrary to all analogy.

חֲזוּה, m. r. חֲזוּה. *Continued or habitual vision, revelation*; so the form seems to imply. Comp. 2 Sam. vii. 17. It occurs elsewhere only twice, viz. Is. xxii. 1. 5, in the phrase, חֲזוּה, or חֲזוּה, *valley of frequent vision, revelation*, i. e. Jerusalem, to which the context certainly alludes.

חֲזוּה, or חֲזוּה, m. pl. חֲזוּה. Arab.

חֲזוּה, *secut.* Cogn. حَزَّ, *transfodit*. See my notes on Job xxviii. 26; xxxviii. 25. Lit. *cutting, piercing*. *The lightning or thunderbolt*, it. Zech. x. 1. al. non occ.

חֲזוּה, m. Arab. خنزير, *porcus*. *Swine*,

hog, pig, either domestic or wild, Lev. xi. 7; Deut. xiv. 8; Is. lxxv. 4; lxxvi. 3. 17; Ps. lxxx. 14; Prov. xi. 22.

חֲזוּה, m. Aff. חֲזוּה, Ps. xviii. 2.—

חֲזוּה, f. Aff. חֲזוּה, constr. Is. viii. 12.—

Arabic حَزَق, rei tenax. Syr. حَزَق, *zona*. *Strength, firmness*; the first occ. only, l. c. the second, l. c. and, aff. חֲזוּה, 2 Chron. xii. 1; xxvi. 16; Dan. xi. 2.

חֲזוּה, m. pl. חֲזוּה, constr. חֲזוּה } *Strong,*

חֲזוּה, f.—pl. non occ. . . } *mighty, unyielding, prevailing*, applied to persons or things, in either a good or bad sense. Masc. Exod. x. 19; xviii. 16; Num. xiii. 31; Josh. xiv. 11, &c.: pl. Judg. xviii. 26; Job xxxvii. 18; Ezek. ii. 4; iii. 7, 8. Fem. often used with חֲזוּה, Exod. iii. 19; vi. 1; xiii. 9; xxxii. 11, &c. With חֲזוּה, Jer. xxi. 5; Ezek. xx. 34; Deut. iv. 34; v. 15;

vii. 19. With **חֲזָקָה**, 1 Sam. xiv. 54; 2 Sam. xi. 15, &c.

חֲזָקָה, m. } i. q. **חֲזָקָה** } *Strength, force*
חֲזָקָה, f. } and **חֲזָקָה** } *vehemence.*

Infin. v. **חָזַק** below. Masc., Exod. xiii. 3 14. 16; Amos vi. 13. Fem., 1 Sam. ii. 16 Ezek. xxxiv. 4; Judg. iv. 3; viii. 1; Jon. iii. 8. Aff. m. **חָזַקְתָּ**, Amos i. c.

חָזַק, m. i. q. **חָזַק**, occ. only in the phrase **חָזַק וְחָזַק**, *proceeding and strong*, i. e. *gradually stronger*, Exod. xix. 19; 2 Sam. iii. 1. See Gram. art. 146. 2, and note.

חָזַק, v. pres. **חָזַק**. See **חָזַק** above. Synon. **חָזַק**. Constr. abs. it. immed. **חָזַק**, in **חָזַק**, **חָזַק**, on, to; **חָזַק**, more than; **חָזַק**, to, for. Applied to *persons, mind, or things. Being, becoming, strong, firm, powerful, unyielding, prevailing*, Gen. xli. 56, 57; xlvii. 20 Exod. vii. 13; Judg. i. 28; 2 Kings iii. 26 xiv. 5; 2 Chron. xxv. 3; Ezek. iii. 14. In 2 Sam. xviii. 9, not "*firmiter adhærebat*," as Gesenius thinks; but, *became firm, fast*: nor Is. xxviii. 22, "*constrictus est*," but *your hands become firm, unyielding*; and so in other places.

Infin. **חָזַקְתָּ**, *Strengthening*, 2 Kings xii. 13 Ezek. xxx. 21.

Imp. **חָזַק**, Deut. xii. 23; xxxi. 7, &c.

חָזַקְתָּ, pl. Ib. xxxi. 6, &c.

Pih. **חָזַק**, pres. **חָזַק**. Constr. immed. it. med. **חָזַק**, **חָזַק**, **חָזַק**, **חָזַק**, once with **חָזַק**, Ezra i. 6, with **חָזַק** instr. **חָזַק**, more than. *Making strong, firm, &c.*; variously applied, to *persons, mind, things, as—*

(a) — the hands, loins, arms, i. e. to administer help in one way or other, Judg. ix. 24; Ezra i. 6; Jer. xxiii. 14; Ezek. xiii. 22; Neh. vi. 9: — Ezek. xxx. 24; Hos. vii. 15; Nah. ii. 2: it. pers. 2 Kings xii. 7; Dan. x. 19.

(b) — the heart, or face, i. e. harden it, or declare it to be so, Exod. ix. 12; x. 20. 27; xi. 10; Judg. iii. 12, &c.; Jer. v. 3.

(c) — any one in evil, Ps. lxiv. 6. Comp. Jer. xxiii. 14: it. for good, Neh. ii. 18; 2 Chron. xxxv. 2.

(f) — by restoration, or repair, pers. Ezek. xxxiv. 16: thing, 2 Kings xii. 9. 13. 15; xxii. 5; 2 Chron. xxxiv. 10: by other means, Is. xli. 7; Jer. x. 4.

(g) — by confirmation, as in office, rule, &c., Is. xxii. 21; 2 Chron. xi. 17.

(h) — by fortifying, or the like, Ps. cxlvii.

13; Is. liv. 2; Nahum iii. 14; 2 Chron. xi. 11; xxxii. 5.

Infin. **חָזַק**, Josh. xi. 20, &c.

Imp. **חָזַק**, Deut. i. 38, &c. Aff. **חָזַקְתָּ**, **חָזַקְתָּ**.

חָזַק, in pause, **חָזַק**, f.

חָזַק, pl. m.

Part. **חָזַק**, pl. **חָזַקִּים**, Exod. xiv. 17; 2 Kings xii. 8.

Hiph. **חָזַקְתָּ**, pres. **חָזַקְתָּ**, apoc. **חָזַקְתָּ**. Constr. immed. abs.: it. med. **חָזַק**, **חָזַק**, **חָזַק**, **חָזַק**, as follows. I. *Taking fast hold of, obtaining, retaining.* II. *Causing, applying, strength, firmness, &c.*, as, I.—

(a) — the hand, arm, &c.; i. c. helping, &c. Constr. **חָזַק**, **חָזַק**, Exod. iv. 4; Neh. iii. 4—10. 17, &c.: it. immed. Zech. xiv. 13. **חָזַקְתָּ**, Is. xli. 13: it. med. **חָזַק**, Ib. xlv. 1; li. 18; Judg. xvi. 26; 2 Kings xv. 19; Jer. xxxi. 32. — *by the beard*, 1 Sam. xvii. 35.

(b) — any one; hold with or to him; it. take hold of, &c. med. **חָזַק**, Deut. xxii. 25; xxv. 11: med. **חָזַק**, 2 Sam. xv. 5. **חָזַק**, Job xviii. 9: immed. Is. xli. 9: med. **חָזַק**, Jer. vi. 23, 24, &c.; Judg. vii. 8, &c.: med. **חָזַק**, Jer. l. 33.

(c) — any thing, as power, deceit, &c., Dan. xi. 21; Mic. vii. 18; Jer. viii. 5; Job ii. 3. 9; xxvii. 6; Is. lvi. 4. 23; Prov. xxvi. 17. *Comprehending*, perhaps, 2 Chron. iv. 5.

(d) — of pain, &c. seizing one, Mic. iv. 9; Jer. vi. 24; xlix. 24, immed.

II. *Applying strength to, i. e. repairing, or the like*, abs., Neh. v. 16; Ezek. xxvii. 9. 27; xxx. 25: — to self, *becoming powerful*, 2 Chron. xxvi. 8: med. **חָזַק**, Dan. xi. 32. *Confirming*, 2 Kings xv. 19.

Infin. **חָזַקְתָּ**, Is. lxiv. 6.

Imp. **חָזַק**, m. **חָזַקְתָּ**, f., 2 Sam. xi. 25; Nahum iii. 14.

חָזַקְתָּ, pl. m. Jer. li. 12.

Part. **חָזַק**, pl. **חָזַקִּים**, Exod. ix. 2; Is. vi. 4, &c.

חָזַקְתָּ, f., Neh. iv. 11.

Hithp. **חָזַקְתָּ**, pres. **חָזַקְתָּ**, constr. abs. it. med. **חָזַקְתָּ**, **חָזַקְתָּ**, against; **חָזַקְתָּ**, with; **חָזַקְתָּ**, in; **חָזַקְתָּ**, or. *Becoming, waxing, strong*, generally; &c.—

(a) Received strength, Gen. xlviii. 2; Num. xiii. 20; Judg. xx. 22; 1 Sam. xxx. 6: med. **חָזַקְתָּ**, 2 Chron. xv. 8; xxxiii. 1; xxv. 11; xxxii. 5, &c. Synon. **חָזַקְתָּ**, 2 Sam. 12; — 2 Chron. xiii. 7, 8; med. **חָזַקְתָּ**, against.

(b) — for, or with, another, 2 Sam. iii. 6;

med. 3, 1 Chron. xi. 10; 2 Chron. xvi. 9 Dan. x. 21, med. עץ.

(c) — in office, i. e. confirmed, 2 Chron. i. 1; xvii. 1; med. עץ, over, xii. 13; med. 3 in; xiii. 21; xxi. 4, abq.

Infin. תור, 2 Chron. xiii. 8, &c.

Imp. תור, 2 Kings xx. 22.

תור, 1 Sam. iv. 9.

Part. תור, pl. תורים, 2 Sam. iii. 6 1 Chron. xi. 10.

תור, m. p. תור, with dagesh implic. Gram. art. 109, i. q. תור. Of תור, according to Gesen. But no such word exists. *A thorn*, generally; pcc. *a hook*, or *ring*, originally a mere thorn probably, fixed in the nose of a beast, to which a string was applied, and by this the animal was led along. Hence, metaph. *a nose jewel*, Exod. xxxv. 22: it. applied as above, but with men, 2 Kings xix. 28; Is. xxxvii. 29; Ezek. xix. 4. 9; xxix. 4. תור, kethiv. for תור. Comp. Job xl. 26. See תור. Aff. תור.

תור, m. pl. תורים, constr. תורים. Seg. Gram. art. 148. 2. Arab. تور, *error*. Æth. **ጥረ**: *defuit*; pr. either missing, or falling short of, the mark. Meton. *Sin*, *wickedness*; for the difference between this word and תור, תור, see under תור, p. 58. Yet, by meton., this word may take the sense of either, or of *punishment* due to either, (a) Lev. xxiv. 15; Num. ix. 13; xxvii. 3; Deut. xxiv. 16; 2 Kings xiv. 6, &c. So the phrases, תור לַמֵּת, *sin unto death*, worthy of it, Num. xviii. 22; 1 John v. 16, ἀμαρτία πρὸς θάνατον. Comp. Deut. xxii. 26; xxi. 22.

(b) It. *Object of sin*, Is. xxxi. 7.

(c) *State of do.*, Ps. li. 7.

(d) *Offence of do.*, Eccl. x. 4. Aff. תור, תור, pl. תורים, in pause, תור, תורים, תורים, תורים.

תור, m. pl. תורים, sing. non occ. *Sinners*, retrospectively, (a) as to acts, or (b) prospectively, as to punishment, Num. xxxii. 14; Ps. i. 1; xxvi. 8; xxvi. 9, &c.: (b) 1 Kings i. 21; Ps. civ. 35; Prov. xiii. 21, &c. Aff. תור, Is. xiii. 9.

תור, f. of do., Amos ix. 8, al. non occ.

תור, f. i. q. תור, Num. xv. 28.

תור, f. id., Gen. xx. 9.

תור, and תור, constr. תורים, pl. תורים, i. q. תור. *Sin*, *wickedness*, variously applied; viz.

תור, *Sin*, Exod. xxxiv. 7. But, Is. v. 18, its *punishment*, according to Gesenius; which is far from certain, al. non occ.

תור, (a) *Sin*, Num. xii. 11; Deut. xix. 15; Prov. xxiv. 9; Mic. i. 13; Job xiii. 23.

(b) Meton. *Sin-offering*, Gen. iv. 6; Exod. xxix. 14. 36; Lev. iv. 24; v. 9, &c. in very many places. Phr. תור מַי, *Water of*—i. e. cleansing from—*sin*, Num. viii. 7.

(c) It. Meton. *Idol*, Deut. fx. 21; Hos. x. 8.

(d) It. Meton. *Punishment* of do., Zech. xiv. 19, to which Gesenius adds, Lam. iii. 39, which is doubtful. Comp. Is. xl. 2; Prov. x. 16. Aff. תור, Gen. xxxi. 36, &c. תור, תור, תור, תור, תור, תור.

תור, v. pres. תור, see תור, constr. abs. it. med. תור, עץ, against; תור, by, in, which; תור, of, short of; it. with תור, Lev. iv. 23; 1 Kings xv. 30. תור, Deut. xix. 15, &c. Propr. *falling short of*, or *missing*, the mark; hence, (a) *Erring*, *wandering* away from; opp. תור, מצא, Prov. viii. 35, 36; Job v. 24.

(a) Meton. *Sinning*, i. e. falling short of, overstepping (transgressing), or neglecting, any positive law or known duty, Gen. xx. 6. 9; Exod. xxxii. 31. 33; Lev. iv. 3; v. 5. 15, 16; Num. vi. 11; 1 Sam. xix. 4; Neh. ix. 29; 1 Kings viii. 31: opp. תור, עשה טוב, Eccl. vii. 20. With תור, Lev. iv. 2; Num. xv. 27, &c. for which expiation might be made. Comp. Num. xv. 30. See תור, for the distinctions between תור, תור, &c. Gesenius confounds these.

Infin. תור, Ezek. iii. 20: it. תור, Gen. xx. 6.

תור, aff. Ezek. xxxiii. 12.

Part. תור, Prov. xiii. 22, &c.; pl. תורים, 1 Sam. xiv. 34.

תור, f. (for תור, contr.) Ezek. xiv. 4.

Ph. תור, pres. תור, constr. immed. it. med. תור, עץ, תור. Propr. *offered* a piacular sacrifice, תור: hence, meton. *Expiated*; *cleansed*, or *freed from sin*. Synon. תור, תור, of men, vessels, altar, houses, &c. Gen. xxxi. 39; Lev. xiv. 52; ix. 15; Num. xix. 9; Ps. li. 9; Ezek. xl. 20; xlv. 18.

Infin. תור, Lev. xiv. 49; Ezek. xliii. 23.

Part. תור, Lev. vi. 19.

Hiph. תור, pres. תור, תור. Constr. immed. it. med. תור, with תור, 2 Kings xvi. 21, (a) *Miss the mark*, as an archer, Judg. xx. 16; if this ought not to be pointed, תור,

which is most probable. (b) *Cause, induce* (another) *to sin*, Exod. xxxiii. 33; 1 Kings xv. 26; xvi. 26; 2 Kings iii. 3; x. 29, &c.

Infin. חטב, 1 Kings xvi. 9; Eccl. v. 5.

Part. pl. m. constr. חטב, Is. xxix. 21, which Gesenius makes equal to חטב, but this is doubtful. Comp. Job vi. 18, seq.; Ps. cvii. 4, seq.

Hithp. pret. non occ. — pres. חטב.

Constr. med. a, it. abs. (a) *Be, become, erring*, Job xli. 17. (b) *Be, become, expiated, cleansed from sin*, Num. xix. 12, 13. 20; xxxi. 20, &c.

חטב, v. pret. non occ. pres. חטב. Constr. immed. it. med. חטב, from, of place.

Arab. حطب, lignatus est. Cogn. חטב, קצב. Cutting wood, Ezek. xxxix. 10.

Infin. חטב (for חטב), Deut. xix. 5.

Part. חטב, pl. חטבים, constr. חטב, Deut. xxix. 11; 2 Chron. ii. 10; Josh. ix. 21. 23. 27, &c.

Pass. pl. f. חטבו, Prov. vii. 16. Metaph.

Striped, variegated. Arab. خطب, colore rubro et flavo, cinericeo et terreo, mixtis, præditus fuit, al. non occ.

Puh. part. pl. f. חטבו, Hewn, cut, stones, Ps. cxliv. 12.

חטב, f. pl. m. חטים, once, חטב, Ezek. iv. 9. Constr. חטב, r. חטב. Arab.

حطبة, triticum. Propr. Grain of wheat: thence, meton., wheat, Exod. ix. 32; Deut. viii. 8; Job xxxi. 40; Is. xxviii. 25; Jer. xii. 13; Joel i. 11; 1 Chron. xxi. 20; 2 Chron. xxvii. 5. חטב, wheat-harvest, Gen. xxx. 14. חטב, first-fruits of (the) wheat-harvest; lit.—crop of wheat-grains, Exod. xxxiv. 22. חטב, flour of wheat, lb. xxix. 2. חטב, fat of wheat, i. e. its nutriment, Ps. lxxxi. 17: i. q. חטב, lb. cxlvii. 14. חטב, fat of kidneys of wheat, Deut. xxxii. 14, comparing the grains of wheat with the kidneys of beasts.

חטב, m. Chald. aff. חטב, al. חטב, Thy sin, Dan. iv. 24, i. q. Heb. חטב.

חטב, v. pret. non occ. pres. once.

חטב, Is. xlvi. 9. Arab. حطم, percussit in naso, capistravit camelum. I will restrain (my anger) for thee, i. e. in thy favour.

חטב, v. pres. חטב. Constr. immed.

it. med. ל, for whom. Arab. حطاف, abripuit. Rob, take away by violence, Judg. xxi. 21; Ps. x. 9.

Infin. חטב, Ps. x. 9.

חטב, m.—pl. non occ. Syr. حطب, virga. A shoot, or rod, growing out of the stem of a tree;—applied to the back of a fool by way of chastisement, Prov. xiv. 3. Metaph. to offspring, Is. xl. 1. Synon. חטב.

חטב, and חטב, m.—pl. חטים, constr. חטב—

חטב, f. constr. חטב, pl. חטים—

r. חטב, opp. חטב, 1 Kings xxi. 15, &c.

Arab. حي, vivus. Syr. حي, id. I. Living,

alive, Gen. iii. 20; viii. 21; ix. 3; xlii. 27,

28; xlv. 28; Deut. xxxiii. 40, &c. Pl.

Exod. iv. 18; Num. xvi. 30. 32; Deut. iv. 4,

&c. Applied in oaths; Dan. xii. 7.

חטב, Ruth iii. 13. חטב, 2 Sam. ii. 27.

חטב, Job xxvii. 2. חטב, Num. xiv. 21. 28; Jer. xlv. 18.

The distinctions attempted by the Jews between חטב,

and חטב, i. e. that the former applies to

animate, the latter to inanimate things, are

plainly fictitious; these exhibiting nothing

beyond different modes of writing the same

sounds. Nor does this formula signify, by

the life, &c.; but, as he (is) living, i. e. as

surely as this, &c. Gram. art. 87. 3, and

my notes on Job xxvii. 2; xxxiii. 30. Phr.

חטב, land of (the) living, opposed to the

grave, Ezek. xxvi. 20; Ps. cxvi. 9, &c.

חטב, well of the living (God) my seer,

Gen. xvi. 14. In pause, חטב, for living, or

vigorous, i. e. saluting one, wishing him to

be so, 1 Sam. xx. v. 6. Comp. חטב, ib.

vr. 5. See next art. חטב.

II. Lively, vigorous, 2 Sam. xxiii. 20,

(see kethiv), 1 Sam. xlv. 6; Ps. xxxviii. 20;

Exod. i. 19. חטב, for חטב, in which (·) is,

for the sake of euphony, perhaps, a mere

compensation for the rejected dagesh. So

Gen. xviii. 10. 14. חטב, as (at) the

season, period, of a vigorous woman, 2 Kings

iv. 16, 17. The "tempus reviviscens," i. e.

'ad idem punctum trahens," of Eichorn, &c.

is erroneous, as are the glosses of the LXX.

Hence, meton.—

(a) Animal, i. e. living thing, generally,

Gen. i. 28; vii. 14; viii. 1. 17. 19; ix. 5;

Lev. xi. 10. 27; xvii. 13; Is. xli. 1. Phr.

חטב, Lev. v. 2. חטב, Gen. xxxvii. 20.

חטב, beast of the reed, i. e. loaded

with sweet (sugar cane) reed for offerings,

Ps. lxxviii. 31. Comp. Is. xliiii. 24; Jer. vi. 20. *Beast of the earth* or *plain*, i. e. wild, opp. to *domestic*. It. *bestia*, *bestia*, Gen. i. 24; Ps. civ. 11; L. 10. It. *bestia*, Is. lvi. 9. It. *gregarius*, Zeph. ii. 14. On this paragogic *vaw*, see Gram. art. 175. 12.

(b) *Tribe, company, &c.* Arab. *حي*, *tribus, &c.* *חַי*, *company of Philistines*, 2 Sam. xxiii. 11. 13. Comp. 1 Sam. xvii. 1; 1 Chron. xi. 15; Ps. lxxviii. 11. To which Gesenius adds, *חַי*, *my people, relatives*, 1 Sam. xviii. 18; and to this, *חַי* above, (a) may also be referred.

(c) i. q. *חַי*, *Life*, Job xxxiii. 18. 22. 28; Ps. cxliii. 3; Ezek. vii. 13. Hence, meton. the *properties of —*, as, *vigor*, Is. lvii. 10. See II. above. *Mind, desire, &c.* i. q. *חַי*, Job xxxviii. 39; xxxiii. 20. Comp. vv. 18. 22. 28; Ps. xxvii. 12; xli. 5. To this Gesenius refers, *חַי*, Ps. lxxiv. 19. But, *beast*, i. e. fierce beast, applied to men, see (a) above, seems more appropriate. Comp. Ps. xxii. 13, 14. 17. 21, &c. Aff. *חַי*, *חַי*, *חַי*.

III. *Fresh*, as of a plant, of springing, or running, water, Ps. lviii. 10. See *חַי* above. Gen. xxvi. 19; Lev. xiv. 5, 6. 50; xv. 13, &c. Opposed to stagnant, as in the *الماء الميت*, *dead water*, of the Arabs; Dead Sea, &c.

IV. *Raw*, of flesh, i. e. uncooked, Lev. xiii. 14; 1 Sam. ii. 15.

V. *Life*, i. e. taking the concrete as an abstract noun; but always, perhaps, in the pl. num. *חַי*, once *חַי*, Job xxiv. 22;—Gen. ii. 7; iii. 14; vii. 15; Ps. xxxiv. 13, &c. Phr. *חַי*, or *חַי*, *breath of life*, or of *living men*, Gen. ii. 7; vi. 17. *חַי*, *tree of do.*, Gen. ii. 9. Comp. iii. 22. 24. *חַי*, *years of the life of Sarah*, Gen. xxiii. 1, &c. Meton. (a) *provision*, or *living*, hence, *prosperity*, Prov. xxvii. 27. Comp. ib. iv. 22, 23; xii. 28; xiii. 14; xiv. 27, &c. Phr. *חַי*, or — *חַי*, way of —, Prov. ii. 19; v. 6; xv. 24. *חַי*, fountain of —, Ps. xxxvi. 10. Aff. *חַי*, *חַי*, *חַי*, &c.

חַי, m. Chald. def. *חַי*, pl. *חַי*, def. *חַי*, i. q. Heb. I. *Living, alive*. *חַי*, Dan. iv. 31, i. q. Heb. *חַי*, Ib. xii. 7. *חַי*, *the living God*, Ib. vi. 21. 27; iii. 30; iv. 14.

II. i. q. Heb. v. *חַי*, *Life*, Dan. vii. 12; Ezra vi. 10.

* *חַי*, f. pl. *חַי*, r. *חַי*. Arab. *حَاو*, *superavit negotii difficultatem*; *contraxit in unum*; *أَحْوَايَ*, *aculus*.

Cogn. *حَاو*, *similitudo, comparatio*. An *enigma, or parable*, i. e. something conveyed in figurative language, intended to exercise the ingenuity of the reader or hearer, Judg. xiv. 12—19; Ezek. xvii. 2: with *חַי*, it. Ps. xlix. 5; lxxviii. 2; Prov. i. 6; Hab. ii. 6;—Dan. viii. 23. Gesen. *calliditas, fraus*, without any authority. Num. xii. 8; 1 Kings x. 1; 2 Chron. ix. 1. *αἰνύματα, δούγματα, δούγματα, πρόβλημα*. Aff. *חַי*, *חַי*, *חַי*.

חַי, for *חַי*, v. pres. *חַי*, f. once, *חַי*, 2 Kings iv. 7; apoc. *חַי*, f. *חַי*; in pause, *חַי*. Constr. abs. it. med. *חַי*, in; *חַי*, on; *חַי*, by; opp. to *חַי*. Arab. *حَاو*, *vixit*. Syr. *حَاو*, id.

Living in health, vigour, safety, &c. as the context shall intimate, Gen. v. 3. 6; xii. 13; xvii. 18; Exod. i. 16; Deut. xxx. 16; Num. iv. 19; xiv. 38; 2 Kings i. 2; Ezek. xviii. 23; xxxiii. 11; Ps. cxviii. 17; Job vii. 16, &c.

Inf. *חַי*, Ezek. xxxiii. 12, &c. It. *חַי*, *חַי*, Ib. xviii. 9; iii. 21, &c. Aff. *חַי*, *חַי*, Josh. v. 8.

Imper. *חַי*, pl. *חַי*, Gen. xx. 7; xlii. 18, &c.

חַי, f. Ezek. xvi. 6.

Pih. *חַי*, pres. *חַי*. Constr. immed. it. med. *חַי*, instr. it. *חַי*. I. *Giving, preserving, restoring, healthy life*, Ps. xxii. 30; xxx. 4; cxix. 50; Num. xxxi. 15; Deut. xx. 16; xxxii. 39; Jer. xlix. 11; Exod. xxii. 17; 1 Sam. ii. 6; xxvii. 9. 11; Job xxxvi. 6. Of seed, conceived or sown, Gen. vii. 3; xix. 32. 34; Hos. xiv. 8.

II.—*Strength, efficiency*, to any person, work, &c. Hab. iii. 2; Hos. vi. 2; Eccl. vii. 12; 1 Chron. xi. 8. Comp. Neh. iii. 34; iv. 1.

Inf. *חַי*, Gen. vii. 3; Ezek. xiii. 19. Aff. *חַי*, Deut. vi. 24; Josh. ix. 15; Ezek. iii. 16.

Imp. aff. *חַי*, Ps. cxix. 25, &c. *חַי*, Hab. iii. 2.

Part. *חַי*, 1 Sam. ii. 6.

Hiph. *חַי*, pres. non occ. i. q. Pih. I.

Gen. vi. 19, 20; Num. xxii. 33; xxxi. 18; Josh. ii. 13; vi. 25; 2 Kings v. 7; viii. 1. 5; Is. xxxviii. 16, &c.

Infin. חַיִּים, Josh. ix. 20.

חַיִּים, Gen. vi. 19, &c. Aff. חַיִּים, Ezek. xlii. 22; Is. lvii. 15.

Imp. pl. m. חַיִּים, Num. xxxi. 18.

חַיִּים, and חַיִּים, v. Chald. pret. et pres. non occ. i. q. Heb. חַיִּים, *Living*, &c.

Imp. חַיִּים, Dan. ii. 4. *Let the king live for ever*, Ib. iii. 9; v. 10, &c.

Aph. part. חַיִּים, Dan. v. 19; i. q. Syr. *חַיִּים*, giving life.

חַיִּים, f. def. חַיִּים, and חַיִּים, pl. חַיִּים, def. חַיִּים. Chald. i. q. Heb. חַיִּים. *A living creature, beast, animal*, Dan. iv. 12; vii. 3, 12. 17.

חַיִּים, f. r. חַיִּים, *Life*, 2 Sam. xx. 3.

חַיִּים, v. pret. חַיִּים, or חַיִּים (fm. חַיִּים, for חַיִּים), another form of חַיִּים, or חַיִּים, fm. חַיִּים, Gram. art. 77; Gen. v. 5. חַיִּים, *which he lived*, Ib. iii. 22. חַיִּים, *and he lived for ever*. To one or other of these forms, viz. חַיִּים, or חַיִּים, may also be referred all those forms of swearing noticed under חַיִּים above, as Dan. xii. 7, &c., which will also account for the fm. חַיִּים, occasionally occurring, 1 Sam. xx. 3; xxv. 26, &c. It. חַיִּים, *and thy brother live with thee*. It. 1 Sam. xxv. 6. חַיִּים, *let him certainly live*, or, *for, that he lived*; a form of salutation. With the Arab. *ل*, of certainty, termed,

التاكيد, Gram. Arabe. Mr. de Sacy, i. p. 371, Edit. 1810. "Cave," says Dr. Gesenius, "ne huc referas exempla, in quibus חַיִּים est adjectivum, ut חַיִּים אֲבִי, *vivusne adhuc pater vester?*" Gen. xliii. 7. But why not, *vivusne adhuc pater vester?* Certainly, if the verb is nothing more than the attributive conjugated, Gram. art. 182. 2, et seq., which is apparently the case, it can signify but little as to how these are taken; the sense remaining the same in either case. I have, however, given these examples under this head also, in order to suit them to the common notions on grammar.

חַיִּים, see חַיִּים.

חַיִּים, m. constr. חַיִּים, pl. חַיִּים. Synog.

חַיִּים. Syr. *חַיִּים*, *vis, virtus*. Arab.

חַיִּים, *superbia, Strength, power, generally*;

variously applied, (a) as for war or any great exploit, Is. xlii. 17; 2 Sam. xxii. 33; 2 Chron. xxvi. 11; xlii. 3; xiv. 7, &c. Phr. חַיִּים, *אִישׁ גִּבּוֹר חַיִּים*, *אִישׁ חַיִּים*, *גִּבּוֹר חַיִּים*; pl. חַיִּים, *אִישׁ גִּבּוֹר חַיִּים*, *אִישׁ חַיִּים*, &c. *Men of might*, Exod. xviii. 21. *Man of do.*, Judg. iii. 29. *Hero of might*, Ib. xi. 1. *Man, hero of might*, Ruth ii. 1; pl. 1 Chron. v. 24. — *of might*; *son, child, of might*, 1 Sam. xiv. 52. *Sons of do.*, Deut. iii. 36. It. חַיִּים, *Head of the force, General*, 2 Sam. xxiv. 2. Hence, (b) *military force*, 2 Kings vi. 15; vii. 6; 2 Chron. xvii. 2; xxiv. 24; Ps. xxxiii. 16, &c.

(c) *Power*, i. e. wealth, Gen. xxxiv. 29; Job xx. 15; Deut. viii. 17, 18; Ruth iv. 11; Prov. xxxi. 29. חַיִּים, *from strength to strength*, Ps. lxxxiv. 8.

(d) *Virtue, integrity*, Gen. xlvii. 6; Exod. xviii. 21. 25; Ruth iii. 11. חַיִּים, Prov. xii. 4; xxxi. 10.

(e) *Wealth, fruit*, Joel ii. 22. Comp. חַיִּים, Job xxxi. 39. Sometimes adverbially, in the phrr. חַיִּים, *doing mightily*, Num. xxiv. 18. חַיִּים, *have girded (them) mightily, or with might*, 1 Sam. ii. 4; 2 Sam. xxii. 40; Ps. xviii. 33.

(f) חַיִּים, and חַיִּים (only a different way of expressing the primitive word חַיִּים, Gram. art. 148. 10; 87. 3; here חַיִּים, i. q. (b) *Force, army*, 2 Kings xviii. 17; Obad. vr. 20; Ps. x. 8. חַיִּים, *keri*, host, or multitude of afflicted ones. חַיִּים. Arab. *كاري*, imbecillia. See חַיִּים.

(g) *Fortification, pec. a rampart, or breast work*, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of Pomcerium, perhaps. Comp. 2 Kings ix. 36. The Lxx. occasionally, *μφορεῖχμα*; once *μφορεῖχος*. Vulg. *antemurale*. It. חַיִּים, f. id. Ps. xlviii. 14, al. חַיִּים. Aff. Lxx. Vulg. Syr. Chald. Jerome, and 18 mss. which Gesenius prefers, Ps. cxxii. 7. חַיִּים, according to the Rabbins, A space, or sort of *pomarium*, attached to the court of the Temple. See Lightfoot's Prospect of the Temple service; but, on this, no reliance can be placed.

Aff. חַיִּים, חַיִּים, חַיִּים, חַיִּים, חַיִּים, חַיִּים.

Chald. i. q. Heb. (a) Dan. iii. 4; iv. 11; v. 7; Ezra iv. 23.

(b) *Force, army*, Dan. iii. 20; ix. 32. Phr. חַיִּים, *heroes of might*, Dan. iii. 20; i. q. Heb. חַיִּים.

חִיל, m. } r. חל. I. *Pain*, as of child
 חִילָה, f. } birth, Ps. xlviii. 7; Jer. vi
 24; xxii. 23; L. 43; Mic. iv. 9; Job v.
 10. II. *Fear, trembling*, Exod. x. 14.

חִין, m. once, Job xli. 4. Usually
Favour, beauty; i. q. חן. It will be diffi-
 cult to see how this can suit the terrific
 character of the animal there described.

take it to be i. q. Arab. حِنّ, *exitium*
perniciēs. Destructiveness. See my note.

חִוץ, m. r. חוץ. A wall, once, Ezek
 xiii. 10.

חִיצוֹן, m. } pl. non occ. r. חוץ, opp. to
 חִיצוֹנָה, f. } פְּנִימָה, פְּנִי, פְּנִיָּה, *Outē,*
exterior, external, Ezek. xli. 17; xlv. 1;
 1 Kings vi. 29, 30; 2 Kings xvi. 18; Ezek.
 x. 5; xl. 17, &c.; Esth. vi. 4; Neh. xi. 16,
 &c.

חִיק, and חִק, pl. non occ. Arab.

חָץ, r. حِيق, *cinxit.* Æth. ሐዋዳ :
ripa. The primitive notion seems to have
 consisted in *surrounding*, thence, *embracing*;
 thence, as a noun, applied to, (a) *The bosom*,
 Gen. xvi. 5; Exod. iv. 6, 7; Prov. vi. 27 :
 (b) — of mothers, nurses, &c., and their
 children, Num. xi. 12; 1 Kings iii. 20; xvii.
 19; Ruth iv. 16; Lam. ii. 12, &c.; thence,
 (c) used as expressive of endearment, Is. xl.
 11; 2 Sam. xii. 3. (d) In a conjugal
 acceptation, Deut. xiii. 7; xxviii. 54;
 1 Kings i. 2; 2 Sam. xii. 8; Mic. vii. 5,
 &c.; and, (e) hence, in a dishonest sense,
 Prov. v. 20—

(f) id. in a moral sense, supposing it to be
 the seat of the affections, feelings, &c., Eccl.
 vii. 9; Ps. xxxv. 13; lxxxix. 51; Job xix.
 27. Hence, with שָׁלַם, *repaying, recompensing*,
repaying, into the bosom, i. e. so as to be
 effectual, Ps. lxxix. 12; Jer. xxxii. 18.
 Comp. Judg. ix. 57.

(g) — to the bosom, as a place of deposit.
 חָצוּק, *is cast into the bosom*, i. e. the fold
 or lap of it, Prov. xvi. 33 : it. חָצוּק, a
bride in the bosom, Ib. xxi. 14; xvii. 23,
 חָצוּק. Hence—

(h) — to certain things as containers, as
 of a chariot, 1 Kings xxii. 35; the border of
 the altar, Ezek. xliii. 13, 14. 17.

Aff. חָצוּק, חָצוּק, חָצוּק, חָצוּק.

חָזֵק, cogn. v. חָזֵק. Adv. *Hastily*, Ps.
 xc. 10.

חֲזָקָה, Kethiv, for חֲזָקָה, Keri, Ps.

lxxi. 12. Imp. with חָזֵק, parag. *Haste,*
hasten.

חֶזֶק, m. Syr. سَكَا, *palatum.* Arab.

حֶזֶק, id. r. חֶזֶק. *The palate*, or upper
 part of the mouth, Ezek. iii. 26; Lam. iv. 4;
 Job xxix. 10. As the *seat of taste*, Job xiv.
 11; xxxiv. 3; Cant. ii. 3; Prov. xxiv. 13.
 Hence, as sending forth sweet things, Cant.
 vii. 10; v. 16; originating *smooth* do., Prov.
 v. 3. Hence—

Metaph. Morally, as the *seat of percep-*
tion, Prov. viii. 7. Gesenius, "loquitur
 palatum meum," rather *shall meditate, con-*
sider; and, hence, *originate, put forth*, Job
 vi. 30; xxxi. 30; Ps. cxix. 103. Aff. חֶזֶק,
 חֶזֶק, חֶזֶק, חֶזֶק, חֶזֶק.

חֶזֶק, v. pret. et pres. non occ. Arab.

חָכָה, and cogn. חָכָה, r. حَكِي, *astrinxit*

nodum. The primary notion seems to
 consist in *making fast*; thence would follow,
Holding out, waiting, or the like.

Part: pl. m. constr. חֲזָקִים, *Persons waiting*,
 constr. ל, for, Is. xxx. 18.

Pih. חֲזָקָה, pres. חֲזָקָה. Constr. abs. 2 Kings
 x. 3; it. med. חָכָה, of object; ל, for, of pers.
 or thing; עַד, until. *Tarrying, or waiting*,
for, expecting, 2 Kings vii. 9; Is. viii. 17;
 xxx. 18; lxiv. 4; Ps. xxxii. 20; cvi. 14;
 Job xxxii. 4, &c.

Inf. חָכָה (for חֲזָקָה, constr.), Chaldaism,
 חֲזָקָה, as a man's *expecting, waiting for*,
 Hos. vi. 9.

Imp. חֲזָקָה, Hab. ii. 3, pl. חֲזָקָה, Zeph. iii. 8.

Part. חֲזָקָה, pl. חֲזָקִים, Dan. xii. 12; Job
 iii. 20.

חֲזָקָה, f. — pl. non occ. See Arab.

חָכָה, and cogn. חָכָה, above. Lit. a binder,
fastener, Gram. art. 154. 12, as to form.
 Gesen. "ita dictus, quod piscium palato
 infigitur." A *fishing-hook*, Is. xix. 8; Hab.
 15; Job xl. 25, al. non occ.

חֲזָקִים, m. Chald. sing. non occ. — pl.
 חֲזָקִים, constr. חֲזָקִים, def. חֲזָקִים. *Wise*
 a professor of philosophy and religion :
nagician, Dan. ii. 12, 13. 18. 21. 27. 48;
 v. 3; v. 15, &c. These were the χαλδαῖοι
 of the Greeks. See חֲזָקִים above, p. 16,

as they are now the حَكَمَاءُ, *Hukamā*. See
 my notes on Job, pp. 262. 269. 282. They
 might have been styled *Chaldeans*, from חָכָה,

—as *observers of time*, as they were—חכר, which see—for other reasons.

חכל, m. once, Gen. xlix. 12. "Do oculo caligante ebrii," Gesen. who has here corrected Schultens, on Prov. xxiii. 29, in a translation made by him of a passage from the Kāmoos. * But, Gesenius is here wrong himself, as to the particular part connected with this word; which is this, חכל, *ebrius*

vino. The Kāmoos has החכל המחמר, i. e. החכל, *The person refreshed with wine*. So Gol., Castell, &c. *vino recreatus non prorsus ebrius*. The phr., therefore, חכל, צינים קיין, means, *the refreshed of eyes*, i. e. he whose eyes evince the refreshment received *from wine*, as taken moderately and for this purpose, and thence fitted for great undertakings. Comp. 1 Tim. v. 23; Ps. lxxviii. 65; civ. 15; not from the *half blinded eyes of the drunkard*,—as Gesenius thinks,—merely to show the fruitfulness of the land. Revealed religion, I think, no where has recourse to expedients so filthy as this. The Lxx. χαροποι οὗ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον. Aquila, κατὰκοροι. Others, καθάκοροι, θερμοί, διαπυροί, φοβεροί: all which seem to have been arrived at much in the same way.

חכל, f. once, Prov. xxiii. 29, in the phr. חכל, the *fierceness of eyes*; i. e. aspect of those who indulge in the over frequent, and excessive, excitements of wine: see the context: nothing tending so much to stir up contention, and thence to brutalize the man.

חכמ, m. constr. חכמים, pl. חכמי — חכמי

חכמה, f. constr. חכמות, pl. חכמות, constr. חכמות — חכמות

Arabic حکم, *firmiter solideque fecit quid*: hence *frænavit*: and, hence, as power seems to imply knowledge, *sapiens, doctus, medicus, &c.* fuit. *Wise*, generally, pec. (a) as to religion, Deut. i. 13. 15; iv. 6; 1 Kings iii. 12: with נבון, opp. נבל, Ib. xxxii. 6: more generally, perhaps, Gen. xli. 33. 39; opp. נסיל, Eccl. vi. 8. חכמים, *wise of heart*: the heart being considered the seat of thought, Job ix. 4; Prov. x. 8: opp. חסיל, Ib. xi. 20; xvi. 21:—Job xvii. 11; xxxiv. 34; Ps. cviii. 43; Prov. i. 5; xvi. 23, &c. With

reference to the primitive notion of strength, &c., Prov. xxiv. 5; xxi. 22; Eccl. vii. 19. *Wise as an angel*, 2 Sam. xiv. 20.

(b) *Teacher of religion*, Prov. i. 6; xi. 30; xii. 18; xiii. 14; xv. 2. 7; xxv. 12; Job xv. 18, &c.

(c) *Wise, intelligent, clever*, as to the arts, &c., Exod. vii. 11; xxxi. 6; xxxv. 10; xxxvi. 1, 2. 8; 2 Sam. xiii. 3; 1 Kings ii. 9; 2 Kings iii. 12. Synon. נבון. Comp. ch. v. 10—14; 1 Chron. xxii. 15; 2 Chron. ii. 6. 11, 12: pl. חכמים. Deut. xvi. 19; Ps. xlix. 11. In a bad sense; *crafty, &c.*, Job v. 13; Is. v. 21; xlv. 25; Jer. iv. 22; Obad. 8; Esth. i. 13, &c. See חכמים, Chald. above. Aff. חכמי, חכמי, &c.

Fem. (a) *Wise, religious*, Exod. xxxv. 25; Prov. xiv. 1. (b) *Intelligent, clever*, 2 Sam. xiv. 2; xx. 16; Jer. ix. 16; Judg. v. 29.

חכמה, f. constr. חכמות, pl. חכמות, of seg. fm. חכמה. Arab. حكمة, *sapientia, philosophia, &c.* *Wisdom*, generally, חכמה, *spirit of wisdom*, Exod. xxviii. 3; Deut. xxxiv. 9, &c. with נבון, Job xii. 13. Pec. (a) *as to religion*, Job xxviii. 28; xxxii. 13; xxxiii. 33; Ps. xxxvii. 30; cxi. 10, &c. (b) *Ingenuity, cleverness*, as to the arts, &c., Exod. xxviii. 3; xxxi. 6; xxxvi. 1, 2, &c.

(c) *Instruction*, Job xv. 8; xxvi. 3; Prov. i. 2. 7, with מידה, *discipline*, and nearly synon. with חכמה, Ib. iv. 5. 7; xv. 33. Comp. ix. 10; Ps. cxi. 10; Prov. xxix. 15, &c. Originating with God, and hence his gift in every case, Job xii. 13; xxxiii. 12; Prov. viii. 11; Exod. xxviii. 3; xxxi. 6, &c. Pl. חכמות, pl. of excellence, Gram. art. 223. 3. *Great or real wisdom*. Gesenius prefers considering this noun as a singular ("ut videtur," as he says), because, perhaps, the fm. should have regularly been חכמה, and the verbs connected with it in the pl. number. But no reliance can be placed on either of these considerations: the vowels occasionally being contrary to analogy, from the errors of the copyists perhaps; and the verbs being regulated rather by the sense than the grammatical forms, Gram. art. 215. 5, seq. In Ps. xlix. 4, we have חכמות in the paral., Prov. i. 20, the verb is in the pl., Ib. xxiv. 7. חכמות, evidently a pl. is to be construed with it. The only remaining place, viz., Ib. ix. 1, the verb agrees with a sing., i. e. person so denominated.

Chald. id. Dan. ii. 30, &c. Def. חֲכָמָה
Ib. ii. 20, &c.

חָכֵם, v. pres. חֲכָמָה, constr. abs. it. med.
ל, to, for, whom; כֵּן, more than. See חָכֵם
above. *Be, or become, wise, instructed,*
generally, Deut. xxxii. 29. Synon. חֲכָמָה
1 Kings v. 11; Job xxxii. 9; Zech. ix. 2
Prov. ix. 12, חֲכָמָה לָךְ, *thou hast become*
wise for thyself: Eccl. vii. 23, חֲכָמָה, *let me*
become wise, &c.: Ib. ii. 19, חֲכָמָה, *i*
which I became wise, i. e. gathered instruc-
tion.

Imp. חָכֵם, pl. חֲכָמִי, *Be wise, instructed,*
Prov. xxvii. 11; viii. 33, &c.

Pih. pret. non occ. pres. חֲכָמָה. Constr.
immed. *Make wise, instruct,* Ps. cv. 22
cxix. 98; Job xxxv. 11, al. non occ.

Puh. part. m. חֲכָמָה, pl. חֲכָמִים, *Made,*
rendered wise, Ps. lviii. 6; Prov. xxx. 24.

Hiph. part. f. constr. חֲכָמִית, *Making wise,*
Ps. xix. 8.

Hithp. pres. only, חֲחָמָה, *Be not, become*
not, i. e. set not up thyself as, over wise,
Eccl. vii. 16. *Let us be wise, i. e. acting*
with discretion as to it, i. e. the people,
Exod. i. 10, al. non occ.

חָל, see חָלִיל.

חָל, m. r. חָלָל, which see, pl. non occ.
Profane, common, opp. to sacred or holy,
1 Sam. xxi. 5, 6; Lev. x. 10; Ezek. xxii.
26; xlii. 20; xlii. 23; xlviii. 15.

חָלִי, f. pl. non occ. Arab. حَلِيّ
crustula ex labiis post febrem exeuntes;
حَلَاةٌ, *res ipsa subtiliter trita, vel excoriando*

detracta; حَلِيّ, *pars pellis cultro scalpta;*
i. e. rejectanea, "aerugo ollae cupreae," says
Gesenius. But why? The etymology says
nothing about either rust or copper: and the
context speaks not of the pot, but of that
which is put into it. Propr. *Refuse, filth;*
hence *scum, uncleanness,* Ezek. xxiv. 6.
חָלָה, עִיר הַדָּמִים כִּי אֶסֶר הַחָלָה (חָלָה) כִּי
of much blood: pot, whose filth, scum, is
within itself: where the comparison is
between the uncleanness visible in Jeru-
salem, viz. that of blood guiltiness, and the
filth in the contents of this pot. See the
remainder of the verse, and Ib. vv. 11, 12,
al. non occ. In vr. 11, the brass is said to
be made hot; but then this is done in order
to consume the filth still remaining in it.

חָלָה, as a verb, 2 Chron. xvi. 12. See
חָלָה.

חָלָה, see חָלָה below.

חָלָה, and חָלָה, m. pl. חָלָה, constr.

חָלָה. Arab. حَلَبَ, *lac, recens, &c.;*

hence, Syr. حَلَبَ, *adepts, i. e. apparently*
as cream (חָלָה) becomes the exterior coating
of new milk, so does fat of the flesh, &c. of
an animal generally: hence, Fat, fatness,
Gen. iv. 4; Lev. iii. 3, 4; iv. 8. 31. 35, &c.
Metaph. of land, *its best produce,* Gen. xlv.
18;—Ps. lxxxi. 17; cxli. 14. *Best of the*
wheat, it., Deut. xxxii. 14. Comp. Is.
xxxiv. 6. It. metaph. applied to the heart,
intimates its being *veiled, coated,* (as the
cream of milk, or the fat of the animal:
hence, *made fat.* Comp. Is. vi. 10; Matt.
xiii. 15, &c.; and hence the terms, "*uncir-*
cumcised of heart," Ezek. xlv. 7; Acts vii.
51. Comp. Jer. iv. 4, and Is. iii. 23, with
2 Cor. iii. 13, 14)—thence impervious to
impression and *hard, impenitent,* Ps. xvii.
10. Comp. lxxiii. 8. Aff. חָלָה, חָלָה, חָלָה,
&c., pl. חָלָה.

חָלָה, m. constr. חָלָה (of prim. חָלָה.

Arab. حَلَبَ, *lac recens*), pl. non occ.

I. *New milk, or the cream of it:* hence, II.
meton. *Cheese, probably something like our*
cream cheese, Prov. xxx. 33. מִן חָלָה וְחָמֶה
חָלָה, *the pressing of cream bringeth forth*
utter, i. e. that process by which the one is
extracted from the other: with us, churning,

Sam. xvii. 18. עֲשֵׂה חָלָה וְחָמֶה, *ten*
uttings of cream cheese, perhaps. Often in
the phr. אֶרֶץ נָחַל חָלָה וְחָמֶה, *a land flowing with*
rich milk and honey, Exod. iii. 8. 17, &c.,
e. abounding with the most delicious pro-
duce. Opp. to חָמֶה, Judg. v. 25. Comp. iv.
9; 1 Sam. vii. 9. מִן חָלָה, lit. *milk-lamb,*
e. fed on new milk, Is. vii. 22; Joel iv.
8; Job x. 10. *Mothers' milk,* Is. xxxviii. 9,
&c., Exod. xxiii. 19, &c. Aff. חָלָה, חָלָה.

חָלָה, f. once, Exod. xxx. 34. *Gal-*
anum, which is apparently the original
Oriental term. A sort of gum, emitting a
rich perfume. Cels. Hierobot. i. p. 267, seq.

חָלָה, m. pl. non occ. Arab. حَلَلٌ
serenitas. Duration; hence, *time, pec. of*
his life, as passing away, Job xi. 17. See
my note. Ps. xlix. 2, מְיֻשָּׁבֵי חָלָה, *all in-*
habitants of time, all mortal men, Ib. lxxxix.

48. *חלד*, how transient! Ib. xvii. 14. *חלד*, *men of time*, i. e. attached to present enjoyments. Aff. *חלד*, my duration, Ib. xxxix. 6, al. non occ.

חלד, m. once, Lev. xi. 29. The mole. Syriac *ܡܚܠܐ*, *talpa*. Arabic *خلد*, id., Bochart. Hieroz. i., lib. iii., cap. xxxv.

חלה, v. pres. *חלה*, for *חלה*, Gram. art.

202. 4. Apoc. *חלה*. Arab. *خلا*, *pustulis correptum fuit labium*, ut morbi reliquias.

Cogn. *חלה*, *defecit*, &c. Constr. abs. it. med. *חלה*, as to, 1 Kings xv. 23: *חלה*, to, for; *חלה*, for, on account of. Sick, weak, afflicted: opp. *חלה*, *חלה*, Ezek. xxxiv. 4; *חלה*, *חלה*, Ib. 16; with *חלה*, Mal. i. 8. 13; — 1 Sam. xxii. 8; 1 Kings xiv. 1; xvii. 17; 2 Kings xiii. 14; xx. 1, &c.

Infinit. *חלה*. Aff. *חלה*, Is. xxxviii. 9. *חלה*, Ps. xxxv. 13.

Part. *חלה*, *חלה*, Gen. xlviii. 1, &c.

חלה, constr. *חלה*, f., Eccl. v. 12; Cant. ii. 5.

Niph. *חלה*, 1st pers. and *חלה*, 3d pl. *Became sick, weak, afflicted*, Dan. viii. 27; Jer. xii. 13; Amos vi. 6. Constr. med. *חלה*, for, al. non occ.

Part. f. *חלה* (for *חלה*), pl. *חלה*. Synon. *חלה*, Nahum iii. 19. *חלה*, Ezek. xxxiv. 4; with *חלה*, *חלה*, *Become diseased, infirm, incurable*, Is. xvii. 11; Jer. x. 19; xiv. 17; Ezek. xxxiv. 21.

Pih. *חלה*, pres. apoc. *חלה*, constr. immed. med. *חלה*, instr. I. *Afflicted, made sick*, Deut. xxix. 21. Infinit. aff. *חלה*, Ps. lxxvii. 11.

II. From a different primitive, viz. Syr.

חלה, *edulcavit*. Arab. *حلى*, r. *حلى*, *suavis fuit*. Conj. ii. *rem dulcem effecit*.

Cogn. *חלה*. See my notes on Job xi. 19; xxix. 21. *Make propitious, conciliate the favour of —, satisfy*, Ps. cxix. 58. *חלה*, *חלה*, *I have rendered, made, thy countenance propitious with all my heart*; i. e. I have laboured to effect this. This usage occurs often, and it applies either to God or man, Exod. xxxii. 18; 1 Sam. xiii. 12; 2 Kings xiii. 4; Dan. ix. 13; Prov. xix. 3, &c.

Infinit. *חלה*, Zech. vii. 2, &c.

Imp. *חלה*, 1 Kings xiii. 6. *חלה*, pl. Mal. i. 9.

Puh. I. *חלה*, *Thou art become infirm, &c.*, Is. xiv. 10, al. non occ. "De umbra in orco," says Dr. Gesenius. The Hebrews, however, do not appear ever to have heard of such a place. See my notes on Job xxi. 13; xxvi. 6. The context here shows that the grave is meant, and that the language involves a personification.

Hiph. *חלה* (rad. retained), pres. non occ. i. q. Pih. *Afflicted, made sick, infirm*, Is. liii. 10; Hos. vii. 5; Mic. vi. 13.

Part. f. *חלה*, Prov. xiii. 12.

Hoph. *חלה*, 1st pers. *I am made sick, wounded*, 1 Kings xxii. 34; 2 Chron. xviii. 33; xxxv. 23, al. non occ.

Hithp. pres. apoc. *חלה*, *Became, feigned that he was, sick*, 2 Sam. xiii. 6.

Infinit. *חלה*, *Being, becoming, sick*, 2 Sam. xiii. 2.

Imp. *חלה*, *Be, feign that thou art, sick*, Ib. vr. 5, al. non occ.

חלה, f. pl. *חלה*, r. *חלה*, which see. *A cake, round and perforated with holes, used principally in sacred rites*, Exod. xxix. 23; ii. 4; Lev. viii. 26; xxiv. 5; Num. vi. 15. 19, &c.

חלה, m.—pl. f. *חלה*, r. *חלה*. Syr.

חלה, *somnium*. Arab. *حلم*, id. *A dream*, Gen. xx. 3; xxxvii. 5, &c. In which visions were sometimes given, Gen. xx. 6; xxxi. 10, 11; Num. xii. 6; 1 Kings iii. 5. Comp. Deut. xiii. 2, &c. "Somnia pro nugis," says Gesen. on Eccl. v. 6. Comp. with vr. 2. But this place will justify no such acceptance. Common dreams are here spoken of and nothing else.

חלה, m. pl. *חלה*, it. f. *חלה*. Lit openings, holes, r. *חלה*. *A window, or casement of do.*, Gen. viii. 6. Comp. 2 Kings xiii. 17; Gen. xxvi. 8. See *חלה*, it. Josh. ii. 15. 18. 21; Ezek. xl. 25; xli. 16. 26. Aff. *חלה*, *חלה*, *חלה*.

חלה, m. once, Prov. xxxi. 8—in the phr. *חלה*.—Infinit. or verbal noun of v. *חלה*. See Is. xxi. 1. *Passing by, or away*. Phr. lit. *children of such an event*; i. e. *orphans*. Symm. *ὡς ἀπορχομένων*. The usage is purely Hebrew therefore.

חלה, see v. *חלה*.

חלה, f. once, Exod. xxxii. 18, r.

חלה. Syr. **ܠܚܠܐ**, *abjectio. Discomfiture.*

חלה, f. pl. non oñc. r. חל, Gram. art. 169. 5. *Grievous or great pain*, Is. xxi. 3. "*Dolor parturientis*," says Gesenius here: but this is by no means apparent, Nah. ii. 11; Ezek. xxx. 4. 9, al. non oñc.

חל, v. pres. pl. m. **חל**, once, 1 Kings xx. 33. Arab. **حَلَّ**, *festinus in re fuit; studio usus fuit*. The passage will then read (Gram. art. 222. 4), *so the men observed and hastened greatly*, i. e. by an hypallage (Gram. art. 214. 7), *were very quick, keen, to observe what (fell) from him*. **חל**, should perhaps be pointed **חל**, making ח the def. art. in the sense of **חל**. See lett. ח above, p. 146, (d). Gesen. after the usage of the Mishna, "*declarare jusserunt*;" but, how this can be made to suit either the etymology or the context, it is beyond my power to discover. Lxx. **ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ**; which is a comment.

חלי, m. } seg. fm. **חל**, pl. **חלים**,
חלי, f. } for **חלים**. Gesen. Arab.

חלי, *monile gemmeum*; v. **חלי**, *ornavit monilibus mulierum*. The primitive notion consisted perhaps, in *sweetness*, thence, *pleasing*. See **חל**, Arab. *An ornament, necklace*, perhaps, Prov. xxv. 12; Cant. vii. 15. The Lxx. **σάρδιον**. Others, **πλωσις**. See Schleusn. Lex. ad. Vet. Test., al non occ. Fem., Hos. ii. 15. Aff. **חל**, al. non occ.

חלי, m. in pause, **חלי**, pl. **חלים**. Seg. fm. **חל**, r. **חל**, *Sickness, disease*, generally, internal or external, of the bowels, head, &c., Dan. vii. 15; xxviii. 61; Is. i. 5; liii. 3; 1 Kings xvii. 17; 2 Kings xiii. 14. Phr. **חלים נדים ונאמנים**, *diseases evil and permanent*, Deut. xxviii. 59. **חלי לין כרם**, *for a disease, for none to heal*, 2-Chron. xxi. 18. **חלי לין**, *every head for disease*, Is. i. 5. **חלי לין**, *until (the) rise (i. e. excess) in his disease*, 2 Chron. xvi. 12. Meton. *evil, calamity*, Eccl. vi. 2, &c. Aff. **חלי**, al. non occ.

חלי, m. pl. **חלים**, r. **חל**. Lit. perforated. *A pipe or flute*, as used in feasts, dances, &c., 1 Kings i. 40; Is. v. 12; xxx. 29; Jer. xlviii. 36, al. non occ.

חלי, r. **חל**, with ח, parag. according

to the accents; but most probably a fem. noun; lit. *profane thing*, used, however, as an Interjection, *Profane! fie! forbidd it!* or the like. Lxx. **μὴ γένοιτο, μὴ εἴη, ὠλεως, μηδαμῶς**. Arabic **حَلَّ**, et

حَلَّ, *vox increpantis camelam* **حَلَّ**, *juramenti solutio, cum quis juramento obstrictus negat*. Often with **حَلَّ**, **حَلَّ**, Gen. xviii. 25; xlv. 7. 17: it. with an oath, or some strong negative asseveration, 1 Sam. xiv. 45; xx. 9; xxiv. 7: it. 1 Kings xxi. 3; 1 Chron. xi. 19; Job xxxiv. 10, &c.

חלי, f. pl. **חלים**, r. **חלי**. Arab. **خَلِيفَ**, *resarcita vestis*; **خَلِيفَ**, *successor*. *Change, fresh supply*, to be substituted for something else: (a) of clothes, raiment, Gen. xlv. 22; Judg. xiv. 12, 13. 19, ellip.; 1 Kings v. 14; 2 Kings v. 5, &c.

(b) In a military sense, *Reinforcement, or relief of guard*, Job x. 17; xiv. 14. See my notes on these passages, and comp. Ps. xxxviii. 16, which is, perhaps, an imitation of the last. Gesenius finds "*orcus*" here, as in other places innumerable. See, on **חלי** above, r. **חלי**. It. Ps. lv. 20, most probably, i. e. they have succeeding troops to support them. Lxx. **ἀντάλλαγμα**. Aq. **οἷς οὐκ εἰσὶν ἀλλαγὰι αὐτοῖς**. Symm. **οὐ γὰρ ἀλλάσσονται**. Others, **οἷς ὁ δόλος ἀντάλλαγμα αὐτοῖς**. Vers. Syr. **ܠܡܕܢܐ**, *compensatio*.

(c) — of workmen, 1 Kings v. 28. Aff. sing. **חלי**.

חלי, f. pl. **חלים**, r. **חלי**. Lit. stripping, or thing stripped off, the slain; hence, *Spoil*, Judg. xiv. 19; 2 Sam. ii. 21.

חלי, m. with ח, parag. of unity. See lett. ח above, p. 145, (b). Ps. x. 8; in vr. 14. **חלי**, in pause; the situation of the accent marking the ח, as parag. Arab. **حَلَّ**, *summa nigredo*; where the **ح** is, apparently, the **ح** of unity, implying singularity; &c. And, as *blackness, darkness*, and the like, are usually put for *misery* (see, my note on Job vi. 16), so here, *Very miserable*, afflicted, &c.; pl. vr. 10. **חלים**, Keri, **חלים**, see under ח above, al. non occ.

חלי, m. } pl. **חלים** Constr. **חלי**.
חלי, f. }

Arab. حَلَّة, *telum, et spatium inter confossum telo, et confodientem.* Cogn. خَلِيل, *hasta*; حَلَّة, *foramen quodcunque.* Syr. مَحْلٍ, *dissolutio, scissura, rima.*

I. (a) *Pierced, wounded*: (b) meton. *slain.* (a) Job xxiv. 12; Ps. lxi. 27; Jer. li. 52: (b) Deut. xxi. 1—3. 6. Phr. חָלַל חֶרֶב, *slain of the sword*, Num. xix. 16. Metaph. of famine, Lam. iv. 9. Comp. Is. xxii. 2.

II. *Profane, common*, Ezek. xxi. 30: of a prostitute, Lev. xxi. 7. 14. Aff. חָלַל, *&c.*

חָלַל, v. pres. non occ. Apparently nothing more than the preceding noun חָלַל. I. *Pierced, wounded*, Gram. art. 182. 2, seq. Ps. cix. 22. Comp. Luke ii. 35.

Niph. חָלַל, pres. חָלַל. Constr. abs. א, by, in, בחוץ, לְפָנַי. II. *Be, become, profane, common*, Lev. xxi. 9; Is. xlviii. 11; Ezek. vii. 24; xxii. 16. 26.

Infin. חָלַל, Ezek. xx. 9. 14. 22. Aff. חָלַל, Lev. xxi. 4.

Pih. חָלַל, pres. חָלַל. Constr. immed. med. ל, אֶת, אֵין, abs. once, Gen. xlix. 4. II. *Make, render profane, common*, variously applied, Exod. xix. 22; xxx. 14; Lev. xix. 8. 12. 29; xxi. 9; Is. xliii. 28; Ps. lxxxix. 40. חָלַל לְעֶזְרָא קִרְיָה, *Thou hast profaned his crown to the earth.* Gesen. "projiciendo in terram." But this is not necessary; for *profaning to the earth* may signify, making it equally common and worthless; i. e. putting an end to its choice and sacred character. Comp. vr. 45. The Ps. evidently refers to the times of Christ, and the rejection of the Jews, on account of their infidelity. See vr. 20, seq., and Ps. lxxiv. 7.

Applied to the produce of a tree, Deut. xx. 6. וְלֹא חָלַל, *and has not made*, i. e. *used it as common.* For the three first years the fruit of a tree was considered as in a state of uncircumcision. In the fourth, it was made sacred, i. e. destined to the service of God. After that time it was the propagator's own. See Lev. xix. 23—25; Deut. xxviii. 30; Jer. xxxi. 3; Ezek. xxviii. 16, &c.

To a covenant, i. e. causing it to lose its sacred and binding character, Ps. lv. 21; lxxxix. 35: to statutes, חָלַל, Ps. lxxxix. 32, &c.

Infin. חָלַל, Is. xxiii. 9; Mal. ii. 10; Amos ii. 7, &c. Aff. חָלַל, 1 Chron. v. 1, &c. חָלַל, Jer. xvii. 18.

Part. חָלַל, pl. חָלָלִים. Aff. חָלָלִית, Ezek. xxiv. 21, &c. *Piping*, 1 Kings i. 40. See חָלַל.

It. חָלָלָה, f. *Wounding*, Is. li. 9.

Pass. חָלַל, Is. liii. 5.

Puh. *Was, became wounded*, Ezek. xxxii.

26. *Profaned, made common*, Ib. xxxvi. 23.

Hiph. חָלַל, pres. חָלַל, חָלַל, i. q. Pih.

I. *Make profane*, Ezek. xxxix. 7. Of a

covenant or vow, Num. xxx. 3: hence, II.

Loose, set free, Hos. viii. 10; constr. med. חָלַל:

hence also, III. *Begin*, constr. abs. it. med. א.

Opp. חָלַל, חָלַל, 1 Sam. iii. 12;—Gen. vi. 1;

x. 8; xli. 54; Deut. iii. 27; Judg. xx. 40;—

Gen. ix. 20, חָלַל, ellip. for חָלַל, חָלַל,

&c. With Infin. simply, Deut. ii. 25. 31.

Infin. חָלַל, 1 Sam. iii. 12, &c. Aff. חָלָלִים,

Gen. xi. 6.

Imp. חָלַל, Deut. ii. 24. 31.

Part. חָלַל, Jer. xxv. 29.

Hoph. חָלַל. Impers. *It was begun*,

caepum est, Gen. iv. 26. LXX. οὗτος

ἤλπισεν, r. חָלַל. Aq. τότε ἤρξατο, &c.

Some take the sense of *profane*, here, as Maimonides, as if the name of חָלַל was then first applied to idolatrous purposes.

חָלַל, m. def. חָלָל, pl. חָלָלִים. Chald.

i. q. Heb. חָלַל. *A dream*; meton. *a vision*,

as seen in a dream, Dan. iv. 2; vii. 1;

Def. ii. 4—7; v. 12, &c. Aff. חָלָלִים, חָלָלִים.

חָלַל, v. pres. חָלַל. See חָלָלִים. Constr.

immed. it. abs. it. med. ל. Cogn. חָלַל.

Arab. حَلَمَ, *pinguis fuit.* Syr. مَحْلٍ,

sonniavit, convalluit. Comp. John xi. 12.

ἐὶ κεκοιμηται, σωθήσεται: so naturally do the

notions of sleep and health run together.

Sleeping, perhaps originally: hence, meton.

I. *Dreaming*, Gen. xxxvii. 6. 9; xli. 11. 15;

xlii. 9. חָלַל לָהֶם, *he dreamt of (as to) them*,

Judg. vii. 13; Is. xxix. 8; Jer. xxiii. 25;

Dan. ii. 1. 3; Joel iii. 1, &c.

II. *Be, become, stout, fat.* Synon. חָלַל,

Job xxxix. 4. See my note on the place.

Part. חָלַל, *Dreaming*, Gen. xli. 1. And,

as visions were oft afforded in dreams, i. q.

חָלַל, Deut. xiii. 2. 4. 6. Comp. Num. xii. 6;

pl. חָלָלִים, Ps. cxxvi. 1.

Hiph. pres. aff. חָלַל, חָלַל, *Thou wilt make*

me strong, stout, &c., Is. xxxviii. 16.

Part. pl. m. חָלָלִים, *Causing to give out as*

dreams, visions, as if the people called for,

and encouraged, these things, Jer. xxix. 8.

Comp. Ib. v. 31.

חָלַל, f. once, Job vi. 6. Gesenius,

In his Thes., p. 480, contends, in the first place, for the *white of an egg*; insisting mainly on the opinions of the Jews; in the second, for *purslain*, because the Syriac מִצְחָה, seems to require this; which his Arabic interpreter renders, by رِيْقِي الحَمْضَاء, *saliva portulacæ*. As to the first, no reliance can be placed on the opinions of the Jews, grounded on passages of the Talmud; because the whole is modern, and rests on no good assignable foundation: as to the second, the Arabic translation of the Syr. מִצְחָה, is destitute of every thing like authority: not to insist on its disagreement with the best Syrian Lexicographers. And, again, could we rely on this translation, still would Gesenius's gloss on it be inadmissible, as if this herb were "*iners et sine sapore*:" the Arabs themselves giving a very different one; i. e. as if the herb were foolish for refusing to grow in any but

running water. So Jauhari, *لأنها لا تنبت إلا في مسيل*: which, however, Dr. Gesenius has pronounced to be wrong. But, as to the fact. Is the juice of purslain *without taste*? He seems to have some doubt of this, and, accordingly, has recourse to a second solution: "*Nec deest probabile etymon, sive a foliis pinguibus dictam existimabis portulacam* (cf. מִצְחָה: פִּיגְוִינָה: genus oleris a pinguedine dictum), sive a *fatuitate*; potest enim מִצְחָה, *somnolentia reddi, hinc fatuitas*" (cf. Eccl. v. 2. 6. But neither of these places will justify any such notion as remarked above). And, once more, Are the leaves of purslain fat in any sense? But if they were, and if we may rely on the Æthiopic etymology here adduced, would fatness of leaf necessarily imply *somnolency*, and thence *fatuity*? All I can say is, if this congeries of unconnected matter evinces great learning, it certainly does very bad argument. In the last place, Dr. Gesenius objects to the sense derived from

the Arab. حَالُوم, *lac coagulatum*, because it receives no countenance from the ancients: "*veterum auctoritate destituitur*;" as if Dr. Gesenius universally considered this of any weight. See my notes on this passage.

חֲלָמִי, masc. pl. non occ. Arab.

الْحَلَابِيس, which is explained by the author of the Kamoos—among other things—by الخَلْدَبُوس, (Giggeius, Golius, and Castell.

رِيْقِي خَلْدَبُوس, which, if خَلْب is the root, as Jauhari thinks, and as Gesenius partly allows, and if ن, is here introduced, as in some other instances, in lieu of (ـ) *teshdeed*, or *dagesh*, this punctuation must be the correct one; that of the Calcutta Kāmoos false; and of this I have no doubt), حجر القَذَاح. *Fire-striking stone, flint, pyrites. Flint, or other hard stone*, Deut. viii. 15; xxxii. 13; Is. l. 7; Ps. cxiv. 8; Job xxviii. 9, al. non occ.

חָלַף, m. Syr. مَضَح, *loco, vice*. Arab. خَلَف, *ponè, post; post veniens, &c. For, instead of, &c., prep.*, Num. xviii. 21. 31, al. non occ.

חָלַף, v. pres. חָלַף, "*poët. pro עָבַר*," says Gesenius. But the truth is, the *precise* sense of each is any thing but identical; this verb signifying, *pass in succession*: that, *pass over*. Arab. خَلَف, *venit post, vel ponè alium*. Syr. مَضَح, *alternavit*. Constr. abs. it. med. חָלַף, חָלַף, it. immed. *Pass by or away, (a) as the wind*, Hab. i. 11; Is. xxi. 1: (b) *as a spirit*, Job iv. 15: (c) *as the verdure of herbage*, Ps. xc. 5, 6; — *season of rain, &c.*, Cant. ii. 11; Job ix. 26: (d) — *a person from, or through, any place*, 1 Sam. x. 3; Is. viii. 8; Job ix. 11; xi. 10: (e) — *over, transgress*, i. q. עָבַר, Is. xxiv. 5: (f) — *pierce through*, i. q. חָלַל, Judg. v. 26; Job xx. 24. It should be observed, that words originally differing widely in signification, will often agree in their secondary senses. Meton. i. q. Hiph. *Change*, put away, Is. ii. 18. Comp. vr. 20; it., Ps. cii. 27.

Inf. חָלַף.

Pih. pres. חָלַף, constr. immed. *Change*, as clothes, Gen. xli. 14; 2 Sam. xii. 20, al. non occ.

Hiph. pres. חָלַף, חָלַף, חָלַף. Constr. immed. it. med. חָלַף, i. q. Pih.

I. *Change*, as clothes, &c., Gen. xxxi. 7. 41; xxxv. 2; Ps. cii. 27; Lev. xxvii. 10; Is. ix. 9.

II. Meton. *Renew*, i. e. be succeeded by a better state, Job xiv. 7; xxix. 20; Is. xl.

31; xli. 1. See my notes on the two former places.

חלק, v. Chald. pres. חלק, constr. על. Pass by, or away, (c. Heb. above), Dan. iv. 13. 20. 22. 29.

חלק, m. sing. non occ.—dual. חלקים.

Arab. خالص, sincerus, integerrimus: hence, the notions of strength, power, liberty, &c. Syr. مَجْمُور, accinctus ad opus; it. مَجْمُور, losing the ى, and doubling ج, lumbi.

Synon. חֲבִיטָה. The loins, as the seat of strength. Hence, covering, or binding, the loins, to give strength, Job xxxi. 20; xxxviii. 3; xl. 7; Is. v. 27; xl. 5; xxxii. 11. To come forth of the loins, to be begotten, Gen. xxxv. 11; 1 Kings viii. 19; 2 Chron. vi. 9. Comp. Jer. xxx. 6, al. non occ. Aff. חֲבִיטָה, חֲבִיטָה.

חלק, v. pres. חלק, constr. immed. it. med. חלק. See חלק. 1. (a) Deliver, free self, of; put off, or away, a people, shoe, &c. Hos. v. 6; Deut. xxv. 9. Comp. vr. 10; Is. xx. 2.

(b) Deliver, give the breast, Lam. iv. 3.

Part. חֲלֹק, Deut. xxv. 10; pl. חֲלֹקִים, Ib. iii. 18.

II. Girded or otherwise equipped (soldier) for battle, Num. xxxii. 21. 29; Josh. vi. 7. 9. 13; pl. Num. xxxii. 30. 32, &c. Hence, Phrr. חֲלֹקֵי צָנָא, 1 Chron. xii. 23. חֲלֹקֵי צָנָא, Num. xxxii. 27. חֲלֹקֵי צָנָא, Ib. xxxi. 5. Man, or men, of the army, equipped, armed.

Niph. חֲלֹק, pres. חֲלֹק, pl. constr. abs. it. med. חֲלֹק, ל, חֲלֹק, I. Be, become, delivered, freed from, Prov. xi. 8. 9; Ps. lx. 7; cviii. 7.

II. Equip, arm, &c., Num. xxxi. 3. חֲלֹק, חֲלֹק, we will quickly be armed, equipped, Ib. xxxii. 17. 20. Comp. vr. 21.

Pih. חֲלֹק, pres. חֲלֹק, constr. immed. it. med. חֲלֹק, it. חֲלֹק. I. Deliver, free, from, Ps. vi. 5; vii. 5; cxvi. 8; cxl. 11; cxix. 153; Job xxxvi. 19, &c.

II. Set free, as a stone from a wall; i. e. take out, Lev. xiv. 40, 43.

Hiph. pres. חֲלֹק, Make strong, firm, Is. lviii. 11. Comp. Job xl. 18, to which this place probably alludes: also Ps. xxxiv. 21. The Lxx. and, after them, the translators of the authorized version, have extracted, make fat, from the preceding and following context, rather than from this verb.

חלק, m. } pl. m. חלקים, f. חלקות.

חלקה, f. } Constr. sing. f. חלקה, pl.

m. חלק, once חלק, with an euphonic Dagesh. Syr. سَكَا, sora, portio. Arab.

حَلَق, rasio capitis; opes; it. lavum, et infaustum esse; mors, v. حَلَقَ, metitus fuit

rem. Cogn. حَلَقَ, quantitate sua rem, et mensurā definivit; lavigavit et æquabilem reddidit. I. Part, portion, lot, (a) of land, wealth; with حَلَق, Gen. xxxi. 14; Deut. x. 9; xii. 12; xiv. 27, &c. Hence, Interest, right, Josh. xxii. 25. 27; 2 Sam. xx. 1; 1 Kings xii. 16; 2 Chron. x. 16; Neh. ii. 20, &c. Applied to God, Deut. xxxii. 9; Josh. ii. cc. חֶלֶק, Job xxvii. 13. Comp. xxxi. 2. See my note here, and Jer. x. 16; li. 19; Ps. xvi. 5, &c.

(b) Field, as a portion of land. Arab.

cogn. حَقْل, Syr. سَحْل, ager; and, hence, the ἀκeldαμά of the New Test., Acts i. 19. Syr. سَحْل, حَقْل. Arab.

حَقْل الدَّمَاء, i. e. ager sanguinum, 2 Kings ix. 10. 36, 37.

(c) Portion, as of the sacrifice, Lev. x. 10. — of the prey, Gen. xiv. 24; Num. xxxi.

36; 1 Sam. xxx. 24. Hence, The prey, itself, Job xvii. 5. Metaph. morally, Is. lvii. 6; Ps. l. 18; Eccl. ii. 10; iii. 22; Prov. vii. 21. חֲלֹק שִׁפְהָהּ, usually, with the smoothness, flattery, of her lips; but, it may be, with the portion, i. e. that which the lips had to give over as a prey. Comp. חֲלֹק שִׁפְהָהּ, Is. lvii. 19, and Prov. x. 31. In like manner, Is. lvii. 6, is taken to signify, Gesen. "cum levioribus torrentis, (i. e. lapidibus glabris torrentis, ex quibus idola facitis.) But, what can this possibly mean? Did they make idols out of the pebbles found in the mountain torrents? Comp. 1 Sam. xvii. 40. Who ever heard of such a thing? An Hexaplar reading is, ἐν μερίσι φάραγγος; which seems to me well founded; it being certain that streams and rivers were often dedicated to the deities; and, that hence, we have the river-nymphs, &c. Syr. thy portion and inheritance is with the portion of the torrents. In this view, the idols might be said to be the portion of idolaters, just Jehovah was, to be the portion of his people; and, as these torrents failed (in Heb. phr. lied, see under נָה), so did their portion. Phr. חֲלֹק חֲלֹק, portion as portion, i. e. equal portions, Deut. xviii. 8. חֲלֹק, portion,

interest in any one, Josh. II. cc. חלק ספסל. *portion, gift from above*, Job xxxi. 2 חלק לשפצה, *portion to seven*; Eccl. xi. 2 *seven fold*. חלקים שפצה חלקים, *seven portions, or parts*, Josh. xviii. 5, seq. Aff. חלקי, חלקי, &c. pl. חלקיהם. Fem. (a) Deut. xxxiii. 21; Jer. xii. 10; Job xxiv. 18, &c. (b) *Field*, 2 Sam. xxiii. 11, 12; 2 Kings iii. 19 1 Chron. xi. 14; 2 Kings ix. 21. 25, 26, &c. II. *Smooth*, Gen. xxvii. 16; Ps. lxxiii. 18; Is. xxx. 10. Comp. Prov. vi. 24; Ps. xiii. 3, 4. Aff. חלקתי, חלקתם.

חלק, m. Chald. *Part, portion*, Dan. iv. 12. 20; Ezra iv. 16. Aff. חלקה.

חלקות, pl. f. Chald. *Blandishments, flattering things*, Dan. xi. 32.

חלק, m.—pl. non occ. *Smooth, slippery*, opp. to hairy, Gen. xxvii. 11; *fallacious*, Ezek. xii. 24. Synon. שוא, xiii. 7. פגב, *flattering*, Prov. v. 3; xxvi. 28. Applied as a proper name, perhaps, to a mountain, Josh. xi. 17; xii. 7.

חלק, v. pres. חלק. Constr. immed. it. med. ל, pers. א, ב, רחוק, אף, it. abs. I. *Apportion, as land, wealth, spoil, &c.*, Josh. xviii. 2; xiv. 5; Deut. iv. 19; xxix. 25; 2 Sam. xix. 30; 2 Chron. xxiii. 18; xxviii. 21; Job xxvii. 17; xxxix. 17; Prov. xvii. 2; xxix. 24, &c.

II. *Smooth, fallacious*, Hos. x. 2; Ps. lv. 22.

Infin. חלק, Neh. xiii. 13.

Imp. pl. חלקו, Josh. xxii. 8.

Part. חלק, Prov. xxix. l. c.

Niph. pres. חלק, pret. non occ. *Be, become, apportioned*, Gen. xiv. 15; Num. xxxvi. 53. 55, 56; Job xxxviii. 24.

Pih. חלק, pres. חלק; constr. immed. it. med. ל, pers. א, ב, instr. it. in; אף, as to, with. *Apportion*, (a) as in Kal, *divide*, Gen. xlix. 27; Josh. xviii. 10; Judg. v. 30; 2 Sam. vi. 19; 1 Kings xviii. 6; Is. xxxiv. 17; Ezek. v. 1; Joel iv. 2, &c. (b) *Disperse*, Gen. xlix. 7; Lam. iv. 16.—Phr. חלקו בקרי חלקם, *they divided among themselves my garments*, Ps. xxii. 19. חלקים חלק, *he apporions pains*, Job xxi. 17. See my note. חלקים חלק, *he divides divisions*, 1 Chron. xxiii. 6. חלקו במחיר, *he divides, apporions, by price*, Dan. xi. 39. חלקתי חלקי, *I will apportion to him among the mighty*, Is. liii. 12.

Infin. חלק, Josh. xix. 51, &c.

Imp. חלק, lb. xiii. 7.

Puh. חלק, pres. f. חלקי. *Be, become, divided, apportioned*, Is. xxxiii. 23; Amos vii. 17; Zech. xiv. 1, al. non occ.

Hiph. חלקי, pres. pl. חלקי, with ׀ parag. of sign. II. Kal. constr. immed. it. med. על, אף, pers. א, instr. *Make smooth, flattering*, Ps. v. 10; xxxvi. 3; Prov. ii. 16; vii. 5; xxviii. 23; xxix. 5.

Infin. חלק, *Taking portion*, Jer. xxxvii. 12. Sign. I. Kal.

Part. חלקי, *Smoothing*, Is. xli. 7.

Hithp. חלקו, m. pl. *Let them be dividing, apportioning*, Josh. xviii. 5, al. non occ.

חלק, m. pl. constr. חלק, *Smooth (pieces) of stones*, 1 Sam. xvii. 40, al. non occ. Arab.

חלק, acutus, radere aptus.

חלקי, constr. חלקי, f. (for חלקי, part. pass. v. חלק), lit. *Divided (portion) of* —, 2 Chron. xxxv. 5.

חלקלקלק, pl. f. compd. Gram. art. 169, *Exceedingly slippery (way)*, Ps. xxxv. 6; Jer. xxiii. 12; (ways, means, devices) Dan. xi. 21. 34, al. non occ.

חלש, v. pret. non occ.—pres. חלש, act. חלש, neut. Constr. med. אף, על, it. abs. *Discomft, reduce*, Exod. xvii. 13; Job. xiv. 10. גמור וחלש, *Dies and grows feeble*, by an hypallage, for, *grows feeble and dies*, Gram.

art. 224. 7. See חלשה, it. Arab. خلس, *rapuit, abripuit, &c.*

Part. חלש, Is. xiv. 12, al. non occ.

חלש, m. opp. חזק, גבור, Joel iv. 10. *Pusillanimous, weak, person*. Lxx. ἀδύνατος.

חם, m.—pl. non occ. r. חמים. Syr.

חם, aestus, calor. Arab. حَم, id. Infin. or verbal noun. *Being, or growing, hot; of the sun, day, bread, &c.*, Gen. xviii. 1; 1 Sam. xi. 9. 11; xxi. 7; 2 Sam. iv. 5; Is. xviii. 4; Hagg. i. 6; Job xxiv. 19, &c. Aff. חם, Job vi. 17. חם, חם.

חם, m. pl. חמים, r. חמים. *Hot, of bread*, Josh. ix. 12. — clothes, Job xxxvii. 17. See my note, al. non occ. Also the original name for Egypt, apparently; styled by the Copts, Χηηί; and, by Plutarach, de Is. et Osir. χηηί. He adds, as if to supply the etymon, θερμη γάρ ἐστιν καὶ ὑγρά. So the Copt. *Shēē, fervere*. It. Hieronym. quæst., Gen. ix.; Ps. cv. 23. 27; cvi. 22.

חמא, *land of Ham*. See also Ps. lxxviii. 51, and the Lxx.

חמא } f. Chald. Syr. ܚܡܐ, *incaluit*.
 חמא }
 חמא } Arab. حَمَا, and حَمَا, r. حَمَو,

incaluit. Heat. Metaph. anger, Dan. iii. 13. 19; xi. 44. This variety in the vowels may be ascribed either to the punctuists or the copyists, and is of no moment.

חמא, f. once חמא, Job xxix. 6.

Constr. חמא. Arab. خَمَا, r. خَمَو, *spissum fuit lac*. Butter, or cheese, as produced from חמא, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch. lib. v. cap. v. *γάλα διεφθόρος ἦδην, lac jam corruptum*, 2 Sam. xvii. 29; Is. vii. 15. 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. "De quovis lacte," according to Gesenius, in the last three places: but this does not appear. חמא, in חמא (for חמא), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See חמא. Probably, i. q. חמא, or חמא. See my note on Job vi. 6, and חמא above.

חמד, m.—pl. non occ. }
 חמד, f. constr. חמד } Arab. حَمَد,

laus; *eὐδοκία*. Desire; m. only in the phrases, חמד, *fields of desire*, i. e. desirable, Is. xxxii. 12. *חמד, youths of desire*, Ezek. xxiii. 6, &c.; and *חמד, vineyards of do.*, Amos v. 11. Fem. *חמד, he departed—died—without desire*, i. e. for his life. Applied to the *Holy Land*, Ps. cvi. 24; Jer. iii. 19; xii. 10; Zech. vii. 14:—to vessels, implements of war, &c., as valuable, 2 Chron. xxxii. 27; xxxvi. 10; Jer. xxv. 34; Hos. xiii. 15; Nahum ii. 10; Dan. xi. 8; Is. ii. 16. Phr. *חמד כל העמים, the desire of all the nations*, i. e. *him whom all nations shall receive*, and very highly prize, Hag. ii. 7. *The Messiah*, as the context sufficiently shews. The final ח is here, probably, the ח of unity. See letter ח (b) above, p. 145. In that case the pl. חמד is used to mark the dignity of the person; or, by a *zeugma*, with חמד, Gram. art. 215. 12. In Dan. xi. 37, *חמד נשים, desire of women*. Comp. *חמד נשים*, 2 Sam. i. 26, i. e. *the love of women to a son*. In Dan. i. c. some deity—from the context—as Gesenius has no doubt. *The Messiah*, who was to be born of a virgin, and thence, *the desire of women*. Aff. חמד, חמד, חמד.

חמד, v. pres. חמד, 1st pers. pl. aff. חמד, Is. liii. 2. Constr. immed. it. med. חמד, *Desire, covet*, in a good, or a bad sense, Exod. xx. 17; xxxiv. 24; Deut. v. 21; vii. 25; Josh. vii. 21; Is. i. 29; Mic. ii. 2; Ps. lxviii. 17; Prov. i. 22; vi. 25; xii. 12.

Part. aff. חמד, *His desirable matter*, store, Job xx. 20; Ps. xxxix. 12. Pl. aff. חמד, Is. xlii. 9, *their idols*. Comp. Ib. i. 29.

Pl. f. חמד, applied to vessels and other valuables, Gen. xxvii. 15; 2 Chron. xx. 25; Ezra viii. 27; Dan. x. 3; xi. 38. 43: to the prophet Daniel, Dan. ix. 23; x. 11. 19; pl. of excellence here, Gram. art. 223. 3.

Niph. part. חמד, pl. חמדים, *Desirable*, Gen. iii. 6; Ps. xix. 11, &c.

Pih. חמד, *I have greatly desired*, Cant. ii. 3.

חמד, see חמד above.

חמד, f. constr. חמד, pl. חמד, r. חמד. Cogn. חמד. Syr. ܚܡܐ, *incaluit*. Arab.

حَمَا, *impura ex conturbatione fuit aqua*; *iratus fuit*. Cogn. حَمَا, r. حَمَو, *incaluit*; hence, from warmth of affection (comp. חמד), *praesidio custodivit, auxilium tulit, &c.* Hence, חמד, *wall*. I. Heat, applied to wine, as exciting, Jer. xxv. 15; li. 17; Hos. vii. 5. Comp. Rev. xvi. 19; Job xxi. 20: to poison, Deut. xxxii. 24. 33; Ps. lviii. 5; and, in each case, indicating the anger of Jehovah. Hence, metaph. II. anger, fury, of a heated or excited mind, Esth. iii. 5; v. 9; Job xxxvi. 18. See my note, Prov. xv. 1. 18. With חמד, Is. xlii. 25; Jer. xxxii. 27, &c. חמד, Ezek. xvi. 38. With fire, Jer. iv. 4; xxi. 12, &c. Said to be poured out;—hence, the phials, Rev. xvi. 1;—Ezek. vii. 8; xiv. 18; Ps. lxxix. 6. Phr. חמד, *a man of heat*, i. e. angry, Prov. xv. 18. חמד, id. synonym. חמד, Ib. xxix. 22. חמד, Job xix. 29. See my note. חמד, *full cup of the wine—the fury*, Jer. xxv. 15. Hence, the phr. חמד, *pours out anger*, Is. xlii. 25; Ezek. xx. 33. חמד, *poison of monsters*, Deut. xxxii. 33. Comp. v. 24. With the v. חמד, 2 Chron. xii. 7; xxxiv. 25, &c. From its comp. with fire, with חמד, 2 Kings xxii. 17, &c.: it. with חמד, Jer. xxi. 12, &c.: with חמד, Ezek. v. 13; and, from its abundance,

with חָמָה, Ib., &c. Aff. חָמָה, חָמָה, חָמָה, law. Syr. ⁵חָמָה. Æth. ሐማት : חָמָה.

חָמוץ, m. once, Is. i. 17, r. חָמוץ; חָמוץ, Arab. ⁵חָמָה, *socrus*, Ruth i. 14; ii. 11, 18, perhaps, more properly, as the passage seems to require a passive sense. Lxx. ἀδικούμενος.

Lit. *soured, or fermented. Injured, oppressed, vexed.* Or, if taken actively, *lead rightly on (by) exciting, encouraging.* See Hieroz. Boch. i. lib. ii. cap. vii. col. 112.

חָמוּץ, m. once, phr. חָמוּץ יָדָיו, how beautiful (are) the surroundings—clothings—of thy thighs, they are like, &c. Cant. vii. 2. Comp. Ps. xlv. 14. The bridal ornaments of the spouse of Christ. Gesen. “pingitur puella, καλλίστατος!”

חָמוֹר, חָמוֹר, m. pl. חָמוֹרִים. Syr. ⁵חָמָה. Arab. ⁵חָמָה, *asinus*. Boch. Hieroz. i. lib. ii. cap. xii. *An ass*, Gen. xlix. 14; Exod. xiii. 13; xxi. 33; Judg. xix. 3, &c.

In Judg. xv. 16, i. q. חָמוֹר, *heap*. So the interpreters generally; which, however, is unnecessary, as the place may be rendered, *With the jaw of the ass,—of an ass!—two fold heaps!* with, &c. And, as asses are in the East much more powerful and valuable than they are with us, they were often used for riding by great men. Comp. Judg. x. 4; xii. 14, &c.; it. Zech. ix. 9, with Matt. xxi. 5; John xii. 15. And, hence, the second Chalif received the title of ⁵חָמָה, *Ass of the Island*, i. e. of Mesopotamia. Gesen.

Aff. חָמוֹר, חָמוֹר, חָמוֹר, חָמוֹר, חָמוֹר.

חָמוֹרָה, f. once, dual. חָמוֹרָהִים, Judg. xv. 16. *Two heaps*. Syr. ⁵חָמָה, and f. ⁵חָמָה, *granum perforatum*; which is, perhaps, the very word here used. And, as the Philistines seem to have been eminent in growing corn—and hence probably derived much of their wealth,—see Ib. vr. 1; it. vr. 5, et seq.; it is not unlikely that this term, *twice pierced grain*, was here given to them by way of contempt: the dual number being used to intimate, perhaps, the lying of one carcase upon another. See above.

Arab. cogn. ⁵חָמָה, *hominum, multitudo, densa turba*.

חָמוֹת, f. sing.—pl. non occ. with aff. חָמוֹת, חָמוֹת. Thy, her, *mother-in-*

חָמוֹת, m. once, Lev. xi. 30. See Hieroz. Boch. i. lib. iv. cap. v. Lxx. σαῦπα. A sort of lizard, apparently. No satisfactory etymology has been found. The modern Jews, translators, &c. *the snail*.

חָמִי, m. with aff. only, חָמִי, חָמִי. Arab. ⁵חָמוֹ, *socer*. Syr. ⁵חָמָה. Æth. ሐሙ : id. Thy, her, *Father-in-law*, Gen. xxxviii. 13. 25; 1 Sam. iv. 19. 21, al. non occ.

חָמִיץ, m. once, Is. xxx. 24, in the phr. חָמִיץ חָמִיץ, Auth. Vers. “*Shall eat clean provender.*” Lxx. ἄχυρα. Arab. ⁵חָמָה, *acidus fuit*; it. *de pasta fuit camelus amarum et salsam plantam*; ⁵חָמָה, *dictam*; ⁵חָמָה, *comedens herbas tales camela*.

The Arabs have a proverb, ⁵חָמָה خبز الإبل والحامض فاكهتها, i. e. *Elkhulla* (a sort of sweet herb) *is the bread of the camel*; but *Elhahnz* (a salt, sour plant, חָמָה,) *is its fruit*; i. e. desert, greater dainty. Jauhari. חָמִיץ, *provender, fodder*, of this sharp, *sour herbage*; i. e. *the most choice fodder*. See above, p. 83.

חָמִישִׁי, and חָמִישִׁי, m. } pl. irreg.

חָמִישִׁית, and חָמִישִׁית, f. } once,

חָמִישִׁית, Lev. v. 24. *Fifth*, ordinal. Gram. art. 181. 2. Arab. ⁵חָמָה, *quintus*. Gen. i. 23; xxx. 17; Num. vii. 36, &c. Fem. Gen. xlvii. 24; Lev. xxvii. 15. 19, &c.

Aff. חָמִישִׁית, with masc. non occ.

חָמֵל, v. pres. חָמֵל, חָמֵל. Constr. abs. it. med. חָמֵל, חָמֵל : occasionally with vv. חָמֵל, or

חָמֵל. Arab. ⁵חָמָה, *portavit; tulit, pertulitque patienter. Bear with, forbear with.* Meton. *spare*, 1 Sam. xv. 15; 2 Sam. xii. 6; 2 Chron. xxxvi. 15, 16; Lam. ii. 2. 17, with חָמֵל. Jer. xiii. 14; Ezek. vii. 4; Job vi. 10, &c. Applied to *God's name*, Ezek. xxxvi. 21, meaning perhaps *the Messiah*.

Infin. f. חָמֵלָה, Ezek. xvi. 5.

It. חמם, Is. lxiii. 9; Gen. xix. 16. Aff. חמלח.

חמם, v. pret. חם, pres. חם, apoc. חם, it. pl. m. חם. Constr. abs. it. med. ל. *Be, or grow hot, of the day, the excitement of wine, or lust, Exod. xvi. 21; Is. xlv. 16. Impers. 1 Kings i. 2; Eccl. iv. 11; Jer. li. 39; Hos. vii. 7; Ps. xxxix. 4.*

Infin. חם, Is. xlvii. 14; it. חם, see in its place above.

Niph. part. pl. m. חמים. *Being, becoming, hot, inflamed, Is. lvii. 5, med. ב, al. non occ.*

Ph. חמם, *She warms, i. e. hatches, once, Job xxxix. 14.*

Hithp. חמים, *Is, becomes, warm, once, Job xxxi. 20.*

חם, m. pl. חמים, sing. non occ. r. חם, cognn. חם, חמה, from Arab. حَمَامٌ. Heb.

חם, &c. Pers. خمانی, similitudo.

Castell. Polyg. *Images, dedicated to the sun, apparently, and which, according to Sacer, de leg. Hebr. lib. ii. cap. xxv. § iii. were of a conical form: "κωνοειδές αὐτῷ στήμα, μελανὰ τε ἡ χροία." See the Thesaurus of Gesenius, p. 489, et seq., who cites this, with certain Phœnician inscriptions containing this word. See also "Henrici Arentii Hamaker, . . . Miscellanea Phœnicia, Lugdun. Batav. 1828," pp. 49—54, and also his "Diatribæ Philologico-critica, aliquot monumentorum Punicorum," &c. lb. 1822, with Selden de Diis Syris Syntag. ii. cap. viii. and the authors severally cited in each, Upon the whole, I am disposed to believe, that the term חם, is rather derived from חם, *Ham, the Father of Canaan, of Mitsraim, &c.; and, hence, the progenitor of the Egyptians, &c., Gen. x. 6—20: and hence, by the latter, worshipped as presiding angel of the sun, under the title of Ἀμὼν, Gr. Ἀμμων; which is probably our very word. Hence too, Egypt, seems to have been named χημία. Copt. ΧΗΜΙ. See חם above, and Plutarch, de Iside et Osiride; Lev. xxvi. 30; Is. xvii. 8; xxvii. 9; Ezek. vi. 4. 6; 2 Chron. xiv. 4; xxxvi. 4. 7, al. non occ. Aff. חמים.**

חם, m. pl. חמים, constr. sing. חם, pl. non occ. Arab. حَمَسٌ, fortis, durusque.

Syr. حَمَلَانٌ, patientia. Violence; meton.

*Injury, as either given or received, Ps. vii. 17; Ezek. xii. 19;—Gen. xvi. 5; Judg. ix. 24; Jer. li. 35; Joel iv. 19; Obad. vr. 10; Hab. ii. 8. 17. Phrr. חם, man of violence, Ps. xviii. 49. חם, id. if not intensive, 2 Sam. xxii. 49; Ps. cxl. 2. 5. חם, witness of violence, i. e. injurious, false. חם, the violence of your hands, Ps. lviii. 3. חם, Amos iii. 10, is, according to Gesenius, "quod vi et injuria partum est," i. e. *treasuring up what is obtained by violence*: but this is not certain: "*who store up violence*," with the Auth. Vers. in the sense of laying it up to prey upon themselves—metaph.—might be the intention of the writer. Comp. Rom. ii. 5; which is perhaps an imitation of this place. See the LXX. Aff. חם, חם.*

חם, v. pres. חם. Constr. immed. it. med. חם, pers. Arab. حَمَسٌ, vehemens

fruit, in religione, strenuus valdè in prælio. Syr. حَمَسٌ, arripuit; cogn. חם. Doing violence, injury, wrong, to any person or thing, Job xv. 33; xxi. 27. See my notes, Prov. viii. 36; Jer. xxii. 3; Ezek. xxii. 26; Zeph. iii. 4.

Niph. pl. m. חמים, Violated, suffered violence, Jer. xliii. 22. παραδενυματισθήναι. Comp. Matt. i. 19.

חם, m.—pl. non occ. seg. Syr. حَمَسٌ, fermentavit. Cogn. حَمَسٌ, acidus

factus est. Arab. حَمُوضٌ, subacidus humor. Vinegar, either of wine or any other intoxicating liquor, Num. vi. 3; Prov. x. 26; xxv. 20; Ruth ii. 14. In Ps. lxix. 22. חם, for my thirst they made me drink vinegar. Comp. Matt. xxvii. 34. 48; Mark xv. 23; Luke xxiii. 36; John xix. 29. See Poole Synop. Kuinoel, &c. on these places.

חם, m.—pl. non occ. See חם. Any thing fermented, particularly bread, leavened, Lev. ii. 11; Exod. xii. 15; xiii. 3. 7; Lev. vii. 13; xxiii. 17, &c.; Amos iv. 5. חם, fumigate, i. e. with incense, a thank-offering of that which is leavened; i. e. contrary to God's appointments, as may be seen from the places cited in the last article.

חם, v. pres. חם. Constr. abs. See חם above. Fermenting; of bread, leavening; being, becoming, leavened, Exod. xii. 34. 39.

Infin. aff. חֲקִצָּה, *Its being leavened*, Hos. vii. 4.

Part. pass. חֲקִיץ. Metaph. from the sharpness affecting the taste in vinegar, applied to the brilliancy of scarlet, or the like, as supposed similarly to affect the sight. Boch. Hieroz. i. lib. ii. cap. vii. coll. 113, seq. "Ergo, ut pinguis est color, et acer, et amarus, et austerus; ita etiam acutus . . . ita ὁξύ dici, quod *clarum* est, et *vegetum*, et *multo lumine* excitatum, quales sunt læti omnes et floridi colores . . . Et ῥόδα ὀξυφέγγη . . . πορφύραι διαφόραι, καὶ ὀξύταται . . . χρώματος ὀξέως, καὶ λευκοῦ." So Is. lxiii. 1. חֲקִיץ-בְּגָדִים, *splendid of clothing*. Synon. חֲקִיץ-בְּגָדִים, in the next member. Comp. vr. 2.

Hiph. part. f. חֲקִצָּה, lit. *Fermenting; leaven*, Exod. xii. 19, 20. LXX. ζυμῶν.

Hithp. חֲקִצָּה, *Is, becomes, excited, perturbed*, once, Ps. lxxiii. 21.

חֲקִיץ, v. pres. non occ. See חֲקִיץ above, once, Cant. v. 6. LXX. παρήλθε. Aquil. ἔκλινεν, παρήλθεν. Sym. ἀπονέυσας παρήλθεν. Syr. ܚܩܝܕܐ, *se subducens præterierat*. *Withdrawn, disappeared*, seem to suit the context. All that can be gathered from the etymology appears to be, that, as حَمَقَ, in the Arabic, signifies "*mente laboravit*," so defect, non-appearance, *disappearing*, may have then obtained in the use of this word, as in the "*ignis fatuus*" of the present day.

Hithp. f. חֲקִצָּה, Jer. xxxi. 22. LXX. ἀποσπρέψεις. Sym. *demergeris in profundum*. He seems to have read חֲקִיץ. Syr. well, ܐܕܒܐ ܕܡܕܒܐ, *dubia eris*. See

Arab. حَمَقَ above. *Actest undecidedly, perhaps, loiterest*. Comp. 1 Kings xviii. 21.

חֲקִיץ, m.—pl. non occ. Syr. ܡܡܕܒܐ, *vinum*. Arab. حَمَرٌ, *rubuit facies*, as if from excitement; حَامَرَةٌ, *vehementia æstus*. Cogn.

, *fermentavit; pudore affectus fuit;*

vinum bibit; ܡܡܕܐ, *vinum*. Wine, Deut. xxxii. 14; Is. xxvii. 2, al. non occ.

חֲקִיץ, m. Chald. Def. חֲקִיץ, pl. non occ. i. q. Heb. חֲקִיץ, *Wine*, Dan. v. 1, 2. 4. 23; Ezra vi. 9; vii. 22.

חֲקִיץ, m. sing. only. I. *Clay, or earth*, as used by the potter; from its redness, perhaps. "Comp. חֲקִיץ, חֲקִיץ, Is. xlv. 9; lxiv. 7; Jer. xviii. 4, &c.:—"by" builders, Exod. i. 14; Job iv. 19; Nah. iii. 14; Gen. xi. 3:—"as in forming mounds, Job xiii. 12:—"to receive impression, or form, as wax, Job xxxviii. 14:—"out of which man was formed, Job x. 9; xxxiii. 6:—"as (a) mire of the street, or (b) of the bottom of the sea; (a) Job xxx. 19; Is. x. 6; xli. 25: (b) Hab. iii. 15:—"from its cheapness or abundance, Job xxvii. 16. Hence, from the notion of quantity, perhaps, II. (a) *a measure*, so called; the *Iliomer*, containing ten baths; dry measure, Lev. xxvii. 16; Num. xi. 32; Ezek. xlv. 11. 13, 14. In this sense, pl. חֲקִיץ, (b) *heaps*, Exod. viii. 10.

חֲקִיץ, m. Arab. حَمَرٌ, *bitumen judaicum*. Pitch, or rather, *a sort of tar*, found to issue from the earth about Babylon and elsewhere, Gen. xiv. 10; and used as a cement, Ib. xi. 3; Exod. ii. 3. This is the ἀσφαλτος of Herodotus, which he says, Oly. clxxix., was used as cement in constructing the walls of Babylon. So Justin from Trogius Pompeius, lib. i. cap. ii. "Hæc (Semiramis) Babyloniam condidit, murumque urbi cocto latere circumdedit, arenæ vice bitumine interstrato; quæ materia in illis locis passim e terra exæstuat:" and, hence probably so called, see חֲקִיץ. See also Tacit. Hist. v. 6. Strabo lib. xvi. Ed. Casaub. p. 743; Diod. Sic. ii. 48; xix. 98, 99. Quint. Curt. v. 16. Dioscor. i. 99, &c. Gesen.

חֲקִיץ, v. pres. חֲקִיץ, constr. abs. See חֲקִיץ above. *Fermenting, being in an excited state*, Ps. xli. 4; lxxv. 9. Comp. חֲקִיץ. For—Puh. redup. fin. חֲקִיץ, (a) *They are excited, become red, inflamed*, Lam. i. 11; Job xvi. 16. See my note: (b) *perturbed*, Lam. i. 20.

Hiph. pres. aff. f. חֲקִיץ (חֲקִיץ?), *She cemented it*, i. e. so applied the חֲקִיץ, as to make it proof against water. Constr. med. 3.

חֲקִיץ, m.—pl. non occ. Syr. ܡܡܕܐ, *inguen, ilia*. Æth. ሐማሪት: *matrix*.

Arab. حَمِيشٌ, *adeps*. I. *The abdomen*, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

II. *The fifth part*. Arab. خَمْسٌ, *pars quinta*. See חֲקִיץ, Gen. xlvii. 26.

חמשה, m. constr. חמשה } Arab.
חמשה, f. constr. חמשה }

חמש, f. חמשה, *quinque*. The numeral *Five*, taken, perhaps, as a *full* (fat, Arab. *حَمِيش*, *adepts*) or *round* number, from the five digits of the hand; which, being repeated, presents the ground-work of our decimal arithmetic. "Ut numerus septenarius sæpe sacer est et rotundus, ita nonnunquam et quinquenarius," says Gesenius. He then cites Is. xvii. 6; xxx. 17; by way of proof. But, in the first of these places, the numerals, *two, three, four*, also occur; in the second, *one*, and *one-thousand*, are also found. But, are these also sacred numbers, the context being evidently as much for each of them, as for that? "Maxime," he adds, "in rebus Ægyptiacis," Gen. xliii. 34, &c. But all that can be said of these places is, that a *round*, rather than a *sacred*, number, is clearly intended. He next appeals to the *περράδα* of the Basilidian Gnostics, as noticed by Irenæus adv. Hæres. i. 23, and Epiphani. i. p. 68, Colon. But, can the usages of heretics be taken as truly illustrative of the intentions of the sacred writers? I think not. See my Sermons and Dissertations, Dissert. i., Introd. to Job, § ii. et seq., where these principles are fully considered, Gen. v. 6; ii. 15. 17, &c., in places innumerable. Gram. artt. 181. 226.

Pl. חמשים, f. non occ., Gen. vi. 15; vii. 24; viii. 3, &c. Aff. חמשי, חמשי, חמשים, 2 Kings i. 10. 12. 14, &c. *Fifty*. Hence—

חמשה, v. Pih. *Divided into fifth parts*. Meton. took a *fifth part*. Arab. *خمس*, *quintavit opes populi... quintam cepit partem*, once, Gen. xli. 34. And, as a participial noun of Kal—

חמשי, m. pl. cogn. חמש, which see.

Arab. *حَس*, *fortis, durusque*. *Firm*, compact, in array of battle, Exod. xlii. 18; Josh. i. 14; iv. 12; Judg. vii. 11. Comp. חמשי, Josh. iv. 13, &c. See חל above.

חמשה, m. constr. חמשה. As the (") is here immutable, the root is probably חמס, which we have perhaps in the Arab. *خام*, *operuit*, and *خيمة*, *tentorium*, as something covered, enclosed. Cogn. *حام*, r. *حوم*.

obviat, rem circumlatus fuit. A vessel, most probably a bottle made of skin, see חמשה, Gen. xxi. 14, 15, al. non occ.

חמשה, m. Patronym. of חמשה, *Hamath*, a city of Syria, Gen. x. 18.

חן, m. seg. for חנן, Gram. artt. 77; 148. 11, and art. 96. 2, pl. non occ. Aff. חנן. Syr. *حنن*, *gratia*. Arab. *حن*, *benevolentia*. Cogn. *خنان*, *commoditas vitæ*. (a)

Grace, favour. Phr. חן חן, *he found*, obtained, *favour in the eyes of* —, Gen. vi. 8, &c. חן חן, *I have given favour in the eyes of* —, Exod. iii. 21; xi. 8, &c. it. חן חן, *grace, favour, is diffused*, Ps. xlv. 3. Comp. Luke iv. 22; Prov. xxii. 11; Eccl. x. 12. With חן, *bore, received*, Esth. ii. 15. 17; v. 2; with חן, *Ps. lxxxiv. 12; Prov. xi. 16*: with חן, *Prov. iii. 4, &c.* Meton. accepted, considered, as such, i. e. (b) *Grace, elegance*, Prov. i. 9; iv. 9: hence, phr. חן חן, as a *graceful antelope*, Prov. v. 19. (c) *Worth, precious stone*, Prov. xvii. 8. Comp. xxii. 1. To this usage may be referred the passage, viz. Zech. iv. 7, חן חן, *for (one) shall bring forth the principal stone; (the) shoutings to it (shall be) precious, precious!* i. e. very precious is it. In which it is a strict parallel to Is. xxviii. 16, and 1 Pet. ii. 6; Rev. xxi. 19, &c., which see, and Job xxxviii. 7, with my note. The חן חן, with חן, of Job, seems sufficiently to identify itself with the חן חן, and חן חן, of Zechariah; and to shew, that to this place in Job allusion is made, intimating that the rejoicing at the new creation shall not be unlike that at the completion of the old. Comp. Rev. xi. 17; xix. 1. 6, et seq.; xxi. 3. See my Exposition on these places, Sermons and Dissert. 1830. (d) By a further meton., *petition for favour, grace*, with חן חן, Zech. xii. 10.

חנן, v. pres. חנן, apoc. חן. Cogn.

חנן. Arab. *حنو*, r. *حنو*, *inclinavit, flexit*. Constr. abs. it. med. חן, against; חן, for, at; חן, in; חן, before; חן, out, with respect to —; חן, round about with respect to —. *Inclining; hence, leaning down, or pitching*, as a tent, Gen. xxvi. 29, xxxiii. 18; Num. i. 52; ii. 34; Is. xlix. 3; Ps. xxvii. 3; Zech. ix. 8. In Is. xxix. 1. חן חן, *city (where) David pitched* (his tent), ellip.

Infin. חֲנִיחַ, *inclining*, of the day, Judg. xix. 9. *Pitching*, as a tent, Num. i. 51, &c. Aff. חֲנִיחָה, Ib. x. 30. חֲנִיחָה, *your pitching*, Deut. i. 33.

Imp. חֲנִיחַ, 2 Sam. xii. 28; pl. חֲנִי, Num. xxxi. 19, &c.

Part. חֲנִיחַ, Exod. xviii. 5; Ps. xxxiv. 8: f. חֲנִיחַ, 2 Sam. xxiii. 13, &c.: pl. חֲנִיחִים, Exod. xiv. 9, &c. Aff. חֲנִיחַ, for חֲנִיחַ אֶת. Aq. παρεμβεβαλλόντων σου. Sym. παρεμβαλλόντων περί σε, Ps. lii. 6.

חֲנִיחָה, either a f. pl. of חֲנִיחַ, r. חֲנִי, or, an Infin. of that root. In the first case, *Entreaties* for pity, favour, Job xix. 17. See my note. In the second, *showing favour, pity*, Ps. lxx. 10. In the first case, חֲנִיחָה, Job i. c. should be read חֲנִיחָה.

חֲנִיחָה, m.—pl. non occ. r. חֲנִי, fm. intens. Gram. art. 154. 9. *Very gracious*, applied to God only, Exod. xxii. 26; xxxiv. 6; Ps. lxxxvi. 15, &c.

חֲנִיחָה, f. pl. once, Jer. xxxvii. 16. Arab. حَنَّاءَ, *puteus*. It is singular that Freytag should omit to give this signification, when both Giggeius and Castell had given it from the Kamoos. In this case it is synonymous with the בִּיר, of Jeremiah, used in the same context. See this word. *Wells*, used as dungeons, al. non occ.

חֲנִיחָה, v. pres. pl. חֲנִיחָה, constr. immed. it med. חֲנִיחָה. Arab. حَنَّطَ, *rubuit corium*; *maturuit*; hence, حَنَّطَ, *bonis odoribus condidit mortuum*; as if an embalmed body were ripened, or matured like something cooked. I. *Ripened*, Cant. ii. 13. II. *Embalmed*, Gen. l. 2. 26.

Infin. חֲנִיחַ, *Embalm*, Gen. l. 2.

Part. m. pl. חֲנִיחִים. Persons *embalmed*, Gen. l. 3. Aq. τῶν ἀρωματισσομένων. Nothing can be more natural than the application of a process something like that of tanning leather to the maturing of fruit. (See בָּשָׁל, which is applied both to cooking, and to the ripening of fruit.) In vulgar English, too, one is said to be *tanned in the sun*, when the colour of his skin has been, in some respects, changed by exposure to the sun's heat. The surface of a mummy has much the appearance of leather. Ewald was wrong, therefore, when he supposed that the "*rubuit*" of the Arab. حَنَّطَ, had any thing

to do with the ripening of fruit: a change of state, not of colour, being intended. Certain sorts of leather might indeed become red when tanned; and this is all the Arab. Lexicographers mean. Hence, too, we may see what reliance is to be placed on etymologies derived from the Talmud, and other Jewish sources, as dwelt on here and elsewhere by Gesenius.

חֲנִיחָה, m. pl. Chald. i. q. Heb. חֲנִיחִים. *Wheat*, Ezra vi. 9; vii. 22, al. non occ.

חֲנִיחָה, m. pl. aff. *His trained men*, r. חֲנִיחַ, which see, Gen. xiv. 14, al. non occ.

חֲנִיחָה, f. once, Jer. xvi. 13, r. חֲנִי, i. q. חֲנִי. *Grace, favour*.

חֲנִיחָה, pl. חֲנִיחִים, and חֲנִיחָה, r. חֲנִיחַ, from its flexibility. *A spear, or lance*, 1 Sam. xiii. 19; xxi. 9; Ps. lvii. 5, with חֲנִיחִים: comp. 1 Sam. xviii. 11, and Job xli. 18, whence it should seem that this was a missile; and, in this respect differed from חֲנִיחָה, which was a sort of halbert. Pl. Chron. xxiii. 9; Is. ii. 4; Mic. iv. 3. Aff. חֲנִיחָה, חֲנִיחָה, in pause, Hab. iii. 10, חֲנִיחָה.

חֲנִיחָה, v. pres. חֲנִיחָה, parag. aff. constr. immed. it. med. חֲנִיחָה, pers. it. med. חֲנִיחָה.

Arab. حَنَّكَ, *expertem reddidit; firmavit, intellexit rem. Imbue; adapt*, person or thing, so as to become fitted for certain ends: as (a) *a child*, Prov. xxii. 6: (b) *a house*, for residence, Deut. xx. 5. *The Temple* for divine service by prayer, &c., i. e. dedicating it, 1 Kings viii. 63; 2 Chron. vii. 5. Comp. Acts ii. 2, seq.

Imp. חֲנִיחַ, Prov. l. c.

Part. pass. f. חֲנִיחָה, constr. חֲנִיחָה, concr. for abstr. *Dedication*, Neh. xii. 27; Num. vii. 10, 11; Ps. xxx. 1, &c.—

Chald. id. Dan. iii. 2, 3; Ezra vi. 16, 17.

חֲנִיחָה, adv. augm. of חֲנִי, Gram. art. 167; if the terminating חֲנִי in these adverbial forms is not the same with the Arab. حَنَّاءَ, an, which is also used in forming adverbs: lit. *graciously*. (a) *Gratis*, i. e. without fee or reward, Gen. xxix. 15; Exod. xxi. 2; Is. lii. 3; Jer. xxii. 13, &c. (b) *Gratuitously, fruitlessly, in vain*, Mal. i. 10; Prov. i. 17; Job i. 9, &c. (c) *For nothing*, i. e. there being no just cause, *undeservedly*, &c., 1 Sam. xix. 5; Lam. iii. 52; Ps. xxxv. 7; Prov. i. 11. Gr. δωρεάν. It.

Ezek. vi. 10. חנב Job i. c. חנב, Ps. i. c. חנב, Ezek. xiv. 23. See Nold., p. 338, &c. Phr. חנב, *gratuitous*, — i. e. taking no effect, — *vileness*, Prov. xxvi. 2. חנב, *faultless*, innocent, *blood*, 1 Kings ii. 31.

חנב, m. once, Ps. lxxviii. 47. *Frost*, usually after the Jews; and which they seem to have arrived at from conjecture, grounded on the parallelism. Gesenius takes the

Arab. *نمل*, an ant. But how an ant could destroy certain trees, as the hailstones did, it is difficult to say. Nor can any reliance be placed on the supposition that ח here, and in certain other instances, has been prefixed as a servile letter. It seems probable to me that ח has here been inserted, as in חנב, for חנב, &c. See under letter ח. If so, the vowels should probably be חנב. Now we have in the Arab. cogn. *حابل*, * *vescens*

arboris spinosæ fructu; which would well apply to the locust. Again, *حليل*, is *animalculum quod moritur, deinde ob pluviam*

* The more usual form, from which such words are derived, is *حبال*, or *حبال*, Gram. art. 154. 12, seq. It is worth remarking, that *حبل*, signifies a vineyard, a vine, one of its roots; the fruit of the trees named *سَم*, *سَم*, and *عَصَا*: and also a certain herb, which last, the Libyan lizard, hence named *ضب حابل*, devours *شجر الحبل*, too, signifies a grape-tree, *شجر*

العنب. The sycamore of Scripture is, indeed, rather a fig-tree than a vine; see Celsii Hierobot. i. p. 310, seq. It has been remarked by Jerome, and others, in commendation of the term *frost* in this place, that the sycamore-tree is much injured by the cold. It should be remembered, however, that *frost* and *cold* are nowhere mentioned as forming any part of the plagues of Egypt, to which the passage in question evidently relates. Besides, these plagues are spoken of as miraculous; but, as it is usual for the occasional cold winds of Egypt to injure the sycamores, this could have been no miracle. And, again, Exod. x. 5. 15, we are expressly told that the locusts, succeeding the hail-stones, devoured all the fruits, &c., which the hail had left: and in this order the Psalmist speaks, placing this *destroyer* after the hail.

reviviscit; which looks very like the nature of those insects which infest fruit trees. We have, moreover, all but our Hebrew word in

the Arab. *الحنبل*, *دحل*, which the author of the Kamos tells us, is the fruit of the *ghaf-tree*, *ثمر الغاف*, and of *الروبيا*, a sort of *pulse*; whence is formed the verb, *حَنَبَل*,

i. e. he ate it. From which a noun of agency would signify a consumer, devourer, &c. of such fruit. If it be said, still this does not come home to the fruit of the sycamore, it may be answered that, *Consumer* of fruit is all this is contended for; besides, corresponding words in these dialects have not universally precisely the same signification; nor have they always, even in the same dialect, at different periods and places. In the preceding verse, be it observed, two of the names of the locust do occur; which inclines me to believe, that this is another name of the same animal; and so some of the rabbins, as cited by Bochart have thought. *Consumer* (comp. Mal. iii. 11), perhaps, or *destroyer*, would be the best translation, as preserving the force of *حابل*, Heb. *דחל*,

sufficiently exact, and, at the same time, not venturing to be too specific. Sym. *ἐν σκώληκι*, by the worm. Aq. *ἐν κρύει*. Lxx. *πάχμη*. See Bochart. Hieroz. ii. lib. iv. cap. i. col. 444.

חנב, v. pres. חנב, apoc. חנב, it. חנב, Amos v. 15. Aff. חנב, parag. חנב, Is. xxvii. 11; it. aff. חנב, for חנב, if it is not Hoph. Gen. xliii. 29. Constr. abs. it. immed. it. med. חנב, חנב. Syr. *حنب*, *gratiam fecit*. Arab. *حن*, *misertus fuit*. Cogn. *חנב*. Being or acting favourably, graciously, kindly, to any one, Gen. xxxiii. 5. *חנב חנב*, in which God hath shewn favour to thy servant, Exod. xxxiii. 19; Lam. iv. 16; Ps. lix. 6; Deut. xxviii. 50. Apoc. 2 Kings xiii. 23. Aff. חנב, Gen. xxxiii. 11. חנב, Deut. vii. 2. חנב, Ps. lxxvii. 2. חנב, Num. vi. 25. חנב, Is. xxvii. 11; Job xxxiii. 24.

Infinit. חנב, abs. Is. xxx. 19, it. constr. חנב, Ps. lxxvii. 10, it. aff.—Job xix. 17, חנב.

חנב, Is. xxx. 18.

Imp. aff. חנב, Ps. iv. 2. חנב, once, Ps. x. 14, &c. חנב, Ps. cxliii. 3, &c.

Pl. חנב, Job xix. 21. חנב, Judg. xxi. 22.

Part. חנן, Ps. xxxvii. 21, &c. pl. non occ.
Niph. חנני, 3d pers. sing. fem. *Hast become graceful*; some, *pitiabie*, Jer. xxii. 23, al. non occ.

Pih. pret. non occ. pres. חנן, and חנן, i. q. Kal. *Be favourable, gracious to*, Ps. cii. 15; Prov. xxvi. 25.

Infin. aff. חנני, Ps. cii. 14.

Part. מחנן, Prov. xiv. 21.

Hoph. pres. only, חנן, *Be favoured, find favour*, Is. xxvi. 10; Prov. xxi. 10.

Hithp. החנני, &c. pres. החנני; constr. med. ל, ל, pers. *Implore, supplicate, favour*, 1 Kings ix. 3; viii. 33. 59; 2 Chron. vi. 24; Job xix. 16; ix. 15; Ps. xxx. 9, &c.

Infin. החנני, Esth. iv. 8. Aff. החנני, Gen. xlii. 21.

• חנן, v. Chald. pret. pres. non occ.

Infin. חנן, *Showing favour*, Dan. iv. 24.

Ithpa. part. מחנן, Dan. vi. 12. *Imploring favour*.

חנף, m. once, Is. xxxii. 6. Syr.

حَنِيفٌ, gentilismus. Arabic خَائِفٌ, fastidiosus. *Heathenism; ungodliness*.

חנף, m. pl. חנפים, constr. חנפים. Syr.

سُفْكَ, gentilis. *Heathenish, ungodly, person*, Is. ix. 16; xxxiii. 14; Ps. xxxv. 16; Prov. xi. 9; Job viii. 13, &c.

חנף, v. pres. חנף. See חנף. Constr. abs. it. med. פ, instr. it. in, place. *Being heathenish, profane, ungodly*, Is. xxiv. 5; Jer. xxiii. 11; iii. 1; Ps. cvi. 38; Jer. iii. 9; i. q. Hiph. probably erroneously pointed.

Infin. abs. חנף. Jer. iii. 1; Mic. iv. 11.

Hiph. pres. only, חנף, constr. immed. it. med. חנף, פ, instr. Num. xxxv. 33; Jer. iii. 2; Dan. xi. 32.

חנף, f. once, Jer. xxiii. 15, coner. for abs. i. q. חנף. *Heathenism, impiety*.

חנק, v. in Kal non occ. Syr. سَمَف, suffocavit, strangulavit. Æth. 𐩦𐩣𐩪𐩪 : id.

Arab. خنق, id.

Niph. pres. חנק, *Became hanged, here hanged himself*, 2 Sam. xvii. 23, al. non occ.

Pih. part. מחנק, *Suffocating, killing, once*, Nahum ii. 13.

חסד, m. pl. חסדים, constr. חסד. Syr. ܡܫܥܐ, probum; it. gratia. Arab.

حَسَدٌ, invidia. حَصَدٌ, demesse segetes; contorsio venemens; firmitas in chordis, &c. Hence, as the reaping of corn, twisting, firmness, may be applied either in a good or bad sense, i. e. either as implying favour or the contrary; so perhaps this word has taken the signification of *favour*, or the *contrary*; and, in this latter acceptation we have the famous traditional expression, viz.

حَصَائِدُ اللِّسَنَةِ, the reapings (cuttings) of tongues, i. e. their malignity. شر كلامها

وقطعها في اعراض الناس, The evil of their sayings, and their cutting (up) the reputation of men (Sharishi, and to the same effect Motarazzi, on the pref. to Hariri,) which has been erroneously rendered by Golius and Castell, while Giggeius is correct. Gesenius finds "studium erga aliquem" here: but without authority. I. *Favour, kindness, benevolence*, with חסד, Exod. xxxiv. 6; Josh. ii. 14; 2 Sam. ii. 6, &c. Phrr. עָשָׂה חֶסֶד עִם, do favour with, to,—Gen. xxiv. 12. 14. 49, &c. וַיֵּלֶךְ חֶסֶד, he laid favour on, to, him, Ib. xxxix. 21: comp. Ezra vii. 28, &c. — לִפְנֵי חֶסֶד לִי, preserving, keeping, favour for —, Exod. xxxiv. 7; Ps. lxi. 8, &c. It. — לִי — עָשָׂה, Deut. v. 10, &c. with לִי, 1 Sam. xx. 8. חָשָׂה חֶסֶד לִפְנֵי, she obtained favour before him, Esth. ii. 9. 17. חֶסֶד, סְבִיבֵנִי, favour, mercy, shall surround him, Ps. xxxii. 10. — אֶשְׁרִיחַ —, let me sing,—Ps. ci. 1. וְהַחֶסֶד וְהָאֱמֻנָה יֵלְכֻם בְּפָנַי, — and truth go before thy face, Ps. lxxxix. 15; lix. 11. — וְהַפְסֵדִיךָ, who crowneth thee with —, Ps. ciii. 4. — מִשְׁחָה, drawing out, extending to —, Ps. cix. 12; Jer. xxxi. 3. — אֶל־עֵינֶיךָ, let them not leave thee, Prov. iii. 3, &c. חָשָׂה —, I have willed,—Hos. vi. 6; Mic. vii. 18. שָׁמַר —, keep,—Ib. xii. 7; Neh. i. 5. — חָשָׂה, following up,—Prov. xxi. 21; Ps. xxiii. 6. With art. חֶסֶד, Deut. vii. 12; 2 Sam. ii. 5; Ps. cxxx. 7, &c. — בְּסִדְחִי בְּ, I trusted in —, Ps. lii. 10. — בְּ, By — is iniquity covered, Prov. xvi. 6. — בְּ, is supported by —, Prov. xx. 28; Ps. xciv. 18. — חָשָׂה, id., Is. xvi. 5. — יָסַר מִן, pass away from, 2 Sam. vii. 15; 1 Chron. xvii. 13. — אֶסְרֵךְ —, will I not annul with, Ps. lxxxix. 34. — מֵאֵל — מֵאֵל, move away from, Is. liv. 10. מִסִּרְחָה אֵל — מֵאֵל, cut off — from, 1 Sam. xx. 15. — מִסִּרְחָה, I have withholden, Ps. xl. 11. — מִסִּרְחָה, Ps. xlviii. 10. — מֵאֵל, lxx. 17. For other

constructions, Ps. lxxviii. 8; lxxxviii. 12; lxxxix. 3; xc. 14; c. 3; cxix. 41. 64; cxliii. 8. 12; xxxi. 8. 17. 22; xlii. 9; lvii. 4; lxxvii. 9; xcviii. 3; xxxiii. 18, &c.; Neh. xiii. 14. We have, moreover, the following combinations, viz., מְלִי חֶסֶד, 1 Kings xx. 31, *gracious kings*. חֶסֶד יְהוָה, 2 Chron. i. 8. חֶסֶד יְהוָה, Ps. xxxiii. 5. חֶסֶד אֱלֹהִים, Ps. lii. 3. רַב־חֶסֶד, *great of favour*, i. e. very gracious, lxxxvi. 5. 15; Joel ii. 13, &c. חֹמַת־חֶסֶד, *the law of grace*, Prov. xxx. 26. אֲנָשֵׁי חֶסֶד, *gracious, good, men*, Is. lvii. 1. חֶסֶד נְעֻרָיִךְ, *grace of thy youth*, Jer. ii. 2. לְמַעַן חֶסֶד, *for the purpose of mercy*, Hos. x. 12. אֲהַבֵּנוּ חֶסֶד, *the love of mercy*, Mic. vi. 8. חֶסֶד־אֱלֹהִים, *the favour of God*, Ps. lii. 10; xxi. 8. חֶסֶד עֹלָם, *everlasting favour*, Is. liv. 8. אֱלֹהֵי חֶסֶד, *God of my favour*, Ps. lix. 18. גִּדְלוֹת חֶסֶדֶךָ, *the greatness of thy favour*, Num. xiv. 19. יְרֵב חֶסֶדֶךָ, *the multitude of thy mercy*, Neh. xiii. 22; Ps. v. 8. יְקָר חֶסֶדֶךָ, *precious is thy favour*, Ps. xxxvi. 8. טוֹב חֶסֶדֶךָ, *good is thy favour*, Ps. lxxiii. 4, &c. חֶסֶדֵי יְהוָה, *the favours of Jehovah*, Ps. lxxxix. 2. חֶסֶדֵי דָוִד, — *of David*, Is. lv. 3; 2 Chron. vi. 42.

II. *Piety, goodness*. Sym. *δνειδος*, by an irony, Prov. xiv. 34, i. e. *baseness or impiety*: so Lev. xx. 17. So also Job vi. 14, according to some. Aff. חֶסֶדִי, חֶסֶדְךָ, חֶסֶדְהוּ; f. חֶסֶדְךָ; pl. חֶסֶדְהוּ, חֶסֶדְהוּ.

חסד, v. in Kal non occ.

Pih. pres. aff. חֶסֶדְךָ, *Accuse thee of baseness, impiety*. See sign. ii. above, Prov. xxv. 10, al. non occ.

Hithp. pres. חֶסֶדְךָ, *Thou becomest (appearest) gracious*: sign. i. above, al. non occ.

חסד, v. pres. חֶסֶדְךָ, constr. med. 3, pers. thing, it. חֶסֶדְךָ. In one case, seems abs. viz. Ps. xvii. 7: and so usually taken, but the construction is, מוֹשִׁיעַ חֶסֶדְךָ—*Saving those who trust in thy right hand*. Arab. خَسَا, *secutus se in protectionem recepit*. Castell. Æth. ἡΛΩΡ: *gavistus fuit*. Cogn.

Arab. حَسَّ, r. حوس, *strenuus et audax fuit*. Comp. حَسَّ, r. حيس. Cogn. Heb.

חוס, חוש. Syr. حَسَا, *propitius fuit*. *Trust, confide*, in, Deut. xxxii. 37; Judg. ix. 15; 2 Sam. xxii. 3. 31; Is. lvii. 13; Nah. i. 7; Ps. vii. 2, &c.

Infin. חֶסֶד, Ps. cxviii. 8; Is. xxx. 2.

Part. חֹסֵד, Prov. xiv. 32, &c. pl. חֹסִים, Ps.

xviii. 31. Constr. חֹסֵד, with 3 following, Ps. ii. 12; v. 12, &c.

חֹסֵן, m.—pl. non occ. r. חֹסֵן. *Strong, powerful*, Amos ii. 9. חֹסֵן, Is. i. 31. *The powerful*, i. e. thing thought to be so, the idol.

חֹסֶת, f. once, Is. xxx. 3, חֹסֶת, *The confidence*, r. חֹסֶה. Gesenius finds *refugium* here, and *fugit* in the verb: which is any thing but obvious.

חֹסֵד, m. pl. חֹסֵדִים, r. חֹסֵד. *Gracious*, either subjectively, or objectively; i. e. either (a) the giver, or (b) the receiver of favour, grace, &c., Jer. iii. 12; Ps. cxlv. 17; 2 Sam. xxii. 26; Ps. xviii. 26; xii. 2, &c.: (b) Deut. xxxii. 8; Ps. xvi. 10; lxxvi. 2; cxlix. 1. 5, &c.

Aff. חֹסֵדְךָ, חֹסֵדְךָ, חֹסֵדְךָ, חֹסֵדְךָ.

חֹסֵד, f. pl. non occ. *The stork*, r. חֹסֵד; termed *pious* by the ancients, because kind to the parent and young. See Bochart. Hieroz. ii. lib. ii. cap. xxix. An unclean bird according to the law, Lev. xi. 19; Deut. xiv. 18;—Jer. viii. 7; Zech. v. 9; Ps. civ. 17. In Job xxxix. 13, we have—speaking of the ostrich—אֲמַתְּךָ חֹסֵד יָנֵץ, which Gesenius translates, “*at num etiam pia est penna et pluma ejus?*” i. e. “*sed non (ciconiae instar) pia est erga pullos, contra eos impie tractat:*” which strikes me as far-fetched in the extreme. I prefer taking חֹסֵד, as qualifying אֲמַתְּךָ, in apposition, Gram. art. 217. 4, seq., and this combination to signify *choice, enviable, feather*: see חֹסֵד above, and the place in my Job.

חֹסֵל, m.—pl. non occ. r. חֹסֵל, which see; lit. *devourer*. *A species of leopard*, but which it is impossible to say, 1 Kings viii. 37; Is. xxxiii. 4; Joel i. 4; ii. 25; Ps. lxxviii. 46; 2 Chron. vi. 28. Gesen. “*lxx. βροῦχος:*” but the lxx. give τῇ ἐρυσσῆ; Aquila, τῷ βροῦχῳ. Sym. τῷ μύτῳ. See Schleusen. Lex. in Vet. Test. Boch. Hieroz. ii. lib. iv. cap. i. col. 445.

חֹסֵן, m. once, Ps. lxxxix. 9, r. חֹסֵן. *Mighty, powerful*.

חֹסֵר, m. Chald. once, Dan. v. 27, r. חֹסֵר. *Deficient, wanting*, in weight.

חֹסֵל, v. pres. parag. חֹסֵלְךָ, once, Deut. xxviii. 38. Arab. cogn. خَلَّ, *securit. resecuit*. Sam. חֹסֵל, *consumptus fuit*. Arab.

cogn. **חָצַל**, *collegit. Crop off, devour, destroy.*

חָסַם, v. pret. non occ. pres. **חָסֵם**
constr. immed. it. med. **חָסָה**. Arab. **حَسَمَ**,
præsectum membrum, aut venam cauteris
ustulavit ne efflueret sanguis. Cogn. حَزَمَ
cingulo strinxit. Bind, tie up, stop, the
mouth, Deut. xxv. 4. LXX. οὐ φημώσεις βούν
ἀλωῶντα. Comp. 1 Cor. ix. 9; 1 Tim. v. 18,
al. non occ.

Part. f. **חָסֵם**, once, Ezek. xxxix. 11.
Here, I think, *Shut up, stop, stay*, so that
Gog, mentioned in the context, should fall
there; for it is added, **וַיִּקְבְּרוּ**, *and they shall*
bury Gog there, &c. See the LXX. and Syr.

חָסָה, m.—pl. non occ. Arab. **حَصَنَ**,
munimentum, arx. Strength, power, Is.
xxxiii. 6; Jer. xx. 5; Ezek. xxii. 25. Meton.
wealth, Prov. xv. 6; xxvii. 24.

חֹסֶה, Chald. def. **חֹסְתָא**, *Strength, power,*
Dan. ii. 37. Aff. חֹסֵי, my power, Ib. iv. 27,
al. non occ.

חָסַה, v.
Niph. **חִסְתָּה**, *Be, become, strong, powerful,*
once, Is. xxiii. 18.

Chald. Aph. pl. **חֲסִינָה**, pres. **חֲסִינִי**
Confirm, make strong, Dan. vii. 18. 22.
Theod. κατέσχυον κατέβουσιν. The prophecy
evidently alludes to that period when
Christianity should be established in the
world. See my Sermons and Dissertations,
pp. 345. 359.

חֹסֶה, m. def. **חֹסְתָא**. Chald. pl. non occ.
Clay, of the potter, Dan. ii. 41. 33—35. 42,
43. 45. Theod. ὀστράκιον, ὀστράκον. Etym.
doubtful; perhaps, Arab. حَسِيفَة, quod
vile, &c.

חָסָה, m.—pl. non occ. Syr. **حَسَنَ**,
detrimentum passus est. Arab. حَسِرَ, lassus,
fuit, defecit camelus: cogn. حَسِرَ, damnum

passus est; حَسِرَ, حَسِرَ, jactura. Def-
iciency, want, Prov. xxviii. 22; Job xxx. 3,
al. non occ.

חָסָה, m. id. Deut. xxviii. 57; Amos
iv. 6, only.

חָסָה, m. constr. **חָסָה**, pl. non occ. Syr.
حَاسِرٌ, *vacuus, expers. Arab. خَاسِرٌ, id.*

1 Kings xi. 22; Ps. vi. 2; x. 3. **חָסָה**
חָסָה, wanting madmen, 1 Sam. xxi. 16.
חָסָה, wanting in sense, i. e. foolish, Prov.
vi. 32; vii. 7; ix. 4, &c. חָסָה חָסָה, wanting
in discrimination, Ib. xxviii. 16. חָסָה,
wanting bread, 2 Sam. iii. 29; Prov. xii. 9.

חָסָה, v. pres. **חָסֵה**, pl. **חָסִי**, constr. abs.
it. immed. it. med. **חָסָה**, pers. **חָסָה**. *Want,*
lack, be in need, Gen. viii. 3; xviii. 28;
Deut. ii. 7; viii. 7; xv. 8; Prov. xxxi. 11;
Eccl. ix. 8; Ps. xxiii. 1, &c.

Inf. abs. **חָסֵה**, Gen. viii. 5.
Pih. pres. **חָסִיחָה**, *Thou diminishest him,*
makest him fall short of, constr. חָסָה, Ps.
viii. 6. LXX. ἡλάττωσας αὐτόν. Comp. Heb.
ii. 7, seq., al. non occ.

Part. **חָסֵה**, *depriving of, withholding from,*
Eccl. iv. 8, only.

Hiph. **חִסְתָּה**, pres. **חִסְתָּה**. *Cause to fall*
short, want, Exod. xvi. 18; Is. xxxii. 6.

חֲסִינָה, m. r. **חֲסִי**. *Much want, great*
deficiency, Eccl. i. 15, only.

חָה, m. *Pure, faultless, Job xxxiii. 9.*
See the parallel member, and my note on the
passage, al. non occ.

חָסָה, v. once **חָסָה**, pres. non occ. Syr.

חָסָה, *operuit. Arab. خَفَا, occultavit,*
constr. immed. *Covered, veiled, the head,*
ace, 2 Sam. xv. 30; Jer. xiv. 3, 4; Esth.
ii. 8.

Part. pass. **חָסֵה**, constr. **חָסֵה**, 2 Sam. xv.
30; Esth. vi. 12.

Niph. **חִסְתָּה**, *Covered, overlaid, with, constr.*
, Ps. lxviii. 14, only.

Pih. **חִסְתָּה**, pres. apoc. **חִסְתָּה**, constr. immed.
it. med. **חָסָה**. *Overlay, case, with gold or*
wood, 2 Chron. iii. 7—9. Aff. חִסְתָּה, ll. c.
once, 2 Kings xvii. 9. Acted secretly,
landestinely.

Puh. **חָסָה**, according to Gesenius, — Is.
v. 5, which he thus renders, — “*omnes res*
magnificæ obteguntur.” LXX. *σκεπαθήσεαι.*
His translation, however, is any thing but
faithful; the “*omnes res magnificæ*” can
hardly be found in the Prophet. The
allusion evidently is to the cloud and flame
of fire which accompanied, lead, and pro-
tected, the Israelites in their march out of
Egypt. We may, then, take the passage
thus: *For upon the whole (all), glory shall*
be a covering, i. e. shall act as a defence,
upon the whole place, or
every place, of Mount Zion. In this case it

חֶפְרָה, *once*, Is. ii. 20: better read one word, *חֶפְרָה*. *Moles, usually.* Gesenius prefers taking it as a *larger mouse, or rat*. See Bochart. Hieroz. i. pp. 63. 411. 1026, 1031, 1082, a redup., perhaps, of *חֶפְרָה*, leaving out *ח* in the second place, for

euphony's sake; as, **שח**, for **שח**.
Of course no reliance can be placed on the present vowels, as they were manifestly intended for two distinct and separate words. *Constant, habitual, digger*, or the like, would seem to be its literal meaning; to which, *Mole* answers well.

שח, m. once, Ps. lxiv. 7. Arab.
שח, insectatio et rei eductio. Chald.
Samar. **שח**, fodit, scrutatus est, as in **שח**.
Investigation, search, inquiry.

שח, v. pret. non occ. pres. pl. **שחו**,
constr. immed. *Search, investigate*, Ps.
lxiv. 7; Prov. ii. 4; Lam. iii. 40.

Part. **שח**, Prov. xx. 27.

Niph. **שחו**, *Shall they be sought out*, i. e.
Esau, as a people, Obad. vr. 6.

Pih. **שח**, pres. **שח**. Constr. abs. it.
med. **שח**, **שח**, from. *Search diligently*, care-
fully, Gen. xxxi. 35; xlv. 12; 1 Sam. xxiii.
23; 1 Kings xx. 6; 2 Kings x. 23; Amos
ix. 3; Zeph. i. 12; Ps. lxxvii. 7.

Puh. pres. **שח**, *Is searched*; i. e. tried
grievously, Prov. xxviii. 12. Comp. Luke
xxii. 31; *συνίσσαι*, Amos ix. 9, and v. **שח**.
LXX. ἀλίσκομαι.

Part. **שח**, diligently, carefully, *searched*,
Ps. lxiv. 7.

Hithp. **שחו**, pres. **שחו**, constr. abs. it.
med. **שח**, on, **שח**, of thing; it. **שח**, with Infin.
Cogn. Heb. **שח**, which see. Arab.

שח, peristroma, quod strato super-
ponitur; **שח**, cingulum ad cohibendos
equos. Syr. **שח**, obstrinxit. Cogn.

שח, strinxit. Chald. **שח**. See my note
on Job xxx. 18. This part of the verb is
evidently no derivative from the above **שח**,
unless, indeed, it was also used in the sense
of one or more of its cognates; it has, there-
fore, given endless trouble to the Lexico-
graphers and Grammarians, who, after all,
appear to have succeeded but badly in their
decisions. *Be, become, clothed, bound*, as
with any covering, armour, &c. Hence,
meton. *Equipped, accoutred*. See my note
on Job xxviii. 14; 1 Kings xx. 38, **שח**,
שח, he became bound, or, he bound
himself, with a fillet over his eyes. Job xxx.
18, **שח**, is my clothing bound, i. e.
about me. 2 Chron. xxxv. 22, **שח**,
שח, to fight with him was he equipped.
Comp. last member, and 1 Kings xxii. 30,

with vr. 34, where the armour is mentioned;
and 2 Chron. xviii. 29, with vr. 33;—1 Sam.
xxviii. 8, **שח**, so Saul
equipped—attired—himself, for he put on
other clothes; i. e. he equipped himself suit-
ably to the occasion. Sym. *μετεσχηματίσεν*
ἑαυτὸν, al. *μετεσχηματίσασθαι*. AL. ἡλλοιώθη.
See LXX. Comp. also the other places above
cited; and it will appear, I think, that we
have now arrived at the real force of this
word.

שח, m. once, Ezek. xxvii. 20. Arab.
שח, rei eductio. **שח**, clothes,
cloths? of liberation, lit.; i. e. *Spreading out*
freely to the view of the purchaser.

שח, f. of the last; once, Lev. xix.
20. *Freedom, liberty.*

שח, v. Kal non occ.

Puh. f. **שח**, *She was freed*, once, Lev.
xix. 20.

שח, m. } relat. of **שח** above, pl. m.
שח, f. } **שח**, Gram. artt. 139;

136. 5. *Free, from servitude, &c.* **שח**,
שח, I go out—from servitude—free, Exod.

xxi. 5. **שח**, thou shalt send him
from thee free, Deut. xv. 12, 13, 18. **שח**,
שח, shall make free, 1 Sam. xvii. 25; Job

iii. 18, &c. **שח**, free among the
dead, Ps. lxxviii. 6, i. e. dead, and so

liberated from the various difficulties and
labours, to which captives, and others subject

to restraint and slavery, are exposed. In
vr. 4, these general evils are alluded to; in

vr. 5, a comparison is made with persons
descending to the pit, i. e. the prison. See

שח in its place; and to a hero who has lost
his power, and hence, as it should seem,
made captive, Exod. xxi. 2. **שח**, he

shall go out, for (as) a free man, Ib. vr. 26.
שח, he shall send him out for.
Pl. Is. lviii. 6; Jer. xxxiv. 9. 11. 16. Fem.
1 Kings xv. 5.

שח, Keri, **שח**, f. once, 2 Chron.
xxvi. 21. *Freedom*; i. e. retirement from

the business of public life. So 2 Kings
xv. 5. **שח**, house of liberation,
freedom, from public service. There is

neither necessity, therefore, nor authority,
for the "nosocomium," infirmary, of Gesen.,
&c. Aquila, ἐν οἴκῳ ἐλευθερίας. Sym. καὶ

ἔκει ἐγκλεισμένοις, less exactly. Vulg. in
domo libera.

חֶצֶץ, m. pl. הַחֲצִיצִים, constr. חֶצֶץ. Arab.

חֶצֶץ, *celeriter ivit*; حَصَّةٌ, *portio*. Cogn.

חֶצֶץ, *domus ex arundine*, &c. r. חֶצֶץ. An arrow, 2 Kings xix. 15, &c. Phrr. חֶצֶץ תְּשִׁיבָה, *arrow of victory*, 2 Kings xiii. 17. חֶצֶץ פָּתָאם, *sudden arrow*, Ps. lxiv. 8. חֶצֶץ שֹׁחֵט, *a slaughtering arrow*; kerī, שֹׁחֵט — of (the) slaughtered. חֶצֶץ הַנֶּחֱרָה, *arrow, i. e. staff of his spear*, 1 Sam. xvii. 7, where the kerī has צָץ, *wood*, meaning the same thing. חֶצֶץ —, *sharp do.*, Prov. xxv. 18. חֶצֶץ בָּרוֹר, *a polished do.*, Is. xlix. 2. חֶצֶץ אֶמֶת, *mortal is my arrow, i. e. inflicting death*, Job xxxiv. 6. See my note. חֶצֶץ הַיָּם, *Lords of —*, i. e. archers, Gen. xlix. 23. חֶצֶץ שָׁמַיִם, *of the Almighty, i. e. plagues inflicted by him*, Job vi. 4. חֶצֶץ גִּבּוֹר, *of a hero*, Ps. cxx. 4. חֶצֶץ, *of famine*, Ezek. v. 16. With verbs, חֶצֶץ הָיָה, *he shoots an arrow*, 1 Kings xix. 32; Is. xxxvii. 33. חֶצֶץ הָיָה, *an arrow pierce*, Prov. vii. 23. חֶצֶץ, *— flieth*, Ps. xci. 5. חֶצֶץ — הָיָה, *His arrow shall go forth*, Zech. ix. 14. חֶצֶץ הָיָה, *they fix their arrow*, Ps. xi. 2. חֶצֶץ הָיָה, *they tread—direct, their arrow*, Ps. lxiv. 4. חֶצֶץ, *he sends forth arrows*, 2 Sam. xxii. 15. חֶצֶץ הָיָה, *find the arrows*, 1 Sam. xx. 21. חֶצֶץ הָיָה, *take the arrows*, 2 Kings xiii. 18. חֶצֶץ הָיָה, *polish ye the arrows*, Jer. li. 11. חֶצֶץ הָיָה, *to cast with arrows*, 2 Chron. xxvi. 15. חֶצֶץ הָיָה, *with arrows shall (one) come*; i. e. he shall bring them, Is. vii. 24. חֶצֶץ הָיָה, *he shook, agitated, the arrows, i. e. of divination*, Ezek. xxi. 26. חֶצֶץ הָיָה, *they set on fire with arrows*, Ezek. xxxix. 9. Comp. Is. xlv. 16, and Ps. vii. 14; and my notes on Job v. 7; vi. 4. חֶצֶץ, *— I will finish*, i. e. exhaust, Deut. xxxii. 23. חֶצֶץ, *— I will saturate*, Ib. vr. 42. חֶצֶץ, *— have descended on me*, Ps. xxxviii. 3. חֶצֶץ, *— to the giving of light—they proceeded forth*, i. e. the lightnings did so, Hab. iii. 11. חֶצֶץ, *— I will make to fall*, Ezek. xxxix. 3. חֶצֶץ, *— His arrows break to pieces, destroy*, Num. xxiv. 8. Aff. חֶצֶץ, *cut, &c.* pl. חֶצֶץ, &c.

חֶצֶב, חֶצֶב, v. pres. חֶצֶב. Constr. immed. it. הָ, pers. בָּ, in, of place; by, pers.

Arab. حَتَبٌ, *lignatus fuit*. Cut, hew out, wood or stone, metal out of the mines, wells, &c., Deut. vi. 11; viii. 9; Is. v. 2; xxii. 16; Prov. ix. 1; 2 Chron. xxvi. 10. Metaph. applied to the prophets, Hos. vi. 5.

Infin. constr. חֶצֶב, 1 Chron. xxii. 2; Jer. ii. 13.

Part. pres. חֶצֶב, 1 Kings v. 29, &c., Ps. xxix., applied to the lightning, pl. חֶצֶבִים, 1 Chron. xxii. 2. 15. Constr. חֶצֶבִי, 2 Kings xii. 13.

Part. pass. pl. m. חֶצֶבִים, *Hewn, cut, out*, Deut. vi. 11; Neh. ix. 25.

Niph. pres. חֶצֶבֶנָה, *Be cut, engraven*, Job xix. 24, only.

Puḥ. pl. חֶצֶבָהֶם, *Ye have been hewn, cut, out*; comparing the procreation of children, to the hewing of any thing out. See my note above, p. 109, Is. li. 1, al. non occ.

Hiph. part. f. חֶצֶבֶתָּהּ, *Causing to cut to pieces*, or, perhaps, i. q. Kal. See Hos. i. c.

חֶצֶבִי, m. part. with (י) rel., Gram. art. 166, seq. *Hever-like*, Is. xxii. 16 only.

חֶצֶבֶה, v. pres. חֶצֶבֶה, apoc. חֶצֶב. Constr. immed. it. med. אֶחָד, it. abs. med. הָ, for.

Arab. حَصَّ, *divulsit*; iii. حَصَّ, *portionem cum alio partitus fuit*. Cogn. Heb. חֶצֶץ. *Divide, apportion*, in equal parts or not, Exod. xxi. 35; Num. xxxi. 27. 42; Is. xxx. 28; Gen. xxxii. 8; xxxiii. 1; Judg. vii. 16; ix. 43; Ps. lv. 24, &c.

Niph. pres. f. apoc. חֶצֶץ, *It becomes divided*, Dan. xi. 4, pl. חֶצֶצִים, Ezek. xxxvii. 22; 2 Kings ii. 8. 14.

חֶצֶצֶרָה, see חֶצֶצֶרָה.

חֶצֶצֶרָה, f. infin. constr. of חֶצֶץ. *Division, portion*, not necessarily, *middle*; applied to the night watch, perhaps. See my note on Job xxxiv. 20; Exod. xi. 4; Ps. cxix. 62.

חֶצֶצֶרָה, or חֶצֶצֶרָה, m. constr. חֶצֶץ, pl. non

occ. r. חֶצֶץ. Arab. حَصَّةٌ, *portio*. I. *Part, portion, half*, of any thing, Exod. xxiv. 6; xxv. 10; xxvi. 12; xxvii. 5; xxxvii. 1; Num. xii. 12; 1 Kings x. 7; Ezek. xl. 42, &c. Aff. חֶצֶצֶרָה, חֶצֶצֶרָה, חֶצֶצֶרָה.

II. חֶצֶץ, pl. non occ. i. q. חֶצֶץ. An arrow, 1 Sam. xx. 36—38; 2 Kings ix. 24.

חֶצֶצֶרָה, m. i. q. חֶצֶץ, constr. חֶצֶץ, pl. non occ. Arab. حَصَرٌ, *surrounding*. Cogn.

حَصْرٌ, *locus habitatus*. I. *Court, inclosure, habitable place*, Is. xxxiv. 13; xxxv. 7, only.

II. Arab. حَصْرٌ, *viruit arvum; secuit, succidit*; whence, حَصْرَةٌ, *olus viride; gramen*. (a) *Green herbage*, generally, as cut for fodder, 1 Kings xviii. 5; Job xl. 15;

Ps. civ. 14; cxlvii. 8; Prov. xxvii. 25; Is. xv. 6; xlv. 4, &c. From its soon withering in the sun like the fate of the wicked, Ps. cxxix. 6; xxxvii. 2; Job viii. 12; Is. xl. 6. 8, &c. Phr. חציר גגות, *grass of house-tops*, 2 Kings xix. 26; Is. xxxvii. 27.

(b) *Leeks* generally, which are said to resemble grass, and to abound in Egypt. LXX. πράσα. See Juv. Sat. xv. 9. Prudent. Hymn. περὶ σρεφ. x. 261, 267, and contra Symmach. l. ii. p. 250. Martial. l. xiii. Ep. 18, it. x. Ep. 4. 8. iii. Ep. 47. Cels. Hierob. ii. p. 263. Num. xi. 5.

חצץ, and חצץ, m. pl. non occ. Arab.

حَضَنٌ, *pars corporis sub axillis—aut pectore et brachiis, et id quod inter brachia est*;

حَضَنٌ, *latibulum hyænxæ, v. حَضَنٌ, in ulnas cepit et amplexus fuit puerum. Æth.*

חֲצִי: *sinus. The bosom, or arms, as occupied by a child, or anything so holden, when carried, Ps. cxxix. 7, of sheaves; Is. xlix. 22, of children; Neh. v. 13, lap of do., as containing something valuable. Comp. Acts xviii. 6, where Paul, as Nehemiah had done before him, symbolically shook off the Jews, thus expressing their being cast off.*

חצצה, v. Chald. pret. non occ.

Aph. part. f. חצצה, and, retaining the ח of Heb. Hiph. חצצה. Arab.

spina, fluxus, &c. Cogn. خَائِفٌ, velox in incessu. Cogn. Heb. חצב, i. e. sharp, quick, cutting. Urgent, pressing, hurrying, Dan. ii. 15; iii. 22, al. non occ.

חצץ, v. in. Kal. non occ. cogn. חצה.

Part. חצץ, in the phr. חצץ בלז, Prov. xxx. 27, only. If we take حَصٌ, *celeriter ivit*, we shall have, *Each rushing on*; i. e. making the attack as an army: if חצה, then, *each apportioning, dividing*, as it were, the prey. Gesen. "*omnes divisi*," i. e. agmine partito; but this would require חצץ, not חצץ. I prefer the first.

Pih. part. pl. m. חצצים. Persons taking part or portion, once, Judg. v. 11. r. חצה, for חצצים. The passage calls upon the people to praise Jehovah for the victory lately given, and particularly wherever they are found together in numbers: see vv. 9, 10. So again, vr. 11, where they are said to go down to the gates, a place of public resort,

because questions of law were tried there. Here we have, חצצים בין משאמים, *with (the) voice of those who take (their) portion among the watering-places*, i. e. at the wells and cisterns at which people often meet in numbers, for the purpose of drawing water. The last of the interpretations of Rab. Tanchum, as given by Gesenius, Thes. p. 511, as well as that of Schnurrer, is not far from this. LXX. ἀπὸ φωνῆς ἀνακρονομένων ἀναμέσων ὑδρευομένων.

Puh. pl. m. חצצי, *Are cut, decided*, Job xxi. 21. See my note, al. non occ.

חצץ, m. pl. חצצים. Syr. حَصَا,

lapillus, glareæ. Arab. حَمَى, id. I. Gravel, small stones, Prov. xx. 7; Lam. iii. 16.

II. i. q. חץ, *An arrow; metaph. lightning*, Ps. lxxvii. 18.

חצוצרה, and חצוצרה, f. pl. חצוצרות, redup. חצר. Arab. حَصَرٌ, *arctè circum-*

dedit; whence, حَصْرٌ, *angustus animo; flatus venti a re cohibens; gravis difficilis loquela. Where the Arab. conj. xii. would make, as a verb, أَحْصَوْصَرٌ*; and, eliding the

ح, which has no vowel of its own, and adding ح, in order to form a noun, we have حَصُوصَرٌ, which is as near as possible to our word. *A trumpet*, as seen in the engravings of the Arch of Titus in Reland's Palestine, &c.: and so differs from חֹצֶר, which was a curved horn. See Joseph. Antiq. lib. iii. 12. 6, who says, στενή δ' ἐστὶν οὐρύγξ, *sed fistula ejus angusta est*; and from this circumstance it probably received its name, Num. x. 2, seq.; xxxi. 6; 2 Kings xii. 14; Hos. v. 1, &c. Hence—

חצוצרים, keri, kethiv, חצוצרים. Part. pl. m. as if from Pih. of חצר. Persons blowing trumpets, 1 Chron. xv. 24; 2 Chron. v. 13; vii. 6; xiii. 14; xxix. 28. In 2 Chron. v. 12, חצוצרים. The Masora tells us we have חצוצר, a resh too much.

חצור, m. constr. חצור, pl. חצורים, and חצרות. Constr. m. חצור, f. חצורה. See חצר, No. I. above. (a) *Inclosure, area*; (b) *village*: (a) Exod. xxvii. 12, 13. 17—19; 1 Kings vii. 8, 9. 12; viii. 64; Esth. iv. 11; Ezek. x. 3. 5, &c.: (b) Is. xlii. 11; Neh. xii. 29; Lev. xxv. 31; Josh. xix. 8, &c. Fem.

pl. (a) Ezek. ix. 7; xlv. 22; 1 Chron. xxiii. 28: (b) Exod. viii. 9.

Aff. חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה. Fem. חֲצוּרָה, חֲצוּרָה, חֲצוּרָה.

חֲצוּרָה, see חֲצוּרָה.

חֲצוּרָה, m. pl. חֲצוּרָה, constr. חֲצוּרָה, al. חֲצוּרָה, pl. חֲצוּרָה, once חֲצוּרָה—

חֲצוּרָה, f. pl. חֲצוּרָה, constr. חֲצוּרָה, al. חֲצוּרָה, pl. חֲצוּרָה, once חֲצוּרָה—

Infin. of חֲצוּרָה. Arab. حَقَّقَ, *fissura terræ*;

حق, *verum, jus*. Cogn. حَلَبَ, *scalpsit*;

lit. *engraven, defined, fixed*; v. חֲצוּרָה, *exaravit*. &c. Hence, *Statute, law, custom, duty, privilege*, as previously fixed and published. Various applied: (a) Exod. xv. 25; Josh. xxiv. 25; Ezra vii. 10, &c.: (b) physical sense, Job xxvi. 10; xxviii. 26; Prov. viii. 29: (c) *defined portion* of labour, Exod. v. 14; Prov. xxxi. 15: of food, Gen. xlvii. 22; Lev. x. 13, 14; Prov. xxx. 8: of time, Job xiv. 13; Mic. vii. 11; of oil, Ezek. xlv. 14. In the sense of *limit*, as of place, Job xxvi. 10; xxxviii. 10; of *determination*, Job xxiii. 12. 14. See my notes on these last three places. In Ezek. xx. 25, נָחֲמִי לָהֶם חֻקִּים, *I gave to them*, i. e. *I pronounced their laws not good*: it is added, *vr. 26, וַיַּעֲשֵׂה אֱלֹהִים, I made them*, i. e. *said they were, unclean*. See Gram. art. 154. 8, with the note, and Job xxxvi. 3, with the note. Synon. with חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה. With the verbs, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, &c. as the Concordance will show. Phr. לְבִלְיָהּ, *without measure*, Is. v. 14. חֲצוּרָה עוֹלָם, *perpetual statute*, so also, חֲצוּרָה עוֹלָם. Fem. found with many of the same verbs and nouns as חֲצוּרָה; with חֲצוּרָה, Lev. xxvi. 43. חֲצוּרָה, 2 Chron. vii. 19. חֲצוּרָה, Ps. lxxxix. 31. חֲצוּרָה, Ib. cxix. 16. In a physical sense, (b) Job xxxviii. 33; Jer. v. 24; xxxi. 35; xxxiii. 25: generally, *Law, appointment, observance*, either sacred or not, Num. ix. 14; xv. 15; Exod. xii. 14. 17. 43; Jer. x. 3; Lev. xx. 23; 2 Kings xvii. 8, &c. Aff. m. חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, omm. dagesh.—pl. חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה. Fem. pl. חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה, חֲצוּרָה.

חֲצוּרָה, v. in Kal non occ. i. q. חֲצוּרָה.

Puh. part. חֲצוּרָה, *Engraven, carved, delineated*, Ezek. viii. 10; xxxiii. 14; 1 Kings vi. 35; constr. med. חֲצוּרָה.

Hithp. חֲצוּרָה, once, Job xiii. 27. *It is impressed, marked, furrowed*; i. e. the punishment of the stocks: the iron, as in the case of Joseph, had seemed to enter into his person. See my note. "*Terram rastros effodit—significatu primario.*" But whence has this primary signification been had? From mere fancy? Once more, Is it likely that a grave was digged with a *rastrum*? rake or hoe?

חֲצוּרָה, v. see חֲצוּרָה, pres. non occ. חֲצוּרָה, &c. constr. immed. obj. and med. חֲצוּרָה, on which, it. חֲצוּרָה. *Cut, carve, engrave, picture*, Ezek. iv. 1; Is. xlix. 16.

Infin. aff. חֲצוּרָה, *His cutting, inscribing*, Prov. viii. 27; it. חֲצוּרָה, *his determining*, Ib. 29.

Imper. aff. חֲצוּרָה, *Engrave, inscribe, it*, Is. xxx. 8.

Part. rel. (י) חֲצוּרָה, *Cutting*. See חֲצוּרָה, Is. xxii. 16.

Pl. חֲצוּרָה, Is. x. 1; constr. חֲצוּרָה, *Legislators of*—, Judg. v. 9.

Pass. pl. חֲצוּרָה, *Carved, pictured*, Ezek. xxiii. 14.

Pih. pret. non occ. pres. pl. חֲצוּרָה, *Decide, decree*, Prov. viii. 15.

Part. חֲצוּרָה, *Decider, legislator*, Gen. xlix. 10; Num. xxi. 18, &c.

Pl. חֲצוּרָה, Judg. v. 14; Ps. lx. 9, &c.

Puh. Part. חֲצוּרָה, *Decided decree, statute*, Prov. xxxi. 5.

Hoph. pres. pl. חֲצוּרָה, omm. dag. compensated by (י). *They be engraven, inscribed*, Job xix. 23, com. *vr. 24*.

חֲצוּרָה, m. seg. constr. I. *Impressions, imaginations*, Judg. v. 15. Comp. Acts v. 33. II. *Decrees, statutes*, Is. x. 1.

חֲצוּרָה, m. pl. constr. חֲצוּרָה. Arab.

cogn. حَقَرٌ, *litigatio. Investigation, search, inquiry*, Judg. v. 16; Is. xl. 28; Prov. xxv. 3; Job v. 9, &c. Phr. חֲצוּרָה, and חֲצוּרָה, *no investigating*, Job ix. 10; xxxvi. 26, &c. חֲצוּרָה נִבְרָם, *searching of their own glory* is (not real) glory, i. e. to be hunting out matter for self-gratification is an evil, Prov. xxv. 27. חֲצוּרָה אֵלֹהִים, Job xi. 7: "i. q. *ra Bábea rov θεού*," says Gesenius: but this is to mistake the construction, which is, חֲצוּרָה אֵלֹהִים, *whether (by) searching dost (canst) thou find God?* which the following member sufficiently proves: and so the lxx. חֲצוּרָה הַחֲדָשׁ, *searching of the deep*, Ib. xxxviii.

16. חֲקַר לֵב, Judg. v. 16, *searchings of heart*, i. q. חֲקַר לֵב, vr. 15. See חֲקַר above.

חֲקַר, v. pres. חֲקֹר. Constr. abs. it. immed. it. med. לֵב, חֲקַר. *Search, investigate, try*, of what sort any person or thing is, Deut. xiii. 15; 1 Sam. xx. 12; Prov. xviii. 17; xxviii. 11; Ps. cxxxix. 1; Job v. 27; xiii. 9; xxviii. 27, &c.

Infin. חֲקֹר, 2 Sam. x. 3, &c. Aff. חֲקַרְתָּ, Judg. xviii. 2.

Imp. pl. חֲקְרוּ, Judg. xviii. 2. Aff. חֲקַרְתִּי, Ps. cxxxix. 23.

Part. חֲקֹר, Job xxviii. 3, see my note. Jer. xvii. 10.

Niph. חֲקַר, pres. חֲקֹר. *May, can, be searched out, investigated*, 1 Kings vii. 43; 2 Chron. iv. 18; Jer. xxxi. 37; xli. 23.

Pih. חֲקַר, pres. non occ. i. q. Kal, Eccl. xii. 9.

חָרַר, m. sing. non occ. pl. חָרוּרִים, חָרוּרִים, constr. חָרוּרִי, r. חָרוּר. Syr. حَارٍ, *liber, ingenuus*. Arab. حَرٌّ, id. *Nobles*, 1 Kings xxi. 8. 11; Jer. xxvii. 19; xxxix. 6; Eccl. x. 17; Neh. iv. 13, &c. Aff. חָרַרְתָּ, Is. xxxiv. 12.

חָרַר, see חָרוּר.

חָרוּר, see חָרוּר.

חָרוּרִים, m. pl. sing. non occ. Arab.

خَرٌّ, merda. *Dung*, once, aff. Is. xxxvi. 12, where we have, חָרוּרִים, with the vowels of the kerī, חָרוּרִים. The true vowels of this word are therefore unknown. "In margine honestius vc. חָרוּרִים, legitur," says Gesenius; a very common, but groundless method, as I think, of accounting for this variety.

חָרוּרִי, c. pl. f. חָרוּרִית, constr. חָרוּרִית. Syr.

حَرْبٌ, *gladius*. Arab. حَرْبٌ, *hasta brevis; lancea*. Engl. *harpoon*. Gr. ἄρπη. See my note on Job xl. 19. *A weapon, sword*, Gen. xxxi. 26; Exod. v. 21, &c. in places innumerable; found with חָרַב, חָרַב, חָרַב, &c. as destroyers. From its being said to consume, eat up, אָכַל, we have חָרַב, *mouth of the sword*, Exod. xvii. 13, &c.; as a means of injury, חָרַב, Job v. 20; as an enemy, חָרַב, *face of the sword*, Job xxxix. 22, &c. Its combinations, both with nouns and verbs, are almost innumerable: a few of the most common with verbs are, — חָרַב עָלַי, *he brought upon —*, Lev. xxvi. 25. חָרַב

emptied, lit. i. e. exhausted, Ib. 33. חָרַב, *they fled*, the flight of —, Ib. 36. חָרַב, *shall smite —*, Deut. xx. 13. — חָרַב, *drawing the —*, Judg. viii. 10, &c. Pl. Ps. lix. 8; Prov. xxx. 14, &c. Meton. for any cutting instrument, as, *a knife*, Josh. v. 2, 3; *a razor*, Ezek. v. 1; *a graver*, Exod. xx. 25; *axes*, Ezek. xxvi. 9. Whence it should seem that the original idea stood in *cutting*. Meton. as a destroyer, *drought*, Deut. xxxviii. 22. Aff. חָרַבְתָּ, חָרַבְתִּי, חָרַבְתִּי, &c.; pl. חָרַבְתֶּם, &c.

חָרַב, m. }

חָרַבָּה, f. } pl. חָרַבּוֹת, constr. חָרַבּוֹת.

Arab. حَرِبٌ, *spoliatus*; cogn. حَرِبٌ, *desertus*. *Heat, drought*. Meton. *Desolation, devastation*, m. Gen. xxxi. 40; Job xxx. 30; Is. lxi. 4; Ezek. xxix. 10. Fem. meton. Lev. xxvi. 31; Is. xlviii. 21; lviii. 12; lxi. 4; Ezek. xxxvi. 10. 33; xxxviii. 12; Mal. i. 4; Job iii. 14. See my note. Comp. Is. v. 17; xlv. 26. With חָרַב, שָׁחַט, or שָׁחַט, Ezek. xxv. 13; xxxv. 4. — חָרַבָּה, Is. lxiv. 10, &c. חָרַבָּה, Ps. ix. 7. חָרַבָּה, Mal. i. 4. חָרַבָּה, Ezek. xxxiii. 24. Aff. חָרַבְתָּ, חָרַבְתִּי, חָרַבְתִּי, חָרַבְתֶּם, חָרַבְתִּי.

חָרַב, m. }

חָרַבָּה, f. } pl. f. חָרַבּוֹת, for חָרַבּוֹת. I.

Dry, rather, perhaps, *solitary*; i. e. unaccompanied by anything else, Lev. vii. 10. Lxx. ἡ ἀναστροφὴν, Prov. xvii. 1. Theod. καθ' ἑαυτὸν. II. *Desolate, devastated*, Jer. xxxiii. 10. 12; Neh. ii. 3. 17; Ezek. xxxvi. 4; Hag. i. 4. 9.

חָרַב, and חָרַב, v. pres. חָרַב. Constr. abs. Arab. حَرِبٌ, *irā accendit, percitus, fuit; exacuit* cuspides. Hence, apparently, the notion of *heat, sharpness, injury*, as well as of *fissus, foramen*, &c. in חָרַב. I. *Was*,

became, dry, Gen. viii. 13: *dried up*, of water, Is. xix. 6; Job xiv. 11; Is. xix. 5; Hos. xiii. 15; Ps. cvi. 9.

Imp. f. חָרְבִי, Is. xlv. 27.

Pl. m. חָרְבִי, Jer. ii. 12.

II. Meton. *Desolate, ruined*, Is. xxxiv. 10; lx. 12; Jer. xxvi. 9; Ezek. vi. 6; xii. 20; Amos vii. 9.

Infin. חָרַב, Is. lx. 12.

Imp. חָרְבִי, Jer. l. 21.

Niph. II. pl. חָרְבִי, *They are ruined, destroyed*, 2 Kings iii. 23. See Hoph. II.

Part. f. **חָרְבָה**, pl. **חֲרִיבוֹת**, *Ruined, devastated*, Ezek. xxvi. 19; xxx. 7.

Puh. I. **חֲרִיבִי**, *They have been dried*, Judg. xvi. 7, 8.

Hiph. I. **חֲרִיבְתִּי**, pres. **חֲרִיבִי**, **חֲרִיבִי**. Constr. immed. it. med. **חֲרִיבִי**, **חֲרִיבִי**, instr. *Dry up, waters*, Is. xxxvii. 25; L. 2; Jer. li. 36.

Part. f. **חֲרִיבָה**, Is. li. 10.

II. Constr. immed. it. med. **חֲרִיבִי**, *Ruin, lay waste*, 2 Kings xix. 17; Is. xlii. 15; xxxvii. 18; Ezek. xix. 7; Zeph. iii. 6.

Part. **חֲרִיבִי**, Judg. xvi. 24; pl. aff. **חֲרִיבִי**, *Thy destroyers, wasters*, Is. xlix. 17.

Hoph. II. f. **חֲרִיבָה**, *It is wasted, destroyed*, Ezek. xxvi. 2.

Infin. **חֲרִיבִי**, 2 Kings iii. 23. Phr. **חֲרִיבִי**, *By wasting they are wasted, ruined*, i. e. utterly wasted.

Part. f. pl. **חֲרִיבוֹת**, *Wasted*, Ezek. xxix. 12.

Chald. **חֲרִיבָה**. Hoph. f. *Is wasted*, Ezra iv. 15, al. non occ.

חֲרִיבָה, f. pl. non occ. *Dry land*, i. q. **חֲרִיבָה**, Gen. vii. 22; Exod. xiv. 21; Josh. iii. 17; iv. 18; 2 Kings ii. 8; Hag. ii. 6.

חֲרִיבָה, m. pl. constr. once, Ps. xxxii. 4. *Great, excessive, droughts of* —. Aquila. *ἐν ἐρημώσει θέρειν*. Sym. *ὡς καὶ σὺς θέρων*. E. *ἐν τῇ ἐρημωθῆναι ὁπώραν*. Lxx. and Theod. *ἐν τῇ ἐμπαγήναι ἄκθαν*.

חֲרִיב, v. pres. **חֲרִיבִי**, once, Ps. xviii. 46. In parall., 2 Sam. xxii. 46, **חֲרִיב** — Arab.

حَرَج, *angustia pressum fuit; vetitus, prohibitusque fuit*. Cogn. **חָרַי**. Arab. **حَجَر**

impedivit. They suffer pressure, trouble, ruin. Comp. **חָרַי**, *From, i. e. by means of, their own inclosures; i. e. the very means of defence which they themselves have set up, shall prove the cause of their overthrow: a sentiment occurring often in the Psalms. In this view, both the places mean, in the main, the same thing*. Sym. *ἐντραπήσουται*. Lxx. *ἐχόλανα*.

חֲרִיבָה, m. once, Lev. xi. 22. Arab.

حَرَجَوَان, Ch. **חֲרִיבָה**, *locustæ genus impenne, ἀσίρακος*. Diosc. ii. 57. Castell.

“Arab. **حَرَجَل**, *saliit, saltitavit equus*” — “a saltando dicta,” Gesenius. But the Arabic word has no such sense. *A locust, having no wings*, Hieroz. Bochart. ii. lib. iv. c. ii. p. 457, where the error, now adverted to, was probably first committed.

חָרַד, m. pl. **חֲרִידִים**. Arabic **حَرَد**,

iracundus; حَارَكٌ, id. quem timent. Timid,

fearing; meton. trembling, Judg. vii. 3; 1 Sam. iv. 13; Is. lxvi. 2. 8; Ezra ix. 4; x. 3: followed by **חָרַד**, **חָרַד**, **חָרַד**, *on account of, for, &c.*

חָרַד, v. pres. **חֲרִיד**. Constr. abs. it. med. **חָרַד**, **חָרַד**, at, of time; **חָרַד**, **חָרַד**, towards; **חָרַד**, from, of place. See **חָרַד**. *Fear; meton. tremble*, Gen. xxvii. 33; Exod. xix. 16; Ruth iii. 8, &c. Constr. prægnans, Gram. art. 230, implying also, looked, followed, went, &c., as the context may require, 1 Sam. xiii. 7; xvi. 4; xxi. 2; Gen. xlii. 28; 2 Kings iv. 13; and hence the prepp. **חָרַד**, &c.

Metaph. applied to places, Exod. xix. 18; Is. x. 29; xli. 5; Ezek. xxvi. 18.

Imp. **חֲרִיד**, Is. xxxii. 11.

Hiph. **חֲרִיד**, pres. non occ. Constr. abs. it. med. **חֲרִיד**. *Cause to fear, affright*, Judg. viii. 12; 2 Sam. xvii. 2.

Infin. **חֲרִיד**, Ezek. xxx. 9; Zech. ii. 4.

Part. **חֲרִיד**, Lev. xxvi. 6, &c. In the phr. **אֵין חֲרִיד**, *None alarming*.

חֲרִידָה, f. constr. **חֲרִידָה** (f. of seg. **חָרַד**), pl. **חֲרִידוֹת**. *Fear; meton. trembling*, Gen. xxvii. 33; 1 Sam. xiv. 15; Is. xxi. 4: metaph. Ezek. xxvi. 16. Either subjectively or objectively, Gram. art. 224. 10; Prov. xxix. 25; 1 Sam. xiv. 15.

חָרַד, v. pres. **חֲרַד**, apoc. **חֲרַד**. Constr. abs. it. med. **חָרַד**, against; in, of time; **חָרַד**, to self, impers. — **חָרַד** — **חָרַד**, at, against. Arab.

حَرَارَة, *ardor in gula; حَرَارَة, inflammatio*.

Syr. **ܚܪܐܢܐ**, *litigiousus*. Cogn. **ܚܪܐܢܐ**, *aruit*

præ calore. Arab. **حَرَر**, *ferbuit*. *Be,*

become, hot; meton. angry (often with **חָרַד**),

Num. xi. 33; xxiv. 10; Deut. vii. 4; Zech.

x. 3. With **חָרַד**, the constr. is impers. **חָרַד**, *it* (i. e. anger) *became hot to him, for, he was*

angry, Gen. xviii. 30. 32; 2 Sam. xxii. 8;

Ib. xix. 43, &c. It. **חָרַד**, *in the eyes of* —,

Gen. xxxi. 35; xlv. 5. But, as *heat may*

also imply perturbation of any kind, occurring

in this last case with **חָרַד**, at rather means

be vexed, grieved, &c. Comp. Gen. iv. 5;

Jonah iv. 4. 9; Neh. v. 6.

Infin. abs. **חֲרִיד**, 1 Sam. xx. 7.

Constr. **חֲרִיד**, Ps. cxxiv. 3.

Niph. Part. pl. חָרַרִים, Persons, becoming enraged, angered, Is. xli. 11; xlv. 24.

Hiph. חָרַרְהוּ, pres. apoc. חָרַר. I. Made hot his anger, Job xix. 11, with צַל. II. Became warm, zealous, Neh. iii. 20.

Hithp. pres. apoc. 2 pers. חָרַרְתָּ, Be thou hot, vexed, fretted; with א, it, l, Infin. Ps. xxxvii. 1. 7, 8; Prov. xxiv. 19. In Jer. xii. 5, we have, חָרַרְתָּ; and, as a part, xxii. 15, כָּחַרְתָּ, which has induced the Grammarians to frame an additional species of the conjugation, in order to suit them. If, however, we point them, חָרַרְתָּ, and כָּחַרְתָּ, they become regular forms of Hithp. And, as the Syr. synonym. ܡܬܠܬܡܢ, and ܡܬܠܡܢ, signify, contendit, litigavit, pugnavit. Contend, dispute, &c., which will suit our passages extremely well; I can see no reason why we should put ourselves out of the way here, merely to accommodate these irregular vowels.

חֲרָרִים, m. pl. Syr. ܡܬܠܡܢ, series margaritarum. Arab. خَرَزٌ, monile ex variis gemmis, s. baccis simul confertis. A necklace of precious stones, once, Cant. i. 10.

חָרַרְהוּ, m. pl. חָרַרִים. According to Celsius Hierobot ii. p. 166, the *Paliurus* of the Greeks and Latins, which is a large sort of thorny shrub, and grows in desolate places. See my note on Job xxx. 7. Gesenius takes it to be the *urtica*, or nettle, and makes חָרַר, as the root, equal to חָרַר, burning: but, how it can be said that people congregated under the nettle, as in Job, i. c. it is difficult to conceive, Zech. ii. 9; Prov. xxiv. 31, al. non occ.

חָרָה, m. constr. חָרָה, pl. חָרָה, r. חָרַר. Heat of anger, often occurring, חָרָה Num. xxv. 4; xxxii. 14; 1 Sam. xxviii. 18. And alone, חָרָה, Neh. xiii. 18; Ps. ii. 5; lxxxviii. 17; Ezek. vii. 12. Also for an angry person, Ps. lvi. 10. See under אָדָם. With v. שָׁח, עָשָׂה, שָׁחַ, &c. Aff. חָרַרְתָּ, חָרַרְתָּ, pl. חָרַרְתֶּם.

חָרַרְתָּ, m. pl. חָרַרְתֶּם, and חָרַרְתֶּם. Arab. حَرِصٌ, fissura; حَرِصٌ, discissa vestis.

Æth. ܫܠܬܐ: moluit, comminuit. The primary notion seems to consist in sharpness, cutting. (a) Ditch, foss, rather, rampart, Dan. ix. 26, i. q. Chald. חָרַץ. Lxx. τείχος. It can hardly be said of a ditch, that it shall be built, כִּבְנֶה.

(b) Made sharp, sharpened, applied to the pikes fixed in the wheels of a thrashing machine or dray, Is. xxviii. 27; Amos i. 3; pl. f. more fully, חָרַרְתָּ, Is. xli. 15.

(c) Cut, decided, determined, Job xix. 5: meton. judgment, punishment, Joel iv. 14: the allusion is evidently to the times when God shall take up the cause of his Church, which I take to mean those of Constantine. See my Exposition of the Revelation, Sermons and Dissertations.

(d) Sharpened, instructed (see שָׁחַ), prudent, Prov. x. 4; xii. 24; xiii. 4; xxi. 5.

(e) Gold, apparently, but why so called it is not easy to say. Some think, because its brightness may be said to cut the eyes, dazzle them; others, because it is cut into various forms for ornament's sake: others think it signifies desired. Arab. حرص, avidè cupivit. If so, it is not unlike our term mammon. It may, however, be so called, because cut or digged up out of the earth. Comp. χρυσός, χαράσσω, with it: and this seems the more probable opinion, Ps. lxviii. 14; Prov. iii. 14; viii. 10. 19; xvi. 16; Zech. ix. 3.

חָרַרְתָּ, m. pl. non occ. r. חָרַר, redup. once, Deut. xxviii. 22; lit. intense burning, or heat. Inflammation, fever. Aquila, περιφλεουσῶ. Sym. Theod. περιφλογισῶ. Lxx. ἐρεθισῶ.

חָרַרְתָּ, m. pl. non occ. Syr. ܡܬܠܡܢ, incisio. Arab. خَرَطٌ, sectio gemmarum;

خَارَطٌ, sculptor. Cogn. Heb. חָרַץ. (a) A graving tool: (b) writing style; such, perhaps, as are still used in some parts of the East. (a) Exod. xxxii. 4: (b) Is. viii. 1. חָרַרְתָּ, man's writing style; i. e. as commonly used. Lxx. γραφίδι ἀνθρώπου.

חָרַרְתָּ, pl. m. only. Constr. חָרַרְתֶּם.

חָרַרְתָּ, id. Chald.—

Sacred scribes, i. e. those Egyptian priests, according to Gesenius, who took care of the hieroglyphical records: compd. Heb. חָרַרְתָּ, and חָרַרְתָּ; or, an augmented form of חָרַרְתָּ; as חָרַרְתָּ is of חָרַר, or חָרַרְתָּ, of חָרַר. Others have recourse to the Coptic; on which, however, very little reliance can be placed. We

have, too, in the Arab. خَرَطٌ, nasus; pl. خَرَاتِيمٌ, principes populi; it. خرطوم, vinum

idque cito inebrians, aut quod fuit, antequam calcata sit uva; it. cogn. ⁶ *حَرْسَة*, *pertin*

From which, *deficiency, elevation*, and thence *authority*, seem derivable. And persons of this sort, the ancient teachers of religion were, whether *priests** among the Egyptians, or *Chaldeans* (*χαιδαῖοι*), among the Babylonians and Assyrians, or *Magi, Druids, &c.* among the Persians, Gauls, and other nations: and such are the *חַכְמָא*, *hukamā*,

or *עֲלָמָא*, *ulamā*, still in the East. It was the modesty of Pythagoras that first suggested the less assuming title of *Philosopher* (*φιλόσοφος*), *lover of wisdom*, for that of *wise*. And, it should not be forgotten, that of *philosophy* alone the religion of the heathen consisted. "*Magicians*," according to our Auth. Vers.: *wise men*, or *doctors*, would be more appropriate; as the *Magi* rather belonged to Persia, Gen. xli. 8. 24; Exod. vii. 11. 22; viii. 3. 14, 15; ix. 11. Also applied to the *wise men* of Babylon, Dan. i. 20; ii. 2.

חָרִי, m. pl. non occ.—always with *חָרִי*, r. *חָרִי*, fin. seg. apparently *חָרִי*, for *חָרִי*: which would regularly be *חָרִי*, Gram. art. 87. 4; but, as this would also be derivable from *חָרִי*; it is probable the (ח) has here been made to supply the place of *kholēm*. *Heat, burning*, Exod. xi. 8; Deut. xxix. 23; 1 Sam. xx. 34; Is. vii. 4; Lam. ii. 3; 2 Chron. xxv. 10, al. non occ.

חָרִי, m. once, Gen. xl. 16, in, *חָרִי*, r. *חָרִי*, which see. Arab. *حَوَارِي*, *edulia alba*, pec. *panis albus*. *White bread*. LXX. *κανά χορδριών*.

חָרִי, m. *A Horite*, or person residing in a cavern cut in the rock, r. *חָרִי*, *a hole*, patronym. Gen. xiv. 6.

חָרִי, for *חָרִי*, followed by *יֵזִים*, *kethiv*, 2 Kings vi. 25, r. *חָרִי*, see above. *Pigeon's dung*; which, it is probable enough, might have been sold as food during a close siege. Bochart, "non minus probabile,—" says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii. lib. i. p. 31; which Celsius, Hierob. ii. 30, seq. has

shewn to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city. LXX. *κόπρου περιστερών*.

חָרִי, m. pl. sing. non occ. Arab.

حَرْبَة, *loculus ex corio aliave* re. *Pockets, purses*, 2 Kings v. 23; Is. iii. 22. On this last, see Schræderus de Vestitu Mulierum, c. xvii. Not unlike the *reticules*, perhaps, used by ladies now.

חָרִי, m. pl. constr. r. *חָרִי*, lit.

cutting, actively or passively: as, I. *חָרִי*, *cuttings of new cheese*, as prepared for the table, perhaps, 1 Sam. xvii. 18. LXX. *τροφαλίδες*. See Schleusn. Lex. in Vet. Test. under *τροφαλῖς*. II. *Pikes*, or *points*, of iron, constr. with *בָּרָה*, 2 Sam. xii. 31; 1 Chron. xx. 3, al. non occ. See LXX.

חָרִי, m. pl. non occ. r. *חָרִי*. *Ploughing, tilling*, the land, Gen. xlv. 6; Exod. xxxiv. 21; 1 Sam. viii. 12. Aff. *חָרִי*.

חָרִי, f. once, Jonah iv. 8. Gesen., &c. *silens, quietus*. LXX. *συγκαλοντι*. *Castell, vehementer aridus, arefaciens, Very drying, withering*; he adds, *suffragantur senes*, Syr. et uterque Arab. Which certainly suits the context much better.

חָרִי, v. pres. *חָרִי*, once, Prov. xii. 27.

Arab. *مَحْرَاك*, *rutabulum quo movetur ignis*.

Cogn. *حَرَق*, *ussit*. Comp. *حَرَكَل*, *nil cepit venator, et frustra fuit*: compd.

perhaps, of *حَرَك*, and *رَكَل*. Syr. *חָרִי*, *torruit, adussit*. *חָרִי*, lit. *Deceitfulness roasts not*, i. e. appropriates not to its possessor's satisfaction, *his own hunting*; i. e. earnings. LXX. *οὐκ ἐπιτρέσεται δόλιος θήρας*: giving very nearly the sense of the original: and so the Syr. *חָרִי*, is either personified here, or else is put for *חָרִי*, which comes to the same thing.

Hithp. Chald. *חָרִי*, *Was, became, burnt*, Dan. iii. 27, only.

חָרִי, m. pl. once, Cant. ii. 9. Chald. *חָרִי*, *foramen*. *Lattice, or cancellated*

חָרִי, and *חָרִי*, m. pl. *חָרִי*. Arab.

* See the Proëmium to the lives of the Philosophers, by Diogenes Laertius.

חָרִי, *vetitum; sacrum*. Syr. *مَحْرَم*, *devotio*

Jer. xxxvi. 22, where the *ninth month* is mentioned, which must have been either October or November, Ps. lxxiv. 17; Zech. xiv. 8; Prov. xx. 4. Metaph. *Vigour of youth*, Job xxix. 4. See my note; because the autumn in the year—as the evening in the day—was considered its commencement. Aff. חרף.

חרף, v. pres. חרף. I. *Keep the season of autumn; shall autumn on it; i. e. eat up its produce*, Is. xviii. 6.

II. As plucking or cropping deprives a tree, &c. of its fruit; so, when applied metaphorically to men, this term will signify *stripping of honour, value*; hence, *reproach, utter reproaches*, Job xxvii. 6, here, apparently, *blasphemy* against God.

Infin. aff. חרפם, *Their reproaching; despising*, 2 Sam. xxiii. 9.

Part. aff. חרפי, *My despiser, reproacher*, Ps. cxix. 42, &c.

Pl. חרפיה, *Thy reproachers*, Ib. lxix. 10.

Niph. Part. f. חרפה, *Espoused*, i. e. deprived of all right in self, and assigned to another: so the Arab. *مُحَارَف*, *Eliminatus vir, cujus consortio uti prohibearis*. Kāmoos,

مَحْدُون, *محروم*.

Pih. חרף, pres. חרף. Constr. immed. obj. and ל, to, which, what; it. med. חרף, I. *Reproach, blaspheme*, 1 Sam. xvii. 26. 36; 2 Kings xix. 22, 23; Ps. xlii. 11; cii. 9; 2 Chron. xxxii. 17; 2 Sam. xxiii. 9; Ps. xlii. 11; lxxix. 12; cii. 9, &c.

II. *Expose to reproach, danger*, Judg. v. 18.

Infin. חרף, 1 Sam. xvii. 25, &c.

Part. חרפה, Ps. xlv. 17.

חרפה, f. constr. חרפה, pl. חרפות. See v. חרף. *Reproach, contempt*, act. or pass. Synon. with חרפה, בזה, חרפה, Gen. xxx. 23; xxxiv. 14; Josh. v. 9; 1 Sam. xi. 2; xvii. 26; Ps. xxxix. 9; lxxix. 11; lxxix. 12; Dan. xii. 2; Is. xxv. 8; liv. 4; Jer. xxxi. 19; Mic. vi. 16; Job xvi. 10, &c. Meton. *Person or thing reproached*, Neh. ii. 17; Ps. xxii. 7; Joel ii. 17. 19. Gesenius makes it signify "*pudenda*," in Is. xlvii. 3; because, perhaps, it is in the parallel with חרפה; but this word is manifestly used metaphorically here, for *modesty*: the other must, therefore, take its proper sense. Aff. חרפתי, חרפתו, &c.

חרץ, m. once, Dan. v. 6. Aff. חרצה. *His loins*, i. q. Heb. חרצים; ל and ר being interchangeable letters. Syr. حَرْزَا, id. where the ح is doubled by way of compensation.

חרץ, v. pres. חרץ. Constr. abs. it. immed. it. med. ח. Arab. حَرْصٌ, *superior pars cuspidis in hasta; it. ipsa hasta;*

حَرْصٌ, *hasta, lancea*. It. حَرْصٌ, *fissura; sollicitudo, aviditas, audacia*; it. حَرْصٌ, *avidè cupidus fuit; in arte sollicitus et solers*. The first notion seems to rest in *sharpness*; thence, *excitement, diligence, &c.*; and, lastly, from *sharpness* or *cutting, decision*, as if engraven as a law. I. *Be sharp, active, courageous*, 2 Sam. v. 24. *אִי חַרְצָה, then be sharp, quick, &c.*, Josh. x. 21, *sharpened*; the tongue being compared to a sharp sword, Exod. xi. 7, where it is evident that both the *men* and *beasts* of Egypt are compared to dogs: the usage is metaphorical therefore. Hence,

Part. חרץ, see above, in its place.

II. *Decided, determined*, 1 Kings xx. 40.

Part. חרץ, see above. Phr. חרץ וחרצה, *gelded, or corrupting*, Lev. xxii. 22. חרץ, *a decided, determined, consummation*, i. e. the predestinated establishment of Christianity. The same thing is had in view, Joel iv. 14. Pl. חרצים, *חרצים*, Job xiv. 5. See my note.

Niph. part. f. חרצה, חרצה, *Is, has, become, decided, determined*. In the phr. חרצה וחרצה, *completed, and determined*, i. e. completely, fully, determined, Is. x. 23; xxviii. 22; Dan. ix. 27; xi. 36. It. חרצה, *a determined thing is, desolations*, Ib. ix. 26.

חרצה, pl. f. Arab. transp. حَزْرَة, *anxia tenacitas; angustia*. Cogn.

חרצה, *cupiditas, avaritia*. Compd. חרצה, *and חרצה. Bonds; bandages, galling and*

paining the person: thence, meton. grievous, biting, pains. Comp. חרצה, *Twice only*, Is. lviii. 6; Ps. lxxiii. 4: applied in the

latter case to the mind, by metaph.

חרצה, m. pl. once, Num. vi. 4, r.

חרק. Arab. حَصْرَمٌ, *fructus acerbus vitis*, aliusve arboris, *omphaces*. Unripe, or sour grapes. LXX. στεμφύλων.

חרק, v. pres. חֲרֹק. Constr. על, pers. immed. and med. ב, thing. Syr. مَضَب, *frenduit*; مَضَدْنَس, *stridor dentium*. Arab.

حَرَق, *collisit inter se dentes præ ira*, &c. δνομασποιηκόν. *Gnashing, grinding*, the teeth, from hatred, &c., Job xvi. 9; Ps. cxii. 10; Lam. ii. 16.

Infin. abs. חֲרֹק, Ps. xxxv. 16.

Part. חֲרֹק, Ps. xxxvii. 12.

חרק, v. f. חָרַד, pl. חָרִי (Dagesh being compensated by ו). Arab. حَرَّ, *caluit*, *ferbuit*. Syr. مَعِن, *aruit præ calore*. *Being hot*: meton. *dry*, Ezek. xxiv. 11; Is. xxiv. 6; Job xxx. 30.

Niph. חָרַד, and נָחַד, pres. חָרִי. *Becoming hot, dry*, Jer. vi. 29; Ezek. xv. 5; Ps. lxxix. 4; cii. 4; Ezek. xv. 5; xxiv. 10.

Pih. redup. חָרַד. Infin. *Make hot, kindle as fire*, Prov. xxvi. 21.

חרקים, m. pl. once, Jer. xvii. 6. *Dry, parched, places*. LXX. ἐν ἀλίμοις.

חרש, i. q. חרם.

חרש, m. pl. aff. חֲרָשִׁים. Constr. חֲרָשִׁים. Arab. خَرَس, *seria, vas fictile vinarium*. *Earthenware*, i. e. a pot, &c., made of dried and burnt earth. Meton. *Potsherd*, Ps. xxii. 16; Is. xlv. 9; Lam. iv. 2, &c. Phr. חֲרָשִׁים, *vessel of earthenware*, to boil any thing in, or to melt and refine metal, as a crucible, Lev. vi. 21; Prov. xxvi. 23. To hold water, Num. v. 17. נִבְלִי-חֲרָשִׁים, Lam. iv. 2, *jars of earthenware*, as of little worth, and soon broken. Hence the phr. "*earthen vessels*," ἐν δοσπρακίνοις σκεύεσιν, 2 Cor. iv. 7. LXX. ἀγγεία δοσπράκινα. Liable to be broken, Is. xxx. 14; and, hence, *potsherd*, Job ii. 8; sharp and cutting in some degree, Ib. xli. 22.

חרש, m. pl. חֲרָשִׁים. Arab. حَرَس, *vestigium*. Syr. مَضَب, *jugulavit*. Cogn.

חרש, aravit. Arab. حَرَس, *aratio*. Lit. *cutting, carving*, &c.: hence, (a) *art*, as of the artist; (b) *artifice*, in a bad sense: (a) 1 Chron. iv. 14; Neh. xi. 35; (b) Is. iii. 3. In Josh. ii. 1, (c) *silence*, adv. *silently*, Josh.

ii. 1; see חָרַשׁ: but this may mean, *artfully, prudently*, in a good sense.

חרש, m. pl. חֲרָשִׁים, with ה parag. חֲרָשֶׁה. Lat. *silva à silendo*, as some think: so this word, perhaps, see חָרַשׁ; as others, from חָרַשׁ, *material*; so here, see חָרַשׁ, and חָרַשׁ, as used by the artificer. *A wood, or forest*, 1 Sam. xxiii. 15, 16, 18, 19; Is. xvii. 9; Ezek. xxxi. 3; 2 Chron. xxvii. 4.

חרש, m. (for חָרַשׁ, Gram. art. 154. 12), constr. חָרַשׁ, pl. חֲרָשִׁים, constr. חֲרָשִׁים. Lit. *cutler, sculptor. Worker, artificer*, in stone, wood, iron, brass (copper). Phr. חָרַשׁ, Exod. xxxviii. 11. חָרַשׁ עֲצִים, Is. xlv. 13. חָרַשׁ בְּרֹזֶל, Ib. 12; xlv. 16; Ezek. xxi. 36; 2 Sam. v. 11; 2 Kings xii. 12; 1 Chron. xiv. 1; xxii. 15; xxiv. 12; Exod. xxxviii. 23; Deut. xxvii. 15; Is. xl. 19; Ezra iii. 7, &c.

חרש, m. pl. חֲרָשִׁים. Arab. خَرَس, *obsurdit*. Syr. مَضَب, id. أَخَرَس, *mutus*; it. *nulla resonans echo mons, locusve alius*; *crassum lac, ut cujus agitati sonus non auditur*. The primitive notion seems to exist in *denseness, softness*, as of butter, &c., and incapable of producing sound. See גִּלְמִיד above. *Deaf*, Exod. iv. 11; Lev. xix. 14; Ps. xxxviii. 14; Is. xlii. 18, 19; xxxv. 5. Metaph. of persons unwilling to hear, Is. xxix. 18; xliii. 8, &c.

חרש, v. pres. חֲרָשׁ, constr. immed. it. med. ב, instr. it. in; על, on, against; ל, for, it. abs. see חָרַשׁ, חָרַשׁ. I. (a) *Cut, plough*, the land, Job i. 14; Deut. xxii. 10; Judg. xiv. 18; Ps. cxxix. 3; Hos. x. 11, 13; Prov. xx. 4; Amos vi. 12, &c.

(b) *Cut, fabricate, work*, in brass (copper), &c. Metaph. *Evil*, Prov. vi. 14; xii. 20; xiv. 22.

Infin. חָרַשׁ, 1 Sam. viii. 12.

Part. חָרַשׁ, pl. חֲרָשִׁים, constr. חֲרָשִׁים, f. חֲרָשֶׁה, (a) Is. xxviii. 24; Ps. cxxix. 3; Job i. 14; iv. 8; (b) Gen. iv. 22; 1 Kings vii. 14; Prov. iii. 29.

Pass. f. חֲרָשֶׁה, *Cut, engraven*, Jer. xvii. 1.

II. Pret. non occ. pres. חָרַשׁ. Constr. abs. it. med. כן, on account of. See חָרַשׁ, above. (a) *Being deaf*, Mic. vii. 16.

(b) *Dumb, silent*, Ps. xxxviii. 1; xxxv. 22; xxxix. 13; lxxxiii. 2; Mic. i. 1.

Niph. I. f. pres. חָרַשׁ, Is, *becomes, ploughed*, Jer. xxvi. 18; Mic. iii. 12.

Hiph. I. חָרַשׁ, pres. חֹרֵשׁ, חֹרֵשׁ. *Fabricate* evil, once, 1 Sam. xxiii. 9. II. i. q. Kal, (b) Gen. xxxiv. 5; Ps. xxxii. 3; L. 21; Num. xxx. 5. 8. 12; 1 Sam. vii. 8; x. 27; &c. *Be still, or quiet*, Exod. xiv. 14; 1 Sam. vii. 8; Jer. xxxviii. 27.

Infin. חֹרֵשׁ, Num. xxx. 15, &c.

Imp. חֹרֵשׁ, Judg. xviii. 19, &c.

Pl. חֹרְשֵׁי, f. חֹרְשִׁי, Job xiii. 13; 2 Sam. xiii. 20.

Part. חֹרֵשׁ, Gen. xxiv. 21, &c.

חֲרָשֶׁת, f. r. חָרַשׁ. I. (b) above. *Cutting, working*, of wood or stone, Exod. xxxi. 5; xxxv. 33, al. non occ. Also the name of a place, Judg. iv. 2, &c.

חָרַת, v. i. q. חָרַשׁ. I. above, in Kal non occ.

Part. pass. חָרוּתָּה. *Cut, engraven*, Exod. xxxii. 16.

חֲרָשִׁי, m. pl. constr. r. חָרַשׁ. Arab.

, *gregum actio. Flocks of* —, 1 Kings xx. 27, only. Lxx. δύο ποίμνια αἰγῶν.

חָזַק, v. pres. חֹזֵק. Constr. immed. it. abs. it. med. חָזָה, חָזָה, from; לְ, for. Syr.

חָזַק, *cohibuit. Keep back, withhold, restrain*, Gen. xxii. 12; xxxix. 9; 1 Sam. xxv. 39; 2 Sam. xviii. 16; Job vii. 11; xxxviii. 23; Ps. lxxviii. 50; Prov. xxiv. 11; Is. xiv. 6. חָזַק, *without holding back*, sparing; ellip. for, חָזַק דָּוִדָּה, Job xxx. 10. חָזַק, *refrained (from) spitting*.

Imp. חָזַק, Ps. xix. 14.

Part. חָזַק, Prov. xiii. 24, &c.

Niph. pres. חֹזֵק. *Is, becomes, restrained, kept back*, Job xvi. 6; xxi. 30.

חָזַח, v. pres. חֹזֵחַ. Constr. immed. it. med. חָזָה. Arab. حَسَف, *decussit. Cogn.*

, *laceravit rem. I. Lay bare, denude, expose*, Is. lii. 10; Jer. xiii. 26; xlix. 10; Ps. xxix. 9; Joel i. 7.

Infin. abs. חֹזֵחַ, Joel i. 7.

Constr. חֹזֵחַ. II. *Drawing, as water, &c.*

Is. xxx. 14; Hagg. ii. 16. Arab. خَسَف, *fodit puteum.*

Imp. f. חָזַח, *Lay bare*, constr. præg. Is. xlvii. 2.

Part. pass. f. חֹזֵחַ, Ezek. iv. 7.

Masc. constr. חֹזֵחַ, *Laid bare of* —, Is. xx. 4.

חָזַח, m. pl. non occ. Æth. ረዘ።

reputavit. Arab. حَسَب, id. ب, putavit, opinatus fuit. Lit. thought, device. The belt, or girdle, of the ephod; so called, probably, from its being richly wrought with devices in needle-work, Exod. xxviii. 27, 28; xxix. 5; xxxix. 20, 21; Lev. viii. 7, &c. Comp. Exod. xxvi. 1. Joseph. Antiq. lib. iii. cap. vii. § 4, ζώνη περισφιγγεται βάμμασιν διαπετοικιδμένη, χρυσοῦ συνσφασμένον.

חָשַׁב, v. pres. חֹשֵׁב, with Maccaph. חֹשֵׁב. Constr. immed. med. חָשָׁה, pers. לְ, instr. לְ, to, for; pers. or thing, i. q. חָשָׁה, Job xli. 19; xix. 11; it. abs.

(a) *Think, devise, meditate*, variously applied, Gen. L. 20; Exod. xxxi. 4; xxxv. 35; Is. x. 7; Amos vi. 5; 2 Chron. xxvi. 15; Ps. x. 2; xxi. 12; xxxv. 20; Mic. ii. 3; Nah. i. 11: often with מְדַבְּרִים, for emphasis, Jer. xi. 19, &c.

(b) *Consider, esteem, reckon, impute, as*, constr. med. חָשָׁה, לְ, it. immed. Gen. xv. 6; xxxviii. 15; 1 Sam. i. 13; Job xiii. 24; xix. 15; Is. xiii. 17; xxxiii. 8; liii. 3; Mal. iii. 16; Ps. xxxii. 2; 2 Sam. xix. 20, &c.

Infin. חֹשֵׁב, and חֹשֵׁב, Exod. xxxi. 4; Prov. xvi. 30, &c.

Part. חֹשֵׁב, *Deviser, artificer*, pl. חֹשְׁבִים, constr. חֹשְׁבֵי, Exod. xxvi. 1; Neh. vi. 2; Ps. xxxv. 4, &c.

Niph. חֹשֵׁב, pres. חֹשֵׁב. Constr. med. חָשָׁה, לְ, חָשָׁה, לְ, חָשָׁה, לְ. *Be, become, thought, considered, esteemed, reckoned as, imputed*, Gen. xxxi. 15; Lev. vii. 18; xvii. 4; xxv. 31; Num. xviii. 27. 30; Deut. ii. 20; 1 Kings x. 21; Ps. xlv. 23; cvi. 31; Prov. xvii. 28; Job xviii. 3, &c.

Pih. חֹשֵׁב, pres. חֹשֵׁב, constr. immed. med. חָשָׁה, לְ, חָשָׁה, לְ, חָשָׁה, לְ. *Think, consider, esteem; compute, reckon*. Lev. xxv. 27. 50. 52; xxvii. 18; 2 Kings xii. 16; Hos. vii. 15; Dan. xi. 24, 25; Ps. lxxiii. 16; lxxvii. 6; cxix. 59; Prov. xvi. 9, &c.; Jonah i. 4. חֹשֵׁב, *lit. the ship reckoned on being broken: metaph. for, the persons in the ship reckoned on being wrecked.*

Part. חֹשֵׁב, *One thinking, projecting, &c.*, Prov. xxiv. 8.

Hithp. pres. חֹשֵׁב, *once*, Num. xxiii. 9, i. q. Niph.

חָשַׁב, v. Chald. Part. pass. pl. חֹשְׁבִין. *Considered, esteemed, once*, Dan. iv. 32.

חֹשְׁבִין, pl. f. with Dag. Euphon.

חֲשֹׁכֹת, r. חשב. *Device*, of art or science, *discovery*, Eccl. vii. 25. 27. 29: whence it must appear that these words, although taken separately by Gesenius, were considered as having the same signification, Ib. ix. 10. In 2 Chron. xxvi. 15, put for *devices* of war, i. e. warlike machines. *ἔλα. μηχανὰς* *μεμηχανευμένας λογιστοῦ*.

חֲשֹׁה, v. pres. f. חֲשִׁי. Constr. abs. it. med. חָן, pers. Cogn. חסה. Synon. חש. Engl. *hush*. Arab. حَشِي, *difficulus spiritum*

duxit: حَاشَا, *absit*. Cogn. حَشِي, *timuit*, *abhorruit*. Syr. حَشَا, *possio*. Be silent, Is. lxii. 1. 6; lxix. 11; lxxv. 6; Ps. xxviii. 1; cvii. 29.

Infin. חֲשֹׁה, Eccl. iii. 7, opp. חָן, *ἔλα*.

Hiph. חֲשִׁי, *Be, or make, silent*. Constr. abs. it. med. חָן, from; חָן, obj., Is. xlii. 14; Ps. xxxix. 3; Neh. viii. 11.

Inp. חֲשִׁי, 2 Kings ii. 3. 5.

Part. חֲשִׁי, pl. חֲשִׁי, Is. lvii. 11; Judg. xviii. 9, &c.

חֲשִׁי, Chald. def. חֲשִׁי, *Darkness*, r. חֲשִׁי, i. q. Heb. חֲשִׁי, once, Dan. ii. 22.

חֲשִׁי, see חֲשִׁי.

חֲשִׁי, f. pl. } sing. non occ. Syr.

חֲשִׁי, m. pl. } *حَشَا*, *usus*. fem.

Things *wanting*, Ezra vi. 9: m. persons *desiring, wanting*, Dan. iii. 16, al. non occ.

חֲשִׁי, f. *Want, necessity*, i. e. thing necessary, once, Ezra vii. 20.

חֲשִׁי, see חֲשִׁי.

חֲשִׁי, see חֲשִׁי.

חֲשִׁי, m. pl. non occ. Syr.

obscurus fuit. Cogn. *حَشَا*, *prohibit*. Heb. חֲשִׁי; lit. *withholding*, i. e. light, &c.: on the same analogy, see חֲשִׁי, *Darkness*, Gen. i. 2, seq.: Exod. x. 21, 22; Deut. iv. 11, &c. Phr. חֲשִׁי, *land of darkness*, Job x. 21, &c. Ellip. Job xvii. 13; Ps. lxxxviii. 13, &c. for the *grave*: hence any *place of darkness*, Job xii. 22; xxxiv. 22. חֲשִׁי, *inhabiters of (places of) darkness*, Is. xlii. 7, &c., *prisons, &c.* חֲשִׁי, *treasurers of* —, xlv. 3. Metaph. II. *Ignorance*, Job xxxvii. 19. Comp. xii. 24, 25. Meton. of this, III. *Calamity, misery, destruction*, Is. ix. 1; Job xv. 22, 23. 30; xx. 26; xxiii. 17; Mic. vii. 8; Amos v. 18.

20; Ps. xviii. 29; Eccl. xi. 8. Phr. חֲשִׁי, *days of* —. Comp. Job iii. 3, 4; v. 14; xv. 23, &c. See my note on Job vi. 16. Aff. חֲשִׁי, Ps. xviii. 29.

Part. pl. m. חֲשִׁי, *Obscure persons*, Prov. xxii. 29, opp. חֲשִׁי, *חֲשִׁי*.

חֲשִׁי, v. pres. f. חֲשִׁי, pl. m. חֲשִׁי. Constr. abs. *Be, become, obscure, dark*, variously applied, Exod. x. 15; Is. v. 30; xiii. 10; Lam. iv. 8; v. 17; Ezek. xxx. 18; Mic. iii. 6. Gesenius prefers reading חֲשִׁי, here, as a f. noun, "*tenebræ*," for no good reason, however, and to gain nothing, Job iii. 9; Ps. lxxix. 24.

Hiph. חֲשִׁי, pres. חֲשִׁי. Constr. immed. it. med. חָן. *Make dark, obscure*, Amos v. 8; it. metaph. Ib. viii. 9; Jer. xiii. 16; Ps. cxxxix. 12. Sensu prægnante. חֲשִׁי, *makes dark (and conceals) from thee*, Gram. art. 230. חֲשִׁי, Ps. cv. 28, &c.

Part. חֲשִׁי, Job xxxviii. 2.

חֲשִׁי, f. it. חֲשִׁי, Ps. cxxxix. 12.—

חֲשִׁי, pl. m. i. q. חֲשִׁי, propr.—

Participial noun. — *Obscured, darkened*: so, perhaps, Gen. xv. 12, חֲשִׁי גְדֹלָה, *a great darkened (distressing) fear*. *ἔλα. φόβος σκοτεινὸς μέγας*. Constr. for abstr. i. q. חֲשִׁי, Is. viii. 22; Ps. lxxxii. 5. So pl. m. once, Is. l. 10; or, as a concrete, חֲשִׁי, *walks, proceeds, goes on, greatly distressed*, as a pl. of excellence, Gram. art. 223. 3.

חֲשִׁי, constr. f. of obs. חֲשִׁי, i. q. חֲשִׁי, *Darkness, obscurity*, once, Ps. xviii. 12.

חֲשִׁי, v. non occ. in Kal. Arab.

חֲשִׁי, *trita fuit vestis*; חֲשִׁי, *impecillus*.

Niph. Part. m. pl. חֲשִׁי, person *debilitated, infirm*, once, Deut. xxv. 18.

חֲשִׁי, m. pl. non occ. Compd. of חֲשִׁי + חֲשִׁי (dropping the ח), lit. *cut brass (copper)*, i. q. חֲשִׁי, Ezek. i. 16: according to some, חֲשִׁי + חֲשִׁי, *copper, gold*: the latter being taken as a Chaldee word; on which, however, no reliance can be placed; and thence the *χαλκὸς χρυσοειδής*, of Diodorus Siculus, Bochart. Hieroz. ii. p. 877, &c. *a sort of brilliant white native gold* as some think, out of which drinking cups and other utensils were made. Hence the *aurichalcum* of the Latins, thought to be a mixture of *gold and brass*, has been supposed to have been formed. But this is evidently

erroneous, as Bochart has well shewn in the article referred to; for this word is written by the Greeks, *ορείχαλκον*, or *ορίχαλκον*, and, occasionally by the Latins, *orichalcum*: signifying *mountain-brass*, as some think. From the context, viz., Ezek. i. 4. 27; and viii. 2, with π παρά, ἡ ἡρώη, it is supposed to be the *χαλκοχίβανος*, of Rev. i. 15, which Bochart, l. 8. conjectures might be taken for the Heb. חֲבִיבָה נְהִי, *white brass*; or, the latter part of the compd. might be נֶהַל, *white* with heat; which would require the true reading to be *χαλκοχίβανος...πεπυρωμένος*, as some copies have it. Gesenius proposes *χαλκοχίταρον*, as *splendidum*. But it is unfortunate for both these conjectures, that the former is not Hebrew, and the latter is not Greek. Nothing, however, can be more probable than that our חֲבִיבָה, and *χαλκοχίβανος*, are the same thing: and the latter is a sort of *brilliant electrum*—see LXX.—i. e. according to Suidas, as cited by Bochart, *τιμιώτερον χρυσοῦ. ἐστὶ δὲ τὸ ἤλεκτρον ἀλλόττον χρυσοῦ μεμυγμένον ἑλέφ καὶ λίθου. "Αυτοῦ pretiosius. Est autem electrum ex alienis conflatum, vitro et gemmis mixtum."* Hesiod, too, terms it *φαιρόν*: whence it may well be represented by the נֶהַל נְהִי of Ezekiel, l. c. It is here construed with עַיִן, *eye, look, appearance of*—Comp. Num. xi. 7; Ezek. i. 22; x. 9.

חֲבִיבִים, m. pl. once, Ps. lxxviii. 32, in חֲבִיבִים חֲבִיבִים חֲבִיבִים; and hence some have supposed the word to be the name of a people residing in Egypt, in a city named *اشمونين*, *Ashmūnīn*, the *Ἀσμουνην*, of the Coptic. Others,—better, perhaps, from the Arab. *حشيش*, *vir magni famulitiae*,—take it to mean, *Rich, powerful, men*. LXX. *πρόσβεις*. Aquila, *ἐσπευσμένως*, from the r. חָשָׁה. Sym. *ἐκφάναντες*.

חֲשִׁן, masc.—pl. non occ. Arab. *خشن*, *asper mons*. Comp. חָשָׁה above; as *justice, truth*, and the like, were by the Hebrews considered as *unbending, &c.* See חֲשִׁן; so here, perhaps, the *breast-plate of justice*,—termed חֲשִׁן הַמִּשְׁפָּט,—received this name. It was composed of twelve precious stones, representing the twelve tribes of Israel, and was also styled *אֲבִירִים*, which see. It was worn, by the high priest, on the breast of the ephod. See Braunius de Vestit.

Sacerd. ii. cap. vii. Exod. xxviii. 4. 15. 22, seq.; xxxv. 27; xxxix. 8, seq.; Lev. viii. 8, &c. Philo, Aq. Theod. Sym. LXX. *λόγιον*, or *λογεῖον*; *λόγιον τῆς κρίσεως* (See Sirach. xlv. 10). From חֲשִׁן, r. חָשָׁה, *λογίζομαι*, we have, Vulg. *rationale iudicii*, as Gesenius well supposes. The LXX. also give *περιστήθιον*, and *ποδήρης*. Josephus Antiq. lib. iii. cap. vii. § 5, says, *Ἐσθήνης μὲν καλεῖται*: he then particularly describes it.

חֲשִׁן, c. pl. non occ. * Cogn. Arab. *عشق*, *amor quo animus flagrat. Desire, delight*, 1 Kings ix. 1. 19; Is. xxi. 4; 2 Chron. viii. 6, al. non occ.

חֲשִׁק, v. pres. non occ. Constr. immed. it. med. חֲשִׁק, it. חֲשִׁק, Infin. Arab. *عشق*, *amore puellae flagravit; adhæsit illi. Constr. med. חֲשִׁק. Desire, delight in, any person or thing*, Gen. xxxiv. 8; Deut. vii. 7; x. 15; xxi. 11; 1 Kings ix. 19; 2 Chron. viii. 6. In Is. xxxviii. 17, *חֲשִׁק נַפְשִׁי מִן הַחַיִּית, thou hast desired my soul (s salvation) from the pit of destruction, i. e. to save it.*

Part. pl. aff. חֲשִׁקָה, or חֲשִׁקָה, *Their attached, adhering, parts, junctures*, Exod. xxvii. 10, 11; xxxviii. 10, &c. Pih. *Made adhere, attached to, once*, Exod. xxxviii. 28.

Puh. Part. pl. m. חֲשִׁקָה, *Made adhere, attached*, Exod. xxvii. 17.

חֲשִׁקָה, masc. pl. aff. Lit. *their attachers, joiners, i. e. spokes*, which attach the fellics to the stock of chariot and other wheels, once, 1 Kings vii. 33.

חֲשִׁרָה, f. constr. once, 2 Sam. xxii. 12. Arab. *حشر*, *collegit. Collection, mass, of waters*. Parall. Ps. xviii. 12, *חֲשִׁרָה*. Hence—

חֲשִׁרִים, aff. חֲשִׁרִים, once, 1 Kings vii. 33. Lit. *their collectors, i. e. Naves, or stocks, of wheels, in which the spokes are collected, as in a point.*

חֲשִׁשׁ, masc.—pl. non occ. Arab. *خشيش*, *foenum. Dried grass, hay*, Is. v. 24; xxxiii. 11.

חָת, pause, חָת, m. pl. חָתִים Arab. *حَت*, f. r. *חתה*. Synon. *חתה*. *حَت*, *cum quis transfoditur apprehensus.*

Conj. iv. **אָחַט**, *erubuit. Broken, spoiled* applied to persons or things, 1 Sam. ii. 4 Gram. 215. 12; Jer. xiv. 4; xlv. 5; xlviii 1. 20. 39; Job xli. 25, **בְּלִיָּדוֹ**, *unbroken, untameable*, once. Aff. **חִיָּקָם**, Gen. ix. 2 synon. **רוֹעַ**, **מִדְּרָגָם**, *your fear, terror*. In some of these places it may be considered as the verb.

חָתַה, v. pret. non occ. pres. **חִתֶּה** Constr. immed. med. **מִן**, from, out of; **בְּ**, into; **עַל**, on. Arab. **حَتَّى**, i. q. **حَتَّى**, r. **حَتَّى**, *sparsit terram; super illum terram congestit*: constr. med. **ب. علي**. Take usually; better perhaps, *cast out, into, on, &c.*, as the construction shall require, Prov. vi. 27; Ps. lii. 7.

Infin. **חִתּוֹ**, Is. xxx. 14. Part. **חֹתֵה**, Prov. xxv. 22. **ΛΑΛ. σωρεύσεις**. We have not here, therefore, an instance of the *constructio pragnans*.

חֹתֵה, f. r. **חָתַה**, constr. **חֹתֵה**, *Fear of* —, once, Gen. xxxv. 5.

חֹתֵה, m. r. **חָתַה**, *A bandage for a wound*, Ezek. xxx. 21.

חֹתֵה, m. pl. r. **חָתַה**, redup. Gram. art. 169. 3, seq. Persons entirely broken down with fear, &c., Eccl. xii. 5. **ΛXX. θάμβοι**, al. **θάμβος**. Aquila, **τρομέω τροπή-σους**. He seems to have read **חָתַה** in two words.

חֹתֵה, m. *A Hittite, a descendant of חָת*, Gen. x. 15; xv. 20, &c.

חֹתֵה, f. r. **חָתַה**. *Fear, terror, dread*, Ezek. xxxii. 23. 26. Aff. **חֹתֵה**, Ib. 32. **חֹתֵה**, Ib. 24, &c.

חָתַה, v. Kal, non occ. Arabic **حَتَّى**, *investigavit, disposuit*.

Niph. **חֹתֵה**, *Has been, become, determined*, once, Dan. ix. 24; constr. med. **עַל**. Theod. **συνετηθησαν**, al. **ἐκρίθησαν**, al. **ἐδοκίμασθησαν**.

חָתַה, v. Kal, non occ. Arabic

حَتَّى, *ex occulto et versute captavit prædam; deceptit*. Words signifying *cloaking, covering*; as they imply concealing, so do they deception, &c. — See **בָּנָה**.

Puh. pret. 2 pers. f. **חֹתֵה**, *Wert bandaged*,

e. with swaddling bands, once, Ezek. xvi. 4.

Hoph. Infin. **חֹתֵה**, (by) *being bandaged*, once, Ib.

חֹתֵה, f. aff. for **חֹתֵה**. Part. pass. f. Kal. *Its swaddling bandage*, Job xxxviii. 9.

חָתַה, v. pret. non occ. pres. **חִתֶּה**. Constr. abs. it. immed. med. **בְּ**, instr. means,

for, **בְּ**, of thing. Arab. **حَتَمَ**, *sigillavit*,

obsignavit. Cogn. **حَتَمَ**, *inspiravit, firmum*

effecit. Syr. **ܫܡܪ**. Æth. **ገጥሞ**: id. I. *Seal, seal up*: II. meton. *conclude, finish*; either, because sealing any thing up, may be said to put an end to further inquiry about it; or, because the application of the seal to a letter, in the East, may be considered as its completion. I. 1 Kings xxi. 8; Esth. viii. 8. 10; Deut. xxxii. 34; Jer. xxxii. 10; Cant. iv. 12: see my note on Job viii. 17: Job ix. 7; xiv. 17; Dan. xii. 4, &c. By a further meton., *decree, determine*.

Arab. **حَتَمَ**, *decretum, iudiciumque firmum*; — because a sealed document, issuing from authority, may be supposed to contain some edict, Job xxxiii. 16. **בְּמִסְתָּרֵיהֶם**, *he seals, determines on, their punishment*. See my Comment. on this place, Ib. xxxvii. 7. **בְּדֵל־לֵבָבִי**, *for the good—sake—of every man he seals, determines (this)*. See my Comment. II. *Conclude, &c.*, Dan. ix. 24. In the last member here, Keri, **חָתַה**, r. **חָתַה**, the vowels of which are applied to **חָתַה**, in the text.

Infin. abs. **חֹתֵה**, Jer. xxxii. 44.

Constr. **חָתַה**, Dan. ix. 24.

Imp. **חֹתֵה**, **חָתַה**, Is. viii. 16; Dan. xii. 4.

Pl. **חֹתֵה**, Esth. viii. 8.

Part. **חֹתֵה**, Ezek. xxviii. 12.

Pass. **חֹתֵה**, Deut. xxxii. 34: pl. **חֹתֵה**, Neh. x. 2.

Niph. **חֹתֵה**, *Was, became, sealed*, Esth. iii. 12. It.

חֹתֵה, id. Ib. viii. 8. Gram. art. 193. 4.

Pih. pl. **חֹתֵה**, *They sealed, determined on*, Job xxiv. 16.

Hiph. **חֹתֵה**, *It seals, closes, or shuts up*, ev. xv. 3.

חֹתֵה, v. Chald. aff. *He sealed it*, Dan. vi. 18.

חָתַה, see **חָתַה**.

חֲתָן, f. *A seal*, once, Gen. xxxviii. 25.

חֲתָן, m. constr. חֲתָן, pl. חֲתָנִים, occ. aff. only, חֲתָן, Gen. xix. 14. Arab. خَتَنَ, conj. iii. *junxit connubium cum aliquo*.

Cogn. حَتَنَ, conj. vi. *alter alteri par æqualisque fuit*. The primitive notion seems to consist in the contracting of *affinity* by means of some agreement or covenant. Comp. נָאָל, p. 99: particularly marriage with the *daughter of any one*. Hence, I. *A relative*, generally, 2 Kings viii. 27. II. *A son-in-law*, Gen. xix. 12; 1 Sam. xviii. 18; Neh. vi. 18; xiii. 28, &c. III. Meton. *A bridegroom*, person newly added to a family by means of marriage, Ps. xix. 6; Is. lxi. 10; lxii. 5; Jer. vii. 34, &c. IV. *Relative, child*, adopted by means of the covenant of circumcision. Hence, חֲתָנִים, *relative, child, of—by blood*, i. e. introduced to the commonwealth of Israel by that means: applied by the wife of Moses to her child, Exod. iv. 25, 26.

חֲתָן, v. Kal, non occ. See חָתַן.

Part. חָתָן. Lit. a person sanctioning the contracting of affinity by marriage with a daughter. *A father-in-law*, Exod. xviii. 1, 2. 5. 12, seq.; Num. x. 29; Judg. i. 16; iv. 11, &c. Aff. חָתָן, Exod. xviii. 8. חֲתָנָה, Ib. 6, &c. Fem. aff. חֲתָנָה, *his mother-in-law*, Deut. xxvii. 23, al. non occ.

Hithp. חֲתָנָה, pres. חֲתָנָה. Constr. med. חֲתָנָה, f. *Being, becoming, joined in affinity with*, particularly *by marriage with a daughter*, Josh. xxiii. 12; Deut. vii. 3; 1 Sam. xviii. 21; 1 Kings iii. 1; 2 Chron. xviii. 1, &c.

Inf. חֲתָנָה, 1 Sam. xviii. 23. 26; Ezra ix. 14.

Imp. חֲתָנָה, 1 Sam. xviii. 22.

Pl. חֲתָנָה, Gen. xxxiv. 9.

חֲתָנָה, f. aff. once, חֲתָנָה (for חֲתָנָה, part. pass. fem.), *his being joined in affinity*,

&c., i. e. *his being married*: his marriage, Cant. iii. 11.

חֲתָן, m. once, Prov. xxiii. 28, abs. for concrete. Arab. حَتَفَ, *profligatio, exitium*. *Rapine*, for חֲתָן. *Man—practiser—of rapine*.

חֲתָן, v. pres. חֲתָן, i. q. חֲתָן, occ. once, Job ix. 12. *Snatch, tear, away*.

חֲתָן, v. pres. חֲתָן, Constr. immed. it. med. חֲתָן, pers. it. abs. See my note on Job xxiv. 16. *Dig, delve*, into any thing; pec. I. into, and through, the wall of a house, Ezek. viii. 8; xii. 5. 7. 12; Amos ix. 2; Job xxiv. 16. II. — into the waters, prop. *Row*, with oars, Jonah i. 13.

חֲתָן, m. once, Job vi. 21. See חָתַן above. *Breaking down, ruinous stroke*. LXX. ραῦμα.

חֲתָן, v. pret. חָתַן, pl. חָתָנוּ, pres. non occ. Syn. חָתַן. See חָתַן above. Constr. abs. *Be, become, broken*, with shame, fear, &c., with רוּשׁ, 2 Kings xix. 26; Is. xxxvii. 27; xx. 5; Jer. viii. 9; L. 2. 36; Obad. 9. Fem. either the verb, or the noun, חָתָנוּ above, Jer. xlviii. 1. 20. 39, Imper. pl. m. חָתָנוּ, Is. viii. 9.

Niph. חָתָנוּ, f. חָתָנוּ, pl. חָתָנוּ; pres. חָתָנוּ, or חָתָנוּ, 1st pers. parag. חָתָנוּ, i. q. Kal, variously applied, Deut. xxxi. 8; Josh. i. 9; viii. 1; x. 25; Is. vii. 8; li. 6. With חָתָנוּ, of person, Jer. i. 17; Ezek. ii. 6; iii. 9; Is. xxx. 31; xxxi. 4; Jer. x. 2; Mal. ii. 5.

Pih. חָתָנוּ, Jer. li. 56, i. q. Kal, but apparently intensive. *Broken to pieces, shivered*. Aff. חָתָנוּ, *hast greatly confounded, affrighted, me*, Job vii. 14. See my note.

Hiph. pret. 2 pers. חָתָנוּ, 1st, חָתָנוּ; pres. aff. 1st pers. חָתָנוּ, 3d, חָתָנוּ; it. חָתָנוּ, for חָתָנוּ, aff. them, f. *Break to pieces, ruin*, Jer. i. 17; xlix. 37; Job xxxi. 34; Is. ix. 3.

ט

ט, *Teth*, is the ninth letter of the Hebrew alphabet, and therefore stands for the numeral 9, Gram. art. 4. Its pronunciation is very nearly allied to that of our own T, Ib. art. 14; and hence it is that English proper names having this letter, when written by the Orientals, give for it the Arabic ط, which is equivalent to our ט. It is usually written and pronounced טֵת, *Teth*. Gesenius, however, says, "Nomen ipsum hujus elementi serpentem denotat" (Arab.

ط, i. e. טֵת), which,—if any reliance can be placed on the rabbinic mode of writing

the word,*—must be wrong: and טֵת, *طֵת*,

modus plicandi, from the r. طوي, or طي,

will afford a more probable origin of its name; and, particularly, as a *fold*, or *wrapping up*, of something will present a tolerable idea of its form, which in the Samaritan is ט. See Gram. art. 4, from which its present Hebrew, Syriac, and Arabic, form is apparently derived. Ewald's notion of its being equivalent to the Greek θ, and pronounced like it, is obviously at variance both with the general practice of the ancient translators of the Scriptures, and of the usage and notions of modern Orientals; and affords a good illustration of the danger of relying on theory, without, at the same time, appealing to fact.

It is a letter of the same organ with ט and ח, Gram. art. 23; it is also cognate with פ; and, with all these, it is found to interchange in cognate words: as in חָפַץ, חָפָץ,

חָפַץ, חָפָץ: Arab. حَفِظَ, حَفِظَ: Syr. حَفِظَ, حَفِظَ.

חָפַץ: Arab. حَفِظَ, حَفِظَ, Gesen.

חָפַץ, Chald. v. pres. non occ. Syr.

* The Syrians, too, write this word חָפַץ, or חָפַץ, and, as early as the times of Eusebius, it was written Τῆθ, Prep. Evang. lib. x. Edit. Viger. p. 474. Have the Germans altered the orthography of this word, in order to make it square with their notions of its etymology? I suspect this certainly.

חָפַץ, *hilaratus est*. Was glad, pleased. Constr. חָפַץ, once, Dan. vi. 24. Heb. חָפַץ.

חָפַץ, m.—pl. non occ. Chald. i. q. Heb.

חָפַץ. Syr. حَفِظَ, *bonus*. Good, excellent, Dan. ii. 32; Ezra v. 17.

חָפַץ, m. pl. once, Ezek. xxiii. 15, r. חָפַץ. The *mitra picta* of Ovid; Eichhorn's Simonis; in the phrase, חָפַץ חָפַץ, *luxuriant of coloured, dyed*, (things, mitres, bonnets), *on their heads*. He prefers, however, as does Gesenius after him, taking the Æthiop. حَفِظَ: *obvolv*. Hence, *Turbans, tiaras*, or the like.

חָפַץ, m.—pl. non occ. Sam. חָפַץ.

Æth. حَفِظَ: *mons*, occ. twice, Judg. ix. 37, and Ezek. xxxviii. 12. In the first, חָפַץ חָפַץ, *from the heads of the mountains*, is in the parallel in the preceding verse: and hence, *high*, or *eminent*, *place*, is probably meant. In the other, חָפַץ חָפַץ, evidently implies the same thing; as such places were usually chosen, because they were easily defended. The Rabbins with the xxx. find "*umbilicus*," *navel*, here: but this is, perhaps, a mere fancy. The allusion is clearly to Jerusalem in the latter place, although the prediction relates to Christian times. A similar prediction will be found in Ps. xlviii., where God's holy hill (חָפַץ חָפַץ) is termed, vr. 2, 3, חָפַץ חָפַץ חָפַץ. Comp. vr. 13, 14, which will throw much light on this otherwise obscure passage.

חָפַץ, m. } — plur. non occ. Syr.

חָפַץ, f. } חָפַץ, *mactatio*.

חָפַץ. Æth. حَفِظَ: *mactavit*. Arab.

حَفِظَ, *coctio*. Cogn. Heb. חָפַץ. Arab. حَفِظَ.

jugulavit. Slaughter, pec. of animals, Prov. vii. 22: it.—for feasting, Gen. xliii. 16. Fem. 1 Sam. xxv. 11; Prov. ix. 2. Metaph. — of men, Is. xxxiv. 2. 6; liii. 7; Jer. xlviii. 15; L. 7, &c. It. fem. Ps. xlv. 23; Jer. xii. 3. Aff. חָפַץ, m. חָפַץ.

חָפַץ, v. pres. non occ. Constr. immed. it. med. חָפַץ, for, it. abs. *Slay*, pec. of animals for eating, Exod. xxi. 37; 1 Sam. xxv. 11; Prov. ix. 2. Metaph. —, of men,

Ps. xxxvii. 14; Lam. ii. 21; Ezek. xxi. 15, &c.

Infin. טָבַח, Ezek. xxi. 26, &c.

Imp. טָבַח, Gen. xliii. 16.

Part. pass. טָבֵיחַ, Deut. xxviii. 31.

טָבַח, m.

טָבֵיחַ, f. } pl. טָבֵיחִים, f. טָבֵיחוֹת. Arab.

طَبَّاح, *coquus*. Syr. لَحْمَان, id. propr. *A butcher*. Meton. *a cook*, 1 Sam. ix. 23, 24. Fem. 1 Sam. viii. 13. Hence, in the courts of kings,—as *servants* of the household, perhaps,—*keepers*, and probably like our sheriffs, *executioners* of criminals, Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10. 12. Employed as *officers* of state, in other respects, 2 Kings xxv. 8. 10—12, seq.; Jer. xxxix. 9, 10, &c.; but this officer is styled, רִבֵּי שָׂרִים, or שַׂר הַשָּׂרִים, *Chief of* —. It. Chald. def.—

רִבֵּי-טָבֵיחִי, once, Dan. ii. 14, id.

טָבַל, v. pres. יִטְבֵּל. Arab. طَمَل, *colorem*

imbibere curavit vestem. Constr. immed. it. med. טָבַל, with, of thing. (a) *Dip, plunge*, in order to cleanse, &c.: hence, (b) *stain*, any person or thing. (a) Lev. xiv. 6. 51; Num. xix. 18; 1 Sam. xiv. 27; 2 Kings v. 14; viii. 15; Job ix. 31; Ruth ii. 14, &c. (b) Gen. xxxvii. 31.

Part. טָבֵל, Deut. xxxiii. 24.

Pass. pl. טְבֻלִים. See in its place above.

Niph. pl. m. נִטְבְּלוּ. *Were, became, dipped*, once, Josh. iii. 15.

טָבַע, v. pres. יִטְבֵּעַ. Constr. abs. it.

med. טָבַע, in, into, of thing. Syr. طَبَعَ, *impressit*. Arab. طَبَعَ, *infixit*. Sink

down, as into mud, or anything penetrable, 1 Sam. xvi. 49; Jer. xxxviii. 6; Lam. ii. 9; Ps. ix. 16; lxix. 3. 15.

Puh. טָבְעוּ, *They were, became, immersed*, Exod. xv. 4.

Hoph. טָבְעוּ, i. q. Puh. Jer. xxxviii. 22, it. as pillars, &c., on their bases so as to be firm, Job xxxviii. 6; Prov. viii. 25. See my note on the first of these two passages.

טָבְעוֹת, f. pl. טָבְעוֹת, constr. טָבְעוֹת.

Arab. طَبْع, *impressum argillæ, &c. sigillum*.

Propr. (a) *A seal-ring*, Gen. xli. 42; Esth. iii. 10. 12; viii. 8. 10. (b) *Any ring, gene-*

rally, Exod. xxv. 12; xxvi. 24; xxxviii. 3, &c. Aff. טָבְעָהוּ, טָבְעָהוּ, טָבְעָהוּ.

טָבַח, m. once, Esth. ii. 16. *The tenth month* of the Hebrew year, which at that period was *solar*: see יָדָשׁ above. It would answer, therefore, very nearly to our *December*; which, according to Plutarch (*Quæstiones Romanæ*), was so called, because it was in ancient times the *tenth* in order from March when the sun entered Aries, which was the primitive commencement of the year. The name is, perhaps, the same with the Coptic ⲧⲱⲥⲁ, which, according to La Croze, was that of the fifth month of the Egyptians; sometimes written Τύβη, or Τηβη, and, by the Arabs, طوب.

טָבַח, m. constr. טָבַח, with Maccáph, טָבַח, pl. טָבַחִים.—

טָבַחָה, fem. plur. טָבַחוֹת. Arab.

طَهَّر, *mundus, purus, sanctus, fuit*. Æth.

id. (a) *Clean*, free from filth, disease, &c., Zech. iii. 5; Exod. xxxvii. 29; Lev. vii. 19; x. 14; xi. 36, &c.: as animals, Gen. vii. 2; viii. 20. (b) *Pure*, unalloyed, as metal, Exod. xxv. 11. 17. 24; Deut. xiv. 11, &c. (c) — morally, i. e. *holy*, Ps. xii. 7; xix. 10; H. 12, לֵב טָהוֹר, *a pure, holy, heart*. טָהוֹר, *a generation* (as we say, *school*) *clean, holy*, Prov. xxx. 12. טָהוֹרֵלֵב, *pure of heart*; which Gesenius unnecessarily makes *purity*.

טָהַר, m. aff. טָהַר.—

טָהַרָה, f. constr. טָהַרָה. Aff. טָהַרָה.—

Arabic طَهَّر, *mundities, puritas*. There is a slight irregularity in טָהַר, which would be regularly, טָהַר, as in the other cases; but this is an irregularity often occurring in the earlier editions of the Hebrew Bibles and Grammars. (a) *Purification, cleansing*, Lev. xii. 4—6; xiii. 35; xiv. 2. 32; Num. vi. 9; Ezek. xliv. 26, &c. (b) *Metaph. Clearness, brightness, glory*, Exod. xxiv. 10; Ps. lxxxix. 45.

טָהַר, v. pres. יִטְהַר. Constr. abs. it. med. טָהַר, from, of thing, it. טָהַר, of time; and Jer. xlii. 27. טָהַר מִיֵּד, not unlike the Latin *tandem aliquando*; but lit. *Yet after how long?* (a) *Be, become, clean, pure*, from disease, 2 Kings v. 12, 13; (b) *legal uncleanness*, Lev. xi. 32; xvii. 15; xxii. 8:

(c) — moral impurity, Job iv. 17; Prov. xx. 9, &c.

Imp. טָהַר, 2 Kings v. 10.

Pih. טָהַר, pres. טֹהֵר. Constr. immed. it. med. טָהַר, it. טָהַר, of thing.

I. *Cleanse, purify*, from filth generally, 2 Chron. xxix. 15. 18; xxxiv. 8: — from dead bodies, Ezek. xxxix. 18: — the heavens of clouds, Job xxxvii. 21: — metals from dross, Mal. iii. 3. Metaph. — from idolatry, Ezek. xxxvii. 23: — from sin, Mal. iii. 3; Jer. xxxiii. 8.

II. *Declare clean*, either person or thing, Lev. xiii. 6, seq.; xiv. 11; xvi. 30, &c.

Infin. טָהַר, Ezek. xxxix. 12; Lev. xvi. 30, &c. Aff. טֹהַר, my cleansing, Ezek. xxxvi. 33, &c.

Imp. aff. טֹהַרְךָ, Ps. li. 4.

Part. טֹהֵר, Lev. xiv. 11; Mal. iii. 3.

Puh. part. f. טֹהֵרָה, Ezek. xxii. 24.

Hithp. pl. הִתְטָהַר, for הִתְטָהַרְוּ, (+) Euphon. as in הִתְטָהַר, it. הִתְטָהַר, not in pause, pres. טֹהֵר. Constr. abs. it. med. טָהַר, of thing. *Be, become, clean, purified*, legally, &c., Num. viii. 7; Josh. xxii. 17; Neh. xii. 30; Ezra vi. 20.

Imp. pl. הִתְטָהַר, Gen. xxxv. 2.

Part. טֹהֵר, *Person to be cleansed*, Lev. xiv. 4. 7, &c.

Pl. טֹהֵרִים, Neh. xiii. 22; Is. lxvi. 17.

טָהַר, v. aff. once, טֹהַרְתָּ, Is. xiv. 23. Gesen. prob. *lutusus fuit*, unde Arab.

طَلَّ, *lutum*, inde.... *lutum everrit*. But, it will be difficult to discover what *clay*, or the removal of *clay*, can have to do with this passage; or, as this very verb occurs in the Arabic, how the *sweeping away of clay* can be connected with it. The truth is, all this has been had recourse to, merely to give a little authority to a silly Rabbinical story which tells us, that, had not a famous Rabbi heard his servant-maid apply this word to the act of sweeping the house, he never should have discovered what it meant. See the *Porta Mosis* of Pococke, notes. Arab.

II. *depressus, humilis fuit*, de terra, طَلَّ. *terra depressa ac humilis. I will humble, debase, it with the humiliation, debasing, of destruction*. Or, if טָהַר, be a participle, the *debaser, subduer*, &c. of destruction. In this sense, the opposition to טָהַר, in the two preceding verses, is pointed, as is the agreement with טָהַר, in vr. 20.

טָהַר, m. — pl. non occ. seg. fm. טָהַר, Gram. art. 87. 2. Syr. طَهَّرَ, *beatitudo*.

Arab. طَوَّبَ, it. طَوَّبِي, id. *Goodness*,

variously applied to person or thing. (a) — to the produce of the earth, *fruits, wealth*, &c., Gen. xxiv. 10; xlv. 18. 20. 23; Deut. vi. 11; 2 Kings viii. 9; Ezra ix. 12; Neh. ix. 36. Hence, meton. (b) *Prosperity, happiness*, Is. lxiii. 7; Ps. cxxviii. 8; Prov. xi. 10; Job xx. 21; xxi. 16. Phr. טוֹב לָבֶן, Deut. xxviii. 47. טוֹב לֵב, Is. lxv. 14, *happiness, delight, of heart*. Hence, (c) goodness of appearance, *beauty*, Hos. x. 11; Zech. ix. 17: *glory, majesty*, Exod. xxxiii. 19.

Metaph. of mind. (c) טוֹב עֵינַי, *goodness of discernment*. (d) *God*, as the source of all wealth, temporal and spiritual, Jer. xxxi. 12. 14; Ps. xxv. 7; xxvii. 13; xxx. 20; lxxv. 5; cxlv. 7; Neh. ix. 25. 35; Hos. iii. 5. Aff. טוֹבָה, טוֹבוֹה, טוֹבָה, טוֹבָה, טוֹבָה.

טָהַר, m. pl. טוֹבִים, טוֹבִים, —

טוֹבָה, fem. constr. טוֹבָה, pl. טוֹבוֹת. —

Concr. fm. טָהַר, for טוֹבָה, Gram. art. 75. *Good*, variously applied. (a) — to land, its produce, fruits, minerals, and wealth, generally, Gen. ii. 9. 12: *ἀγρός*, probably. See my Job, p. 55, note. Gen. iii. 6; Exod. iii. 8; Deut. v. 37; Job xxii. 18; Ps. xxxiv. 11; lxxxiv. 12; cvii. 9; Prov. iii. 27, &c. Hence, (b) *happy, prosperous*, Gen. ii. 18; xxx. 10; xxx. 20; Exod. xiv. 12; Num. xi. 18, &c. Hence, (c) *valuable, precious, desirable*, suitable also to Gen. ii. 12, above; 2 Chron. iii. 5; Gen. xlix. 15; Judg. viii. 2; xi. 25; 1 Sam. i. 8; xv. 22; xix. 4, &c. Hence, phr. טוֹב הַיּוֹם, Ps. xxxvii. 3. יוֹם טוֹב, *happy day*, 1 Sam. xxv. 8. 36; Esth. viii. 17. אִישׁ טוֹב, 2 Sam. xviii. 27; Prov. xiv. 14. Ib. טוֹבָה טוֹבָה, נָצַר טוֹב, 1 Kings xiv. 13. טוֹב בְּעֵינַי, Num. xxiv. 1. וְיִצְחָק טוֹב, 1 Kings xxii. 8. Comp. Homer's μάταια κακά. Comp. vr. 13. 18. לֹא טוֹב, i. q. (d) *Good*, in appearance, *handsome*. טוֹב קָרָא, Gen. xxiv. 16; Esth. i. 11, &c. טוֹבֵיחַ, 1 Kings i. 6; Gen. vi. 2; Exod. ii. 2. Comp. Acts vii. 20, *ἀρετός ὁ θεός*. Hence, phr. טוֹב עֵין, *good of eye*, i. e. of gentle, kind, disposition, Prov. xxii. 9; i. q. עֵינַי רַחוּ, See Gen. xxix. 17, opp. רַע עֵין. (e) *Kind, benign*, Gen. xxiv. 50; xxvi. 9; Lam. iii. 25; Ps. xxiii. 6; xxxiv. 9; lxxiii. 1, &c. (f) Adv. 2 Sam. iii. 13; Ruth iii. 13, &c. And, as *thing, matter*, is supplied in this sort

of attributives (Gram. art. 153. 4; 217. 8; 220. 4), the concrete will often be used in the sense of the abstract: here i. q. טוב, Ps. civ. 28; cxvii. 9; Prov. xii. 14; xvii. 13, &c.

Metaph. applied morally, Gen. ii. 17; iii. 5; Deut. i. 39; 2 Sam. xix. 36. Phr. טוב, Ps. cxi. 10; Prov. iii. 4, &c.

Aff. טוב, טוב, &c.

טוב, v. pret. pl. טוב, for טוב, or טוב. See טוב above, and cogn. טוב. Phr. טוב, How good, desirable, are! Num. xxiv. 5;

Cant. iv. 10. Arab. مَا أَحْسَنَ, how very good! al. non occ. The numerous instances, beyond these, given by Gesenius, contain exemplifications of the usage of the noun טוב only, as illustrated above.

Hiph. pret. וְטָבַע, and וְטָבַע, pres. וְטָבַע. Constr. abs. it. immed. Do well, (a) wisely, 1 Kings viii. 18; 2 Chron. vi. 8; 2 Kings x. 30: (b) liberally, abundantly, Ezek. xxxvi. 11: (c) make good, beautiful, Hos. x. 1: (d) happy, delighted, Eccl. xi. 9, al. non occ.

טוב, v. pret. טָבַע. Arab. طَوِي, complicit, convolvit. Engl. twine. Net, or plat. Auth. Vers. spin, Exod. xxxv. 25, 26. Lxx. τήθειν.

טוב, v. pret. טָבַע, Constr. immed. it. med. ל, pers. טָבַע, it. טָבַע. Arab. cogn.

טָבַע, r. טָבַע, re fæda contaminatus fuit; contaminavit re fæda aliquem. (a) Plaister, daub, paint, Lev. xiv. 42; Is. xlv. 18; Ezek. xiii. 12. 14; xxii. 28.

Infin. טָבַע, 1 Chron. xxix. 4. (b) Case, cover, over.

Part. pl. m. טָבַע, Ezek. xiii. 10. 15. Constr. טָבַע, Daubers of —, Ib. vr. 11.

טָבַע, f. pl. compd. טָבַע, or טָבַע, Gram. art. 169, seq. Arab. طَبَّ, con-

strinxit pedibus camelam; طَبَّ, circumvixit. Bandages, perhaps the folds of the turban. Phylacteries, as some think; see Matt. xxiii. 5. But there is not the least probability that these were in existence in the days of Moses; they were most probably invented in later times in order to enable the Jews to follow out their favourite system of literal interpretation. Gesenius imagines, too, that the word is the same with the Chald. טָבַע, armilla, frontale. If

so, the Syr. ܬܒܥܬܐ, crepitus lucernæ, is cognate with it; and the thing was so called from its brilliant, sparkling appearance: A gem, perhaps, suspended between the eyes: and such are still used in the East. The notion, that these contained sentences of the Law written on parchment, is, in my opinion, a modern figment of the Jews: all the text appears to me to say is, that the Law shall be for, or as, i. e. considered as the precious ornaments of the head. Comp. Is. lxi. 10; Mal. iii. 17; Is. xxviii. 5; lxii. 3;—Exod. xiii. 16; Deut. vi. 8; xi. 18. The latter passage of which is perhaps wholly—as a part certainly is—figurative. See a similar expression, Is. xlix. 16. Aquila, eis ἀτίνακτα. Sym. Θεοδ. lxx. ἀσάλευτον, Deut. vi. 8. Sym. διεσταλμένα, al. ἀσάλευτα. lxx. ἀσάλευτον. See also the Vulg. and Syr. Not one of all which Translators seems to have had the least idea whatever of the Phylacteries of the Jews! For the best of all reasons, no doubt; because no such notion then existed. Of the Jewish notions and uses of these טָבַע, as they term them, see Buxtorf's Talmudic Lexicon, col. 1743, under טָבַע. The "Philologus Hebræo mixtus," of Leusden, p. 130, seq.

טוב, v. Kal, non occ.

Hiph. וְטָבַע, pres. aff. וְטָבַע, apoc. sing. וְטָבַע. Constr. immed. med. וְטָבַע, וְטָבַע.

Arab. طَوَّل, in longum extendit. Cast forth, out, into, &c., 1 Sam. xviii. 11; xx. 33; Jer. xvi. 13; xxii. 26; Ezek. xxxii. 4; Jonah i. 4, 5. 12. 16.

Hoph. pl. וְטָבַע, pres. וְטָבַע. Was, became, cast out, forth, &c., Jer. xxii. 28; Ps. xxxvii. 24; Prov. xvi. 33; Job xli. 1.

Pih. redup. part. aff. וְטָבַע, —of וְטָבַע below, Is. xxii. 17.—Casting thee out, forth, &c. al. non occ.

טָבַע, m. pl. טָבַע, constr. טָבַע. Arab.

طَوَّرَ, atrium domus: طَوَّرَ, modus, forma, rei; vicis una, modo hoc, modo illud. Series, order, range, of precious stones, or of timber in the walls of an edifice, &c., Exod. xxviii. 17, seq.; xxxix. 10, seq.; 1 Kings vi. 36; vii. 2—4. 12, seq.; 2 Chron. iv. 3. 13. In Ezek. xlv. 23, Gesenius makes this word to signify "paries circumductus." I can discover no necessity for this. The description

appears to me merely to say, that, in each of the four corners of the court, there was a *range*, or *series*, i. e. of offices, round about, i. e. following the boundary wall; and that here the sacrifices were boiled. See the plan of the Temple in the Appendix.

טור, m. Chald. def. טורא. Syr. ܬܘܪܐ,

mons. Arab. طُورٌ, id. Cogn. طول, *longitudo*; which seems also to be inherent in the foregoing word. A mountain, Dan. ii. 35. 45. Cogn. Heb. צור.

טול, v. pres. יטול. Constr. med. יטל,

once, Job ix. 26. Syr. ܬܘܠ, *volavit*. Gesenius finds the English "to toss" here. *Dash* upon, would suit the passage much better. Cogn. Heb. יוש. Syr. ܬܘܬ, *Fly* swiftly upon the prey. Comp. the first member.

טור, m.—pl. non occ. Syr. v. ܬܘܪܐ,

complicuit: hence,—as in the Arab. طَوَّبَ, *complicuit* (i. e. viscera sua), *fame laboravit*—*jejunus*. *Fasting*, once, Dan. vi. 19.

טחה, v. Kal non occ. Arab. طَحَا, r.

طحو, *expandit*. Part. مَطْحُوٌّ, *amplum umbraculum*.

Pil. Part. constr. m. مَطْحُوٌّ, lit. *Extenders of—drawers of*—the bow, i. e. archers, once, Gen. xxi. 16.

טחור, f. pl. for טחורות, r. טחור, sign. (b)

Lit. *things covered, cased over*, i. e. unseen, secret. *The inward parts*, viscera, as the seat of sense:—comp. לב, בָּטֵן, קִיּוֹת:—when applied to men, Ps. li. 8; where we have טָחַס, in the next member. When applied to the heavenly bodies, as, Job xxxviii. 36. Meton. their *active unseen* energies—as a metaphor of the preceding,—is probably meant. See my note on this place; al. non occ. LXX. Ps. l. c. τὰ ἄβηλα καὶ τὰ κρύφια τῆς σοφίας, κ.τ.λ. The Jews prefer the *reins*; because, as Gesenius says, "adipe obducti sunt:" but this may be said, perhaps, of every other part of the body.

טחון, m. once, Lam. v. 13. Infin. r.

טחן, according to some, i. e. *The act of grinding* with the hand-mill. Comp. Deut. ix. 21. Others, *the hand-mill*, as a noun. LXX. λαμβάνον.

טחורים, m. pl. constr. טחורי. Syr.

ܬܘܪܐ, *anus, et nisus exonerantis ventrem*, i. q. טול, which see, and which according to the Lexicographers is the more obscene word; and hence this has been most frequently substituted for it in the *Keri*: which strikes me as great nonsense. *Tumors* in the anus, as of *hemorrhoids*, &c., 1 Sam. v. 6. 9. 12; vi. 4, 5. 11; Deut. xxviii. 27. Aff. טחורים, טחוריקם. LXX. ἔδρας.

טחון, v. pres. יטחון. Constr. immed. abs. it. med. ט, instr. it. in, place; ל, to, for; יד, even to, of degree. Syr. ܬܘܚܢ, *moluit*. Arab.

طحن, id. I. *Grind*, with a hand-mill, Num. xi. 8; Exod. xxxii. 20; Job xxxi. 10, 11. Metaph. *Bruise, oppress*; with רכה, Is. iii. 15.

Infin. טחון, Deut. ix. 21. See טחון above. Imp. f. טחי, Is. xlvii. 2.

Part. טחון, f. pl. טחנות, Judg. xvi. 21; Eccl. xii. 3, which Gesenius, rather unaccountably, renders "*dentes molares!*" *grinders*, teeth so called.

טחנה, f. once, Eccl. xii. 4. See טחן.

טיח, m. once, Ezek. xlii. 12, r. טוח, for טיח, Gram. art. 73. *Plaistering*, or, *thing plaistered*, perhaps. LXX. ἀλοιφή.

טיט, masc.—plur. non occ. Arab.

ضوط, *congregavit*; ضوطة, *lutum in imo piscinae* (for טח, Gram. art. 73). *Mud, mire*, as collected in the streets, the bottom of a well, &c., 2 Sam. xxii. 43; Is. lvii. 20; Jer. xxxviii. 6; Mic. vii. 10; Zech. ix. 3; Ps. xl. 3; Job xli. 22, &c.

טיין, m. Chald. def. טיני. Syr. ܬܝܢ,

caenum. Arab. طين, id. *Clay*, pec. of the potter; in the phr. טיחא טיניא, Dan. ii. 41. 43, only: lit. *pottery, or potter's work*, of clay. Comp. טיחא ויטיר, Ib. 41.

טיירה, f. constr. טיירה, pl. טיירות, r. טור above (for טיירה,—Gram. art. 73,—perhaps), lit. *thing arranged, set in order*. Arab.

طورة, *tota area domus cum atrio*; cum circa rem aliquid ad arcendum ponis. *Any arrangement of building, or buildings*, pec. (a) certain chambers of the Temple, Ezek. xlvi. 23. (b) *Palace* generally, enclosed and fortified, perhaps, Gen. xxv. 16: with טיירה, Num. xxxi. 10; Ezek. xxv. 4; Ps. lxix. 26; 1 Chron. vi. 39. Id. richly

adorned with silver, Cant. viii. 9. Aff. **מְשֻׁבָּח**, *שְׁבַח*, *שְׁבַח*, *שְׁבַח*. See LXX.

מָשַׁח, m. — pl. non occ. r. **מָשַׁח**. Arab. **مَسَحَ**.

מָשַׁח, *ros.* Æth. id. *Dew*, Gen. xxvii. 28. 39; Exod. xvi. 13, 14; Deut. xxxii. 2; Is. xxvi. 19; Zech. viii. 12; Ps. cx. 3; Prov. iii. 20; Job xxix. 19. See my note. Mic. v. 6, &c. Aff. **מְשֻׁחָה**, *שְׁמֵן*. Chald. id., Dan. iv. 12, seq.; v. 21.

מָשַׁח, v. Kal, non occ. Syr. **ܡܫܚܐ**, *obdixit*. Arab. **مَسَحَ**, r. **مَسَحَ**, id. i. e. *laid on, patched*; **مَسَحَ**, *epithema*.

Part. pass. **מְשֻׁחָה**, pl. **מְשֻׁחָה**, f. **מְשֻׁחָה**, lit. *Plastered, patched*, cattle having large patches, as it were, of different colours, as contradistinguished from such as had spots, **מְשֻׁחָה**, Gen. xxx. 32, 33. 35; Ezek. xvi. 16. **מְשֻׁחָה**, *מְשֻׁחָה*, *variegated high places*, i. e. variously adorned, dedicated, perhaps to various deities; it being customary still in the East to ascribe one colour to one deity, another to another. See the extracts from the Dabistan, given under **מְשֻׁחָה**, p. 62, above.

Pub. pl. f. **מְשֻׁחָה**, *Patched*, Josh. ix. 5.

מְשֻׁחָה, see **מְשֻׁחָה**.

מָשַׁח, m. constr. **מָשַׁח**, pl. **מְשֻׁחָה**; taking the **מ** (instead of **ה**) of the Syr. **ܡܫܚܐ**, *infans*; v. **ܡܫܚܐ**, *recens fuit*. *A young lamb*, 1 Sam. vii. 9; Is. xl. 11; lxv. 25.

מָשַׁח, f. once, Is. xxii. 17, redup. of **מָשַׁח**, Gram. art. 169. 5. *Great, entire, cast-ing out*.

מָשַׁח, v. Kal, non occ. Arab. **مَسَحَ**, *umbrosa fuit dies; operuit, texit*.

Pih. aff. pres. **מְשַׁחֵנִי**, once, Neh. iii. 15. *He covered, roofed, it.* LXX. *ἐστράγαγεν αὐτήν*. Aph. Chald. pres. f. **מְשַׁחֵנִי**, *Takes shade*, Dan. iv. 9.

מָשַׁח, m. constr. **מָשַׁח**, pl. **מְשֻׁחָה**. — **מְשֻׁחָה**, f. constr. **מְשֻׁחָה**, pl. non occ. — Syr. **ܡܫܚܐ**, *inquinatus, pollutus*. Arab. **مَسَحَ**, *polluens*. Castell. *Unclean, pol-*

luted, of men, animals, or things, used either in a legal, or a moral, sense, Lev. v. 2; vii. 19, 21, &c.; xxii. 4; Is. vi. 5, &c. Pl. Lev. xi. 8, 26, 27, &c. Fem. Ezek. xxii. 5. **מְשֻׁחָה**, *polluted of name, infamous*.

מָשַׁח, v. 2 pers. f. **מְשַׁחֵנִי** (evidently from the noun **מָשַׁח** above, Gram. art. 182. 2), Ezek. xxii. 4; pres. **מְשַׁחֵנִי**. Constr. abs. it. med. **מְשַׁחֵנִי**, until, it. **מְשַׁחֵנִי**, pers. See **מָשַׁח** above. *Be, become, unclean, polluted*, — opp. **מָשַׁח**, *רָפָה*, — of men, animals, or things, either in a legal or a moral sense, Lev. xii. 2. 5; xviii. 25; xxii. 6; Ps. cvi. 39, &c.

Infinit. **מְשַׁחֵנִי**, f. of fin. **מְשַׁחֵנִי**. *Pollution, being polluted*, Mic. ii. 10; Lev. xv. 32, &c.; with **ל** prefixed. It. cogn. **מְשַׁחֵנִי**.

מְשַׁחֵנִי, Num. v. 19, &c.; it. *thing polluted*: meton. Judg. xiii. 7. 14, &c. Constr. **מְשַׁחֵנִי**. Aff. **מְשַׁחֵנִי**, Lev. v. 3; Ezek. xxii. 15, &c.: pl. **מְשַׁחֵנִי**, Lev. xvi. 19.

Niph. **מְשַׁחֵנִי**, 2 pers. f. **מְשַׁחֵנִי**, 1st, **מְשַׁחֵנִי**, it. **מְשַׁחֵנִי**, &c. pres. **מְשַׁחֵנִי**. But this is evidently the pres. of Hithp., the characteristic **ה** being assimilated to the **ו** of the root, Gram. art. 83. 1. Constr. abs. it. med. **מְשַׁחֵנִי**, **ל**, instr. in, among, it. **מְשַׁחֵנִי**, to, for, pers. *Be, become, polluted, unclean*, as in Kal, Lev. xi. 43; xviii. 24; Num. v. 20. 29; Hos. v. 3; vi. 10; Job xviii. 3. **מְשַׁחֵנִי**. See Gram. art. 202. 4. 5. Pres. Lev. xxi. 1. 3, 4, &c.

Part. pl. m. **מְשַׁחֵנִי**, Ezek. xx. 30, 31.

Pih. **מְשַׁחֵנִי**, 2 pers. f. **מְשַׁחֵנִי**, pres. **מְשַׁחֵנִי**. Constr. immed. it. med. **מְשַׁחֵנִי**, it. **מְשַׁחֵנִי**, instr. (a) *Pollute, defile*, Gen. xxxiv. 5. 13; Num. xix. 13. 20; 2 Kings xxiii. 8, &c. (b) *Pro-nounce unclean, polluted*, Gram. art. 154. 8; Lev. xiii. 3. 22. 25. 30. 44, &c.

Infinit. **מְשַׁחֵנִי**, Lev. xiii. 45, &c. Aff. **מְשַׁחֵנִי**, Lev. xiii. 59, &c. **מְשַׁחֵנִי**, Ib. xviii. 28. See xv. 31.

Imp. pl. **מְשַׁחֵנִי**, Ezek. ix. 7.

Pub. part. f. **מְשַׁחֵנִי**, *Made unclean*, Ezek. iv. 14.

Hothp. pret. f. **מְשַׁחֵנִי**, for **מְשַׁחֵנִי**, in pause, Gram. art. 83. 1; 185. 2. Once, Deut. xxiv. 4.

מָשַׁח, v. pres. **מְשַׁחֵנִי**. Constr. immed. med. **מְשַׁחֵנִי**; **ל**, for, pers. thing; **א**, in, place.

Arab. **مَسَحَ**, *securitatem præstitit viro*. *Conceal, hide*, securely, in the earth, &c., Gen. xxxv. 4; Exod. ii. 12; Josh. ii. 6; vii. 21, 22; Jer. xliii. 10; Ps. cxl. 6; cxlii. 4, &c.

Infinit. **מְשַׁחֵנִי**, Job xxxi. 38; Ps. lxiv. 6. Aff. **מְשַׁחֵנִי**, Jer. xiii. 6.

Imp. aff. **מְשַׁחֵנִי**, Jer. xiii. 4. See Job xl. 13.

Part. pass. **מְשַׁחֵנִי**, Job iii. 15; xviii. 10, &c.

Pl. טעמין, const. טעמין, Josh. vii. 21; Deut. xxxiii. 19.

F. טעמיה, Josh. vii. 22.

Niph. Imp. הִטְמִין, *Be, become, concealed*, once, Is. ii. 10.

Hiph. pres. pl. הִטְמִין, *They hide*, i. q. Kal, 2 Kings vii. 8, al. non occ.

טַמְנָא, m.—pl. non occ. Aff. טַמְנָא. Arab. ^سفِصْلَة, *fuscilla plicatilis* in qua reponitur panis; ^سمِصْنَاة, *canistra*; it. ^سمِصْنَاة, *corbis*,

v. cogn. ^{وَضَن}, *plexuit rem*. *A basket*, Deut. xxvi. 2. 4; xxviii. 5. 17, al. non occ.

הִטְמִין, v. Kal, non occ. Syr. ^هتَمِن, *inquinatus est*. Arab. ^طنَف, *inquinavit*.

Plh. pres. aff. once, הִטְמִין, *Shall I soil them?* i. e. my feet, Cant. v. 3.

הִטְמִין, v. Kal, non occ. i. q. הִטְמִין.

Hiph. pl. m. הִטְמִין, *They have made err*, once, Ezek. xiii. 10.

טַעַם, masc. — plur. non occ. Arab.

^طعَم, *expetitus*, de cibo; ^طعْمَة, *modus lucrandi*; ^طعَام, *modestè se gerens cum comedit vir*. Syr. ^هتَمِن, *ratio, sensus*.

The leading notion seems to consist in *desiring*, thence *selecting* and *discriminating* what is best. (a) *Discrimination*; thence, meton. *judgment, mind, edict*: (b) *Taste*, as to meats, &c. (a) 1 Sam. xxv. 33; Jonah iii. 7; Ps. cxix. 66; Job xii. 20; Prov. xi. 22, ^איִשָּׁה — ^איִשָּׁה, *a woman perverse, froward, of judgment*. Ps. xxxiv. 1, ^בשִׁעְרוֹ, *in his changing his mind*, i. e. putting on an appearance of idiocy, 1 Sam. xxi. 14; xxv. 33; Prov. xxvi. 16. ^בשִׁעְרֵי הַחֵטִּי, *returners of a judgment*, i. e. in a difficult question: (b) Exod. xvi. 31; Num. xi. 8; Jer. xlviii. 11; Job vi. 6, &c. Aff. ^טעַם, *טעם*.

טַעַם, v. pres. טַעַם. See טעם above. Constr. immed. it. med. ^יי, it. ^לל, pers. (a) *Discriminate, perceive, judge*, Ps. xxxiv. 9; Prov. xxxi. 18. (b) — of food, *taste*, Job xii. 11; xxxiv. 3; 1 Sam. xiv. 24. 29; Jonah iii. 7; 2 Sam. xix. 36.

Infin. abs. טַעַם, 1 Sam. xiv. 43.

טַעַם, v. Chald. *Peal* non occ.

Pah. pres. pl. m. טַעַם, *They shall make thee eat*, Dan. iv. 22; v. 21.

טַעַם, m. Chald. def. טַעַם, *טעם*, pl. non occ. (a) *Consideration, reason, judgment*; thence *edict*, Dan. ii. 14; iii. 12; vi. 3; — Ib. iii. 10. 12. 29; Ezra iv. 19. 21; v. 3. 9. 13; vi. 1; vii. 13. Phr. ^אתֵּיכָּן, *author of an edict*; supreme legislator, Ezra iv. 8, 9. 17. (b) *Taste*, Dan. v. 2.

טַעַם, v. pres. non occ. I. טַעַם. Imp. pl. *Load ye your beasts*, once Gen. xlv. 17.

Syr. ^هتَمِن, *oneravit*. Arab. ^طعَن, *migravit*; ^طعُون, *camelus onus gestans*.

II. Puh. part. pl. m. constr. ^טטְמִין. Persons *pierced through of* —, once, Is. xiv. 19. Sam. ^טט, *doluit qs. transfectus*. Arab.

^טטְמִין, *confodit*.

טַעַם, Infin. Kal, v. טַעַם.

הִטְמִין, masc. — plur. non occ. Arab.

^طفَاقَة, *paucum quid*; ^طفَاقَة, *paucus, modicus, quaelibet imperfecta res*. Cogn.

^طفَاق, *qui tenui est, et afflicto statu*: ^طفَاقَة, *infirmas; familiæ multitudo*.

Generic noun. *Infant, child*; generally, *children, infants*, Gen. xxxiv. 29; xliii. 8; xlv. 19; xlv. 5, &c. Put for *the whole family*, excepting only the father, as Gesenius thinks. But this is not well grounded. The passage, ^אתֵּיכָּן, *according to the children*, Gen. xlvii. 12, only says, that Joseph provided for the whole house of his father; i. e. each family separately, according to the number of children in each. For this was criterion sufficient: not that the children really constituted each family. Besides, there is generally a marked distinction made between the children ^אתֵּיכָּן, or ^אתֵּיכָּן, and parents, as in Deut. ii. 34: iii. 6; xx. 14; xxxi. 12; Jer. xli. 16; Ezek. ix. 6, &c. The passage, 2 Chron. xx. 13, ^אתֵּיכָּן, *all Judah—even their infants, wives, and children*, is added merely to show, that no part of the families was absent, from the woman with her infant to the more advanced child. Aff. ^טטְמִין, *טעם*, *טעם*.

הִטְמִין, m.—pl. non occ. Syr. ^هتَمِن, *extensio*. Arab. cogn. ^طعَن, *composit ma-*

manus; rem dilatatit; ⁵مِفْحَة, applied to the balances, see the Dictionaries. Lit. *Extent*, pec. as measured by that of the hand, a palm, or hand-breadth; 3 inches, 684 decimals of an inch, according to Dr. Arbuthnot. Captain Jervis, in his very valuable little work on "The Primitive Universal Standard of Weights and Measures," Calcutta, 1835, makes it 3 inches 2581, decimals, &c., p. 29, &c., Exod. xxv. 24; xxxvii. 12; 1 Kings vii. 26; Ezek. xl. 5. 43, &c.

מפח, m. i. q. מִפְּחָ, pl. מִפְּחִים, 1 Kings vii. 26; 2 Chron. iv. 5. Comp. Jer. lii. 21. In 1 Kings vii. 9, Auth. Vers. "*Coping*." Lxx. *ἔως τῶν γεισῶν*. Aquila. τῶν παλαιστομάτων. Sym. τῶν ἀπαρισμμάτων. See Schleusneri Lex. in Lxx. Intt. sub vocibus. Metaph. applied to time, Ps. xxxix. 6, pl. excel. for, a very short space, or period. See Lxx. and Schleusn. sub voce, παλαιός, p. 628, vol. ii. Ed. Lond.

מפח, v. Kal non occ. Syr. مَفَض, expandit, aptavit. Chald. מִפְּחָ, palmo aliquid collegit, vel abstersit. Arab. cogn.

مَفَض, expandit ferrum : complosit manus.

Pih. f. מִפְּחָ, pres. non occ. Constr. immed. Spread out, dilate, extend, any thing with the hand, as the limbs of an infant before the swaddling bands are applied, &c., Lam. ii. 22. Metaph. applied to the stretching out of the heavens, Is. xlviii. 13. Comp. Ib. li. 13; it. xl. 22; Ps. civ. 2, al. non occ.

מפחין, m. pl. once, Lam. ii. 20, in the phr. מִפְּחִים, where the Lxx.—which is followed by the Arabic—has two different renderings, one of which is probably taken from one of the other Hexaplar versions, viz. επιφυλλίδια ἐποίησε μάγειρος, and νήπια θηλάζοντα μαστούς. The Targ. takes the latter word as a noun of (habitual) agency, Gram. art. 154, signifying, persons who palmed (i. e. stroked out and distended the limbs with the palms of their hands), and applied the swaddling bandages to infants: lit. infants of the palmers, &c. See the margin of the Auth. Vers. Gesenius gives "*Gestatio puerorum*." Castell. educationes, qs. palmationes. But it is difficult to see how a noun of this form can have either of these significations. According to the view

given above, the place may be read thus,—their own fruit—infants of the swaddlers, i. e. palmed and swaddled infants.

מפח, v. pres. 2d pers. מִפְּחָ. See my notes on Job xiii. 4; xiv. 17. Constr. immed. it. med. מִפְּחָ, pers. or thing. Lay on, or over: meton. Cover, conceal, Ps. cxix. 69; Job li. cc. al. non occ. See Lxx.

Part. pl. constr. מִפְּחִים.

מפחין, m. pl. aff. מִפְּחִין, *twice only, Jer. li. 27; Nahum iii. 17. Pers. تَابِسَر, dux bellicus, according to Bohlen, Gesenius, &c. Ewald prefers تَابِسَر, altitudinis princeps; but both these compounds signify precisely the same thing; تَاب, and تَاب, being different forms only of the same word. No such compound, however, occurs in the Persic, in any thing like these senses. Why not take the Chald. מִפְּחָ, egregius, &c., and מִפְּחָ, dux, &c.? Compd. מִפְּחִין, good, great, prince. Prince, or leader.

מפח, v. Arab. طَفَّ, agilis fuit equus; sublimis fuit res. Comp. دَبَّ, and دَبَّ.

Cogn. Syr. مَفْطَح, crepitavit flamma. Gr. τυφόμενον, Matt. xii. 20. Castell.

Infin. מִפְּחָ, once, Is. iii. 16. Tripping wantonly along; or, as Hamlet is made to say, "*They amble and jig,....and make their wantonness their ignorance*." And, Rich. III., "*To strut before a wanton, ambling nymph*." See Schröder. de Vestitu Mulierum, p. 127.

מפחין, m. pl. Chald. aff. מִפְּחִין, Dan. iv. 30; His nails, Ib. vii. 19. מִפְּחִין, do. See Keri, al. non occ. i. q. Heb. מִפְּחִין. Syr. مَفْطَح, unguis. Arab. ظَفَر, id.

מפח, v. or noun, once, Ps. cxix. 70. Arab. طَفَش, sordes; طَفَشَة, pinguis, crassa natio. Syr. مَفْطَحَة, fæditas. Fat, gross, stupid. Comp. מִפְּחָ, in Hiph.

מפח, m. Part. v. מִפְּחָ. Syr. مَفْطَح, detrusit. Arab. طَرَن, id. Lat. trudo. Hor. "*truditur dies die*." Ephrem Syrus, مَفْطَحًا لِمَفْطَحًا. Following closely, treading, as it were on the heels of —,

driving out; twice only, Prov. xix. 13; xxvii. 15.

Part. Chald. pl. m. טְרוּן, *Driving out*, Dan. iv. 22; xxix. 30.

— pass. טְרוּר, *Driven out*, Dan. iv. 30; v. 21.

טְרוּר, Ruth iii. 14, i. q. טְרוּר, as in the Keri.

טְרוּר, m. seg. twice only, Deut. i. 12;

Is. i. 14. Arab. مَطْرُوح, *prostratus*.

Pressure, wearying. Aff. טְרוּחָם.

טְרוּחָה, v. Kal non occ.

Hiph. pres. יָטִיר, *One stretches out*. יָטִיר, for, or in giving, water, i. e. irrigation. See my note on Job xxxvii. 11, where alone this verb occurs. Sym. καὶ καρπὸς ἐπιπλοῖται.

veφέλη. Arab. طَرَحَ, *longè removit*;

ii. conj. *longè protendit* ædificium.

טְרוּחָה, fem. — plur. non occ. Arab.

طَرَوْ, *recens evenit*. *Fresh, moist*, Judg. xv. 15; Is. i. 6.

טָרַם, adv. Arab. صَرَمَ, *resecuit*, i. e.

cutting off, excluding, negating, the performance of the action of the accompanying verb, with reference to either past, present, or future, time, i. q. עַד לֹא. *Not yet, before that*. See Nold. sub voce, p. 339, seq., with the notes, Gen. ii. 5; Exod. x. 7; Josh. ii. 8; 1 Sam. iii. 3:—it. Exod. xii. 34; Josh. iii. 1; Is. lxxv. 24; Ps. cxix. 67, &c. With the negative, further expressed by לֹא, Zeph. ii. 2, twice. Compd. with other particles, as, הִטָּרַם, Exod. x. 7. גִּטָּרַם, Zeph. i. c. קִטָּרַם, Hag. ii. 15, &c.

טָרַח, masc. — plur. constr. טְרוּחָם. Syr.

لُطْرُو, *perturbatio*. Arab. طَرَفَ, cogn.

صَرَفَ, *reduxit, repulitque; impegit* in oculum, *læsivæ*: lit. *rending, tearing*, to pieces. Meton. *Prey*, taken in hunting, or otherwise, pec. by wild beasts, Gen. xlix. 9; Num. xxiii. 3, 4; Ezek. xxii. 25; Nahum

ii. 13. Metaph. — by violent men, Ps.

cxiv. 6; Is. v. 29; Ezek. xix. 3; Nahum

iii. 1, &c. By another metaph. *Provision*,

food, Mal. iii. 10; Prov. xxxi. 15. In

Ezek. xvii. 9, פְּרִי שֶׁשׁ יִצְקָהָ, *all the provisions*

of her shoot, growth; i. e. the fruits pro-

duced by her, not merely the leaves; for

these could be but of little moment. lxx.

πάντα τὰ προανατέλλοντα αὐτῆς. Phr.

הַרְרֵי טְרוּחָה, *mountains of prey*, i. e. powerful

robbers.

Aff. טְרוּחָם, טְרוּחָה.

טָרַח, m. lit. *Thing taken forcibly*:

applied to a leaf, Gen. viii. 11, *plucked*.

Gesen. *recens, fresh*; which seems to me a

refinement.

טָרַח, v. pres. יָטִיר, once, Gen. xlix. 27.

יָטִיר, probably at first, יָטִירָהּ, when the

vowel would be (o) not (a) regularly.

Constr. imméd. it. abs. See טָרַח above.

Taking the prey, as a wild beast. Meton.

Tearing in pieces; wounding, injuring, Gen.

xlix. 27; Deut. xxxiii. 20; Mic. v. 7; Ezek.

xxii. 25; Nahum ii. 13, &c. Metaph. — of

violent men, Ps. vii. 3; xxii. 14; Ezek.

xxii. 27; Amos i. 11; Job xviii. 4:—of

powerful persons—God, Hos. v. 14; vi. 1;

Ps. l. 22; Job xvi. 9:—of men, Gen. xlix.

27, &c.

Infim. abs. טָרַח, Gen. xxxvii. 33, &c.

Constr. טָרַח, and טָרַחָה, Ps. xvii. 12; Ezek.

xix. 3.

Part. טָרַח, Job xviii. 4, &c.

— pl. constr. טָרַחָה, Ezek. xxii. 27.

Niph. pres. יִטָּרַח, *Be, become, torn in*

pieces, Exod. xxii. 12; Jer. v. 6.

Puh. טָרַח, in pause טָרַח (for טָרַח, Gram. art.

109), i. q. Niph. Gen. xxxvii. 33; xlv. 28.

Hiph. Imp. aff. הִטָּרַחְנִי, *Feed me, provide*

for me, Prov. xxx. 8.

טָרַחָה, f.—pl. non occ. *Any thing torn*,

pec. *animal* (of the flock) *torn* by a wild

beast, Gen. xxxi. 39; Exod. xxii. 30; Lev.

vii. 24; Nahum ii. 13: hence considered as

unclean and unfit for eating, Ezek. iv. 14;

xliv. 31, &c.

טְרוּחָה, m. pl. def. Chald. A people

so called, Ezra iv. 9. lxx. Ταρφαλαῖοι.

י, *Yod*, the tenth letter of the Hebrew alphabet, see Gram. artt. 4. 15; and which, when used as a numeral, represents that number. It was, perhaps, at first, a hieroglyphical representation of the hand (ד), and thence received its name. This figure it is still found to retain, in some degree, in the alphabet of the Samaritans (see Gram. art. 4), in the Phœnician inscriptions yet extant, and in the coins of the Maccabees, as Dr. Gesenius has well remarked. But, when he tells us, in order to account for the variety of forms, יו, and ד; that ימים, *days*, is derived from an obsolete form, viz. ים, i. q. יום; he seems not to be aware that ימים is a mere contraction of יומים, the regular plural of יום, Gram. art. 73. It is not improbable that it was originally written ד; and that, out of the mixed sound approaching to that of (o), given by the Jews to Kamets (ו), grew the form יו.

Its power, as a consonant, is that of our Y, Gram. artt. 4. 15; it is of the palatal class, Ib. art. 22. When it loses this power, it is said either to quiesce, or to form a diphthong with the vowel immediately preceding it, Ib. artt. 37—39. In some cases it appears only in the vowel (·) Khirik, Ib. artt. 72. 200. 4.

In the etymology it sustains various offices: I. In forming the dual and plural numbers masc. as, ימים, and ימים; and constr. in each case, ימים. II. Either as prefixed, inserted, or affixed, in forming certain nouns, viz. ימים, Gram. artt. 153. 6; 154. 10: ימים, art. 155. Nouns termed *Heëmanti*, artt. 157. 159; and of this class, Patronymic or relative nouns, art. 166, seq., also those said to have received the Paragogic (י), Ib. art. 175. 15, seq., which is occasionally a fragment of the pron. fem. ימים, Ib. art. 175. 16, note; or of ימים, Ib. art. 193. 6. On its use in forming proper names, see Ib. art. 170, seq. Affixed also to imply excess, art. 166. 17; and to the ordinals of numerals, art. 181. 2.

In the roots of words it often interchanges with י, as יד, or יד; בין, or בין: with ה, as גלי, גלי. Arab. جلي.

In the conjugation of verbs it is regularly prefixed with (·) to the 3d pers. pres. masc. sing. and pl.; and is also affixed to the 2d

pers. fem. sing. and to the 1st pers. com. sing.: also to the 2d pers. sing. Imp. It is also found inserted in the Hiphil conj. See the paradigm., Gram. art. 211.

יב, v. יב, once, Ps. cxix. 131, constr. med. יב. Syr. ܝܒܬܐ, *avidè desideravit*. Cogn. Heb. יב, יב. Arab. أَوْبٍ, *teneriore affectu propensus fuit. Intensely, greatly, desiring.*

יב, v. once, Jer. x. 7. יב, impers. *It becometh thee, i. e. to be feared.* Syr. ܝܒܬܐ, *convenit.*

יב, see יב.

יב, v. Kal non occ. Arab. وَآل, *confugit ad alium; iii. conj. properavit ad locum aliquem.* Cogn. آل, r. آوَل, *confugit; it. descivit, defecit; it. incrasavit liquor; it. rectè disposuit.* Cogn. وَآل,

amicus fuit, &c. The primary notion seems to have consisted in *betaking* one's self to any person or thing for safety; thence, to *commence, begin*, any thing. Again, as haste seems implied in the first place, *hurry, incaution, foolishness.* Comp. יב, might have followed by way of meton. And again, from *commencing, beginning, taking in hand*, or the like, the being *well disposed, agreeable*, to any person or thing, might have also followed: therefore—

Niph. pl. יב, יב, pres. non occ. *Be, become, foolish*, Num. xii. 11; Is. xix. 13; Jer. v. 4; L. 36.

Hiph. יב, pres. יב, and יב. Constr. abs. it. med. יב, Infin. *Betaking one's self to, undertaking, beginning*, anything with alacrity, willingness, Gen. xviii. 27; Exod. ii. 21; Deut. i. 5; 1 Sam. xii. 22; Hos. v. 10; 1 Chron. xvii. 27; Josh. vii. 7; xvii. 12. In 1 Sam. xvii. 39, יב, seems to require a negative; *so he undertook not to go*, for he *had not made proof*; see the remainder of the verse. If so, it was perhaps intended—as in many similar instances—that יב should be understood as also applying to יב; and so the Syr. ܝܒܬܐ, ܝܒܬܐ,

but he was unwilling to go; and the Targ. Job vi. 9. See my note.

Imp. הוֹאִיל, הוֹאִיל, pl. הוֹאִילִי, 2 Sam. vii. 29; Judg. xix. 6; Job vi. 28. See my note.

יָאֵר, m. pl. יָאֵרִים. Constr. יָאֵרִי. Copt.

ἰαρο, *fluvius*. But we need not confine ourselves to the Egyptian for this word. We

have, Arab. ^{أَر}, r. ^{أَرَّ}, *aufugerunt per planiciem et æquabilem locum cameli*; it.

^{أَر}, *torridus, siccus*, de solo. Cogn. Heb.

יָאֵר, *light, &c.* The application of the term to water, as *running, translucent, &c.*, is easy. Cogn. Gr. *πέω, πύω, fluo*. Lat. *ruo*. *A river*, the Nile, or any other large stream, Gen. xli. 1, 2. 18; 2 Kings xix. 24; Dan. xii. 5—7; Is. xix. 8; xxxiii. 10; xxxiii. 21; Jer. xlv. 7, 8; Amos ix. 5; Job xxviii. 10, &c. Aff. יָאֵרִי, Ezek. xxix. 3; pl. יָאֵרִיךָ, יָאֵרִיךָ, יָאֵרִיךָ.

יָאֵשׁ, v. Kal non occ. Arab. ^{يَأَس}, *desperavit*.

Niph. יָאֵשׁ, pres. non occ. *Hopeless, desperate; in vain*. וְיָאֵשׁ קִפְצִי, *so he will become hopeless of me*, 1 Sam. xxvii. 1;—Is. lvii. 10; Jer. ii. 25; xviii. 12; Job vi. 26.

Pih. Infin. יָאֵשׁ, *Rendering hopeless, once*, Eccl. ii. 20.

יָבַב, v. Kal non occ. Syr. ^{يَبَب}, *vociferatus est*. Æth. ^{በበ}: id. Arab. ^{أَبَب}, id.

Pih. 3d pers. f. יָבַבָהּ, *She cried out, shouted, once*, Judg. v. 28.

יָבֹל, m.—pl. non occ. Syr. ^{يَبَل}, *gramen, alga*; v. ^{يَبَل}, *deduxit*. Arab.

^{يَبَل}, *gravitas pabuli*; v. ^{يَبَل}, *acriter propulit; imbrem effudit copiose, &c.* Lit. *draw out*. See v. יָבַל: hence, (a) *Produce* (Lat. *produco*) of the earth, of trees, &c. (b) *Meton. Provision, wealth*, Lev. xxvii. 4. 20; Deut. xi. 17; xxxii. 22; Judg. vi. 4; Ps. lxxvii. 7; lxxxv. 13; Hab. iii. 17; Job xx. 28. Aff. יָבֹלֵם, יָבֹלֵם.

יָבֹסִי, m. Patronym. A Jebusite, of יָבֹסִי, Judg. xix. 10, 11, &c.

יָבֹשׁ, see יָבֹשׁ.

יָבַל, v. Kal non occ. See יָבַל above.

Hiph. pret. non occ. pres. יָבִיל, and יָבִיל.

Syr. ^{ܝܒܠܝܬ}, *attulit, &c. constr. immed. it.* med. ^{ܝܒܠܝܬ}, instr. ^{ܝܒܠܝܬ}, to, pers. *Bear, carry, lead*, along, any person, Ps. lx. 11; cviii. 11:—or *thing*, as an offering, Ps. lxxviii. 30; lxxvi. 12; Zeph. iii. 10.

Hoph. pres. יָבִיל, pret. non occ. *Be, become, borne, carried, lead*, along, person, thing, &c., as above, Ps. xlv. 15, 16; Is. xviii. 7; liii. 7; lv. 12; Jer. xi. 19; Hos. x. 6; xii. 2; Job x. 19; xxi. 30. 32.

Aph. Chald. יָבִיל, i. q. Heb. Ezra v. 14.

Infin. יָבִיל, Ib. vii. 15.

יָבִיל, m. pl. constr. יָבִילֵי, *Streams of water*, Is. xxx. 25; xlv. 4, only. Sym. *ἀγῶγῶν ὕδατων*. See יָבִיל.

יָבִל, m. f. יָבִיל, once, Lev. xxii. 22. *Issue, or running disease*. See יָבִיל, Auth. Vers. *a wen*. Vulg. *papulas habens*. LXX. *μυρμηκῶντρα*.

יָבִים, m. aff. יָבִים, יָבִים, pl. non occ. *Husband's brother*, who, if the husband died without issue, was bound to marry his widow, in order to raise up seed to his brother, Deut. xxv. 5—9.

יָבִמָה, f. of do. Aff. יָבִמָה, *Brother's wife*, Deut. xxv. 7. 9; Ruth i. 15. Hence the verb—

Pih. יָבִים, aff. יָבִים, *He shall* (by the law here laid down) *marry her*, Deut. xxv. 5.

Infin. aff. יָבִים, *To marry me*, Ib. 7.

Imp. יָבִים, *Marry thou*, Gen. xxxviii. 8.

יָבִשׁ, m. pl. יָבִשִׁים } Arab. ^{يَبَس}, *siccus, aridus*. Dry, of wood, stubble, &c., Is. lvi. 3; Ezek. xvii. 24; xxxvii. 2. 4; Nahum i. 10; Num. vi. 3; — of men,

suffering drought, Num. xi. 6.

יָבֹשׁ, v. pres. יָבֹשׁ, יָבֹשׁ. See יָבֹשׁ above. Constr. abs. Synon. יָבֹשׁ. *Was, or became, dry, dried up, arid*. Meton. *Withered*, occasionally; of waters, streams, land, grass, trees, &c., 1 Kings xvii. 7; Is. xix. 5. 7; Job viii. 12; xiv. 12; Gen. viii. 7. 14; Jer. i. 38; xii. 4, &c. Metaph. applied to the strength, heart, *failed*, Ps. xxii. 16; cii. 5. To the hand, *withered*, and became inflexible, 1 Kings xiii. 4. Comp. Is. xl. 24. Once, יָבֹשׁ, Hos. xiii. 15. Comp. Jer. li. 36. See, also, under יָבֹשׁ.

Infin. abs. יָבֹשׁ, Ezek. xvii. 10,

— constr. יָבֹשׁ, Is. xxvii. 11.

It. יָבֹשׁ, f. Gen. viii. 7.

Pih. pres. יָבַשׁ, for יָבַשׁ, it. יָבַשׁ, f. Nahum i. 4; Prov. xvii. 22; Job xv. 30, al. non occ. *Dry up*, as of the sea, green shoot, &c.

Hiph. דִּוְשָׁה, pres. אִדְּשָׁה. Constr. immed. it. med. אִדְּ. I. *Dry up*, *make to wither*. Of waters, rivers, wine, fruits, grass, &c., Josh. ii. 10; iv. 23; Is. xlii. 15; xlv. 27; Ezek. xix. 12; Joel i. 10; Ps. lxxiv. 15, &c. II. Taking the sense of the cognate בָּשָׂה, by way of meton., because perhaps dryness in the mouth may be said to indicate great excitement of the mind. (a) *Be, become, ashamed, confounded*, Jer. ii. 26; vi. 15; viii. 12:—*hopeless*, Jer. x. 14; Joel i. 11; Zech. ix. 5. Metaph. applied to cities, Jer. xlviii. 1. 20; i. 2, 3. (b) *Make ashamed*, 2 Sam. xix. 6. *Made shame*, i. e. done shamefully, Hos. ii. 7.

יָבֵשׁ, f. } pl. non occ. See יָבַשׁ

יָבֵשׁ, f. } above. Lit. habitually,

constantly, usually, *Dry*, applied to the land, as opp. to the sea; so we may say, *the dry*, and the Gr. ἡ ξηρά, and τὸ ξηρόν, opp. τῷ ὁ θαλάσσεια, as Gesenius has well remarked; and so the Arab. يَبَسٌ, ariditas, opp. رطوبه,

as noted by Castell, and رِيَابِسَةٌ, sicca terra, Gen. i. 9, 10; Exod. iv. 9; xiv. 16; Jonah i. 9. 13; ii. 11; Ps. lxvi. 6; xcv. 5, &c.

יָבֵשׁ, f. Chald. id. def. once, Dan. ii. 10.

يَوْبَسٌ, masc. pl. Arab. وَاجِبٌ, r.

وَجَبٌ, cæsus, occisus; conj. x. adjudicavit; i. e. *decided*: whence it should seem that *cutting*, or the like, was among the primitive notions contained in this root. Lit. cutters, *Ploughmen*, agriculturists, 2 Kings xxv. 12, ker. See r. يَب, Jer. lii. 16, occ. with פָּרָסָם.

יָבֵשׁ, m. pl. once only, Jer. xxxix. 10. *Ploughed lands*, apparently, i. q. the feudal *carrucate*, perhaps; occ. with פָּרָסָם. Theod. ὑδρεύματα, read יָבֵשׁ, or considered this word as having that sense. *Fossas, puteos*. Schleusn. Lex. in lxx.

يَوْبَسٌ, v. Kal non occ. Arab. وَجَبٌ,

malè habuit, doluitve ungula. Cogn. وَجَعٌ, doluit. Heb. יָגַע, — iv. أَوْجَى, procul a se

amovit illum. Syr. ܐܘܫܝܬ, expulit. Cogn.

Æth. ጠገዐ: punxit; impulit.

Niph. part. constr. pl. יָגַע } The more
— f. pl. יָגַע } usual form
would give יָגַע. See Gram. art. 200. 15; but here the ground form seems to have been יָגַע, not יָגַע, Gram. art. 87. 2. 3. *Pained*, usually; but *ejected, expelled, cast out*, suits the etymology and context better, Zeph. iii. 18; Lam. i. 4, only.

Pih. pres. יָגַע, for יָגַע, Gram. art. 87. 5; constr. immed. *Afflict, pain*, Lam. iii. 33, only.

Hiph. דִּוְשָׁה, pres. 2 pers. pl. with } parag. יָגַע. Constr. immed. it. abs. I. *Afflict, pain*, as in Pih. דִּוְשָׁה, *Hath afflicted her*, constr. Lam. i. 5. 12; iii. 32; Job xix. 2. II. *Removed*, 2 Sam. xx. 13. Constr. med. יָגַע.

Part. pl. aff. יָגַע, *Thy afflictors*, Is. li. 23. Hence—

יָגַע, m. constr. יָגַע, pl. non occ. *Affliction*: meton. *sorrow, grief*, Gen. xlii. 38; xlv. 31; Is. xxxv. 10; li. 11; Jer. viii. 18; xxxi. 13; Ezek. xxiii. 33; Ps. xxxi. 11, &c. Aff. יָגַע.

יָגַע, m. constr. יָגַע, pl. יָגַע } r. יָגַע,

יָגַע, f. constr. יָגַע, for יָגַע } which
see. I. Person *wearied, fatigued*, with labour, Job iii. 17. See my note. II. Meton. *Labour bringing weariness*, Gen. xxxi. 42; Job x. 3; xxxix. 19. And, III. by a further meton., *Fruits of the earth, Wealth, acquired by labour*, Is. xlv. 14; lv. 2; Jer. xli. 24; Ezek. xxiii. 29; Hag. i. 11; Ps. cix. 11; Eccl. xii. 12, &c. Aff. יָגַע, יָגַע, יָגַע, יָגַע, יָגַע, יָגַע.

יָגַע, m. once, Job xx. 18, i. q. יָגַע, sign. iii.

יָגַע, m. pl. יָגַע, i. q. יָגַע, sign. i., Deut. xxv. 18; 2 Sam. xvii. 2; Eccl. i. 8. יָגַע, *Words are wearying*, bringing weariness, where this word evidently has an active sense. Aquila, κοπιῶσι. Sym. κοπῶδες. LXX. ἐγκοπι.

יָגַע, v. pres. יָגַע, יָגַע, and יָגַע. Arab.

وَجَعٌ, doluit. See יָגַע. Constr. abs. it. med. } in, for, &c., } for. *Labour* to weariness, Josh. xxiv. 13; Is. xlvii. 12; xlix. 4; lxii. 8; lxx. 23; Jer. xlv. 3; Ps. lxix. 4; Prov. xxiii. 4; Job ix. 29, &c.

(f) Occurring with בְּ , or בִּי , *With*, i. e. in favour of —, 1 Sam. xxii. 17; 2 Sam. iii. 12; 2 Kings xv. 19.

(g) — with בְּ לְפָנֶיךָ , i. e. *Against*, *opposing*, Gen. xxxvii. 27; 1 Sam. xviii. 17, &c.

(h) — with בְּ , or בִּי , or בְּיָדֶיךָ , after verbs signifying *giving up*, *over*, &c., will imply, *possession*, *dominion*, *power*, &c., Gen. xlii. 37; Judg. iii. 30; 1 Sam. xvii. 22; &c. Metaph. — *of the sword*, Ps. lxiii. 11; Jer. xviii. 21: in the sense of בְּ , with בְּ , *Superiority*, 2 Kings v. 18; vii. 2. 17. On the contrary, *service*, 2 Kings iii. 11. Hence, with בְּ , or בִּי , *not* (human, but Divine) *power*, Job xxxiv. 20; Dan. viii. 25; it. dual. Ib. ii. 34, 45. Comp. Lam. iv. 6. Also, in the sense of *receiving into hand*, Gen. xxxii. 14, &c.

(i) — *by means of* —, Jer. v. 31, &c. i. q. בְּ (j). Prov. xiii. 11, &c.

(j) — Id. בְּ בְּיָדֶיךָ , *by the hand*, instrumentality, means, of, *Moses*, Num. xv. 23; 1 Kings xii. 15; Is. xx. 2, &c. *On account of* —, Job xxxvii. 7. See my note on this place.

(k) בְּ לִפְּמֻת , or בְּ לִפְּמֻת , — *to*, or *on* (the) *mouth*, implying silence, Job xxi. 5. See my note, Ib. xxix. 9; Prov. xxx. 2; Mic. vii. 16.

(l) בְּ לִפְּמֻת , lit. *hand in hand*, as in striking a bargain. See my note on Job xvii. 2; Prov. xi. 21. *Not generation after generation*, as Gesenius and others imagine, from the Persic دست بدست ; which, however, this Persic phrase does not mean; but, from hand to hand, by way of receiving in succession. See under בְּ .

(m) בְּ לִפְּמֻת , — *on* (the) *head*; implying intense grief, 2 Sam. xiii. 19; Jer. ii. 37, &c. In Exod. xvii. 16, בְּ לִפְּמֻת , — *on*, or *against*, *the throne* of God, as erected in Israel, i. e. *the hand*, or *power*, of Amalek. See my note on Job xii. 6, and marginal reading of the Auth. Vers.

(n) בְּ לִפְּמֻת , *He gave*, *put forth the hand*, implying *submission*, *agreement*, *fidelity*, &c., 2 Kings x. 15; 1 Chron. xxix. 24; Jer. l. 15; Lam. v. 6, &c., it. with בְּ , in administering an oath, Gen. xxiv. 2; xlvii. 29. And probably in the first acceptation here, Ib. xxxii. 25, with בְּ , Jacob requiring a blessing from the angel, as a testimony perhaps of their agreement. Comp. 2 Kings, l. c. It should seem that *placing the hand*

under the thigh, Gen. ll. cc. is much the same thing as taking hold of the skirt, 1 Sam. xv. 27, where *agreement* is evidently sought: and, should the superior be sitting—which is the position of authority—this could hardly be done without placing the hand somewhere under the thigh; so that *laying hold of the skirt* would be nearly equivalent to *placing the hand under the thigh*: the robe, so touched, being considered indicative of authority. Hence the notion, too, of casting the mantle, skirts, shadow, &c., over any one: also of *covering*, implying favour, defence, &c., of honorary dresses, and the like. Comp. 1 Kings xix. 19; 2 Kings ii. 8. 13, 14; Ruth iii. 9; Ezek. xvi. 8; Zech. viii. 23; Mal. iii. 20 (iv. 2), *wings*, person being designated, implying his *skirts*. Comp. Ps. xvii. 8; xxxvi. 8; lxxiii. 8: it. Judg. ix. 15; it. *covering*, i. q. protection, Gen. xx. 16. Connected with *hand*, Is. xlix. 2. To *rend the mantle*, *make naked*, *uncover*, and the like, imply, on the contrary, *disagreement*, *woe*, *disgrace*, Job i. 20, &c., 1 Sam. xv. 27; xxiv. 5; Deut. xxii. 30, &c.

(o) בְּ , *According to the hand*: wealth, power: thence, meton. *liberality*, 1 Kings x. 13; Esth. i. 7; ii. 18, &c.

(p) בְּ לִפְּמֻת , *Out of the hand*, or *from under* —, i. e. with verbs implying *taking from*, &c. *Deliverance*, *rebellion*, &c., as the context may require, Gen. ix. 5; xxxi. 39; Exod. xviii. 10; 1 Sam. xvii. 37; 2 Kings viii. 20. 22; xiii. 5, &c.

(q) And, as *the hand* is *near to*, and, on each side, of the person; (בְּ) is used in the sense of, I. *At hand*, *near*, Job xv. 23; 1 Sam. xxi. 14; i. q. בְּ לִפְּמֻת . Comp. Job i. 14; Zech. viii. 6, &c. II. *This*, or *that side*, *part*, of a river, &c., Exod. xxxviii. 15; and, omitting בְּ , by the ellipsis (see בְּ לִפְּמֻת), Deut. xxxiii. 2; 1 Kings ii. 19; 2 Kings xiii. 13. Hence, the usages, בְּ לִפְּמֻת , *extensive of both hands*; i. e. of parts, limit, &c. Gen. xxxiv. 21; Ps. civ. 25; Is. xxxiii. 21, &c. בְּ לִפְּמֻת , Exod. ii. 5; Deut. ii. 37, &c. בְּ לִפְּמֻת , 1 Sam. iv. 18. בְּ לִפְּמֻת , 2 Sam. xiv. 30; xviii. 4. בְּ לִפְּמֻת , Josh. x. 46, &c. בְּ לִפְּמֻת , Num. xxxiv. 3; Judg. xi. 26, &c. pl. f.—

בְּ לִפְּמֻת , *Hands*, or, as we say, *arms* or *elbows*, of a chair, 1 Kings x. 19. Gesenius makes these the *legs* of the chair or throne: but these could hardly be said to be בְּ לִפְּמֻת , *on the head* or *top*, &c. See Ib. vii. 34, 35. And without בְּ .

(r) *Space, place*, Num. ii. 17; Deut. xxxiii. 13; Is. lvi. 5; lvi. 8; Ezek. xxi. 24 Dual, Josh. viii. 20; it. חֶדֶק, f. pl. *hands* by meton. *handfuls*, thence, applied as a measure, *Parts, portions*, or the like, Jer. vi. 3; Dan. xii. 7; 2 Kings xv. 7; Gen. xlvii. 24; 2 Sam. xix. 44; Neh. xi. 1; Dan. i. 20, &c. Similar usages in the Syriac and Arabic will be found in the Lexicons of Castell, Schaaf, Golius, Freytag, &c., which it would be tedious to copy out.

יָד, c. Chald. i. q. Heb. יָד. Def. יָד Dual, יָד, יָד. Aff. יָד, יָד, יָד; pl. יָד, יָד, יָד i. q. Heb. יָד; יָד, i. q. Heb. יָד, Dan. ii. 34, 45; v. 5, 23; vi. 28; Ezra v. 8; vii. 14, 25.

יָד, v. Chald. i. q. Heb. יָד. Peal non occ.

Aph. Part. יָד, contr. מִיָּד, Dan. ii. 23; vi. 11, al. non occ.

יָד, v. pret. pl. יָד, once only, pres. non occ. Cogn. יָד. Arab. يَد, and thence v.

יָד, contigit manu, &c. Æth. ወደ : jecit. Arab. وَكَب, emisit aliquid, &c. Cogn.

يَد, exeruit, &c. it. Cogn. وَكَب, وضع. Generally, *Put forth*, qualified by the context, i. e. as, *casting stones; giving praise, thanks, making confession, &c.*, Jer. L. 14. *They cast*, i. e. at her, constr. med. يَد.

Pih. pres. יָד, for יָד, Gram. art. 87. 5, i. q. Kal, *Cast*, as stones, or the lot: constr. immed. med. יָד, יָד, pers. Joel iv. 3; Obad. vr. 11; Nahum iii. 10; Lam. iii. 53.

Infin. יָד, *Cast forth, disperse*.

Hiph. יָד, 1st pers. pl. יָד, pres. יָד, or יָד. Constr. immed. it. med. יָד, יָד, pers. יָד, instr. *Praise, celebrate*. Synon. יָד, יָד, 1 Chron. xvi. 4; 2 Chron. v. 13: by recounting, commemorating, God's goodness, truth, &c., Gen. xxix. 35; xlix. 8; 1 Kings viii. 33; Ps. vii. 18; xxviii. 7; xxx. 13; xlv. 18; Prov. xxviii. 13, &c.

Infin. יָד, 1 Chron. xxv. 3; 2 Chron. vii. 3, &c., it. with יָד, יָד, prefixed, Ezra iii. 11; 1 Chron. xvi. 7; Ps. xcii. 2; cvi. 47, &c.

Imp. pl. יָד, Ps. xxxiii. 2; c. 4, &c.

Part. יָד, Prov. xxviii. 13.

Pl. יָד, 1 Chron. xxix. 13.

Hithp. יָד, pres. יָד, יָד. Constr. immed. it. med. יָד, יָד, it. abs. it. יָד, pers.

Became, set about, was, putting forth, i. e. *confessing, sins*, Lev. v. 5; xvi. 21; xxvi. 40; Num. v. 7; Dan. ix. 4; Neh. ix. 2.

Infin. aff. יָד, *His confessing*, Ezra x. 1.

Part. יָד, Neh. i. 6, &c.

Pl. יָד, Ib. ix. 3, &c.

יָד, m. pl. m. aff. יָד, f. יָד. Arab. وَدِي, amicus. Syr. ܐܡܝܥܘܬܐ, id.

Beloved, applied to God's scriptural children as beloved of Him, Deut. xxxiii. 12. יָד, Ps. cxvii. 2. To the Israelites, Is. v. 1; Jer. xi. 15; Ps. lx. 7; cviii. 7: prophetically to Christian privileges, Ps. xlv. 1: to places of worship, lxxxiv. 2.

יָד, f. once, Jer. xii. 7, abstr. for concr. *Love*. יָד, my soul's love, for *beloved*.

יָד, v. pres. יָד, once יָד: so that יָד,— of which יָד is a contracted f. form,—is the ground-form. Syr. ܐܝܬܐ, novit, &c. Cogn.

Gr. εἶδω, εἰδέω. Lat. video. Angl. to wot. Castell. Constr. abs. it. med. יָד, יָד, instr. יָד, of time. By the means of seeing, hearing, &c. (a) *Perceiving, becoming informed, aware, conscious, assured of —, feel*: hence,

(b) *Know, be acquainted with, sexually, &c.* Hence, (c) meton. *Recognise, acknowledge, allow, own*: and by a further meton. (d) *Regard*; also *animadvert on, punish*, person or thing, &c., as the context may require.

(a) Gen. xix. 33; Exod. ii. 4; Lev. v. 1; 1 Sam. xxii. 3; Is. vi. 9; Judg. xiii. 21: with יָד, Deut. viii. 5. Comp. Gen. xv. 8; xxiv. 14; Exod. vi. 7; vii. 17; Gen. x. 24; Deut. xi. 2; Ezek. vi. 7, &c. Metaph. Ps. cv. 19; Is. i. 3, &c.

(b) Gen. xxix. 5; xxx. 29; Exod. xxxiii. 2, 17; Deut. xxxiv. 10; Is. i. 3. Sexually, Gen. iv. 17, 25; 1 Sam. i. 19. Of catamites, Gen. xix. 5. Of a woman, יָד, Gen. xix. 8; Judg. xi. 39; Num. xxxi. 17, &c.

(c) Num. xiv. 31; Deut. ix. 24; Exod. vii. 5; xiv. 4; Ezek. xx. 20; xxix. 46; Job ix. 21; xxxiv. 4, &c.

(d) Gen. xviii. 19; xxxix. 6; Hos. viii. 2; xiii. 4; Ps. xxxvi. 11; Prov. ix. 3; xxvii. 23, &c.; Job xxxv. 15; Judg. viii. 16; Jer. xxix. 23, Keri. Ezek. xix. 7, &c.

Phrr. יָד, Exod. xxxiii. 12. יָד, Deut. xxxiv. 10. יָד —, יָד —.

distinctly, assuredly, Prow xvii. 27; Job xxxviii. 4. מַכְנִיחַ —, how *I may give titles*, i. e. flatter, Job xxxii. 22. לֵךְ —, for thyself, Job v. 27. טוֹב רָע —, good, i. e. distinguish good from evil, Gen. iii. 5, &c. נַפְשִׁי —, *my self*, Cant. vi. 12. בְּנֵינוּ —, among ourselves, Job xxxiv. 4. שְׁמִי —, *thy name*, person, authority, Ps. ix. 11, &c. לִבִּי —, *thy heart*, 1 Kings ii. 44. סֵפֶר —, *book*, i. e. the contents of —, Is. xxix. 12. בֵּין יְמִינוֹ —; *distinction of his right hand* from — Jon. iv. 11.

Infin. abs. יָדַעַתְּ, Gen. xv. 13, &c.

Constr. יָדַעַתְּ, Josh. iv. 24, &c. יָדַעְתָּ, Gen. iii. 22, &c. Aff. יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, &c. it. יָדַעְתָּ, Is. xi. 9, &c. יָדַעְתָּ, Prov. xxiv. 14.

Imp. יָדַע, Gen. xx. 7, &c.; pl. יָדַעוּ, Judg. xviii. 14, &c.

—, f. יָדַעַתְּ, 1 Sam. xxv. 17, &c.

Part. יָדַעַתְּ, Gen. iii. 5, &c.

Pl. יָדַעְתָּ, 2 Kings xvii. 26. Constr. יָדַעְתָּ, Gen. iii. 5, &c. Aff. יָדַעְתָּ, יָדַעְתָּ, &c.

— passive, יָדַעְתָּ, Is. liii. 3.

Pl. יָדַעְתָּ, Deut. i. 13. 15.

Niph. נִדְעָה, pres. יִדְעֶה, יִדְעֶה, of pers. or thing. Constr. abs. it. med. בְּ, among, pers. in, place, לְ, אֵל, pers. *Be, become known, apparent*: meton. *recognised*, Gen. xli. 21. 31; Exod. ii. 14; xxi. 36; Ps. ix. 17; lxxvi. 2; Prov. xxxi. 23; Is. xix. 21. lxi. 9; lxvi. 14. נִדְעָה יְהוָה, *the haughty Jehovah shall become known*; recognised as powerful and gracious, *as to (with) his servants*. See יָדַעַתְּ, in the parallel, Exod. vi. 3. אֵל נִדְעָה לָּהֶם, *I became not known to them*; i. e. by *my name Jehovah*. Comp. Ezek. xx. 9. Constr. med. אֵל, and לְ, Ib. xxxv. 11; Ps. lxxix. 10. Gesenius makes Prov. x. 9, to signify, *shall be punished*; but there seems to be no good reason for this. lxx. γγνωσθήσεται, — to which the other ancient versions correspond, — seems to express the true sense. Comp. Jer. xxxi. 19.

Pih. יָדַעַתְּ, *Hast made to know*, observe, Job xxxviii. 12. See Keri, 1 pers. יָדַעְתָּ, better perhaps, Hiph. יָדַעְתָּ, Gesen., 1 Sam. xxi. 3. Symm. συνηγάμην. lxx. διαμυρτήρημα.

Puh. Part. aff. יָדַעְתָּ, *My known*, i. e. my familiar, Ps. lv. 14: pl. יָדַעְתָּ, Ps. xxxi. 12; lxxxviii. 9. 19; Job xix. 14. יָדַעְתָּ, 2 Kings x. 11.

Hiph. יָדַעְתָּ, pres. יִדְעֶה, יִדְעֶה. Constr. immed. it. med. אֵל, בְּ, in, among; לְ, pers. אֵל, on, because of. *Make known, apparent; confess, show; inform, teach, &c.*; as the

context may require, Exod. xviii. 16. 20; xxxiii. 12; Num. xvi. 5; Deut. iv. 9; Josh. iv. 22; 1 Sam. xvi. 3; Is. xxxviii. 19. In Judg. viii. 16. יָדַעַתְּ, *and he taught with them*; i. e. made to feel with these instruments of punishment, it. Jer. xvi. 21. יָדַעְתָּ, Targ. "ultionem meam."

Infin. יָדַעַתְּ, Gen. xli. 39, &c. Aff. יָדַעְתָּ, יָדַעְתָּ, 1 Sam. xxviii. 15; Deut. viii. 3; Ps. xxv. 14.

Imp. יָדַעַתְּ, pl. יָדַעְתָּ, &c., Ps. xc. 12; Is. xii. 4; Exod. xxxiii. 13; Job xxxvii. 19, &c.

Part. aff. יָדַעְתָּ, יָדַעְתָּ, pl. יָדַעְתָּ, Dan. viii. 19; Jer. xvi. 21; Is. xlvii. 13, &c.

Hoph. יָדַעַתְּ (for יָדַעַתְּ, which would be regular), *Be, become, made, known, &c.*, Lev. iv. 23. 28.

Part. f. יָדַעְתָּ, Is. xii. 5. Keri.

Hithp. pres. יָדַעְתָּ, *I will become known*, once, Num. xii. 6. Constr. med. אֵל, pers. pret. non occ.

Infin. יָדַעְתָּ, *Becoming known*, i. e. making himself so, Gen. xlv. 1, al. non occ.

יָדַעַתְּ, v. Chald. pres. יָדַעַתְּ, i. q. Heb. יָדַעַתְּ.

Constr. immed. it. abs. *Know, understand, perceive*, Dan. ii. 9. 30; iv. 6. 14. 22; vi. 11; Ezra iv. 15, &c.

Imp. יָדַע, Dan. vi. 16.

Part. act. יָדַעַתְּ, Dan. ii. 8. 22; Ezra vii. 25: pl. יָדַעְתָּ, constr. יָדַעְתָּ, Dan. v. 23; Ezra vii. 25.

— pass. יָדַעְתָּ; Dan. iii. 18; Ezra iv. 12. Plur. יָדַעְתָּ, *let it be known to*—

Aph. i. q. Heb. Hiph. יָדַעַתְּ, pres. יָדַעְתָּ. Constr. immed. it. med. לְ, pers. it. abs.

Make known, show, teach, Dan. ii. 15. 17. 23. 25. 28. 29. 45; vii. 16; Ezra vii. 27, &c.

Infin. יָדַעְתָּ, Dan. v. 8.

It. יָדַעְתָּ, Dan. ii. 26; iv. 15; Ezra v. 10, with aff.

Part. pl. יָדַעְתָּ, Dan. iv. 4; Ezra iv. 16, &c.

יָדַעְתָּ, m. pl. יָדַעְתָּ. Dimin. of יָדַעַתְּ

(Gram. art. 168), with the relative termination ('), Ib. art. 166. Lit. *Sciologist*, applied to false prophets, prognosticators, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3. 9: frequently with אֵל, which see, the sense of which is taken, as Gesenius thinks, Lev. xx. 27: but for this there is no good reason. lxx. ἐγγαστήριμνος, ἡ παλαιός. θελήτης ἡ γνώστης.

יָדַעַתְּ, m. i. q. יָדַעְתָּ, of which it is perhaps an abbreviation, as it has generally been

thought. Gesenius thinks it is derived from a more ancient pronunciation of יָחַב, as יָחַב, whence יָחַב —, in certain proper names as, יָחַב, abbrev. יָחַב; and so of others: or, as in the apocopated form יָחַב, for יָחַב, but this is for יָחַב, Gram. art. 87. 2: the vowel (·) being drawn back. And, if so, יָחַב — must have been written for יָחַב. No reliance can be placed on this sort of reasoning. The root is evidently יָחַב, from which יָחַב, and, however pointed, are derived: and of these יָחַב is clearly an abbreviation, unless indeed יָחַב is the root. Æth.

יָחַב: or **יָחַב**: *mitis, mansuetus*.

fruit, &c., of which the Arab. interjections

يَا, وَهَوَا, are also abbreviated forms. Syr.

يَا, — as crying out for *mercy, &c.* —

It occurs frequently in the plur. יָחַב, Ps. civ. 35; cv. 45; cvi. 1. 48, &c. In other combinations, Ps. lxxxix. 9; xciv. 7. 12; Is. xxxviii. 11; — Exod. xv. 2; Ps. cxviii. 14; Is. xii. 2. יָחַב, *my strength, and my song, is Jah*; or, *my strength is even the song (praise) of Jehovah*, i. e. as if his greatest strength consisted in praising his God, Ps. lxviii. 5. יָחַב, *in Jah his name*, Is. xxiv. 4. יָחַב, *in Jah, Jehovah, &c.* In one of the Hexaplar readings we have Is. xii. 2, αἰ; otherwise usually κύριος, or ὁ κύριος. The Syrians have adopted the term יָחַב, from the Heb. just as we have *Jah*.

יָחַב, once, aff. יָחַב, Ps. lv. 23, in יָחַב, *Cast, i. e. give up to Jehovah thy burden*, according to some: others, *thy gift*, i. e. the wealth given to thee by him. But יָחַב might here be equivalent to the Arab. وَهَب, or وَهَب, *great, or munificent, giver*; to which the verb יָחַב, in the next member, seems to respond. The passage would then read, *cast (thyself) on Jehovah thy benefactor, and he will sustain thee, &c.*

יָחַב, v. non occ. pret. pres. Syr.

يَا, *dedit.* Arab. وَهَب. Æth.

יָחַב: id. Constr. abs. it. immed. thing and med. ל, pers. it. med. יָחַב.

Imp. יָחַב, it. with יָחַב, parag. יָחַב, pl. יָחַב, f. sing. יָחַב. (a) *Give, concede, allow*, Gen. xlix. 21; xxx. 1; xxxviii. 16; xlvii. 15. Pl. Gen. xlvii. 16; 1 Chron. xvi. 28, 29; Job vi. 22; Ps. xxix. 1, &c.

(b) Meton. *Appoint, place*, Josh. xviii. 4; Deut. i. 13; 2 Sam. xi. 15. Used also in exhorting, as in our *come, go to, or the like*; as, יָחַב, *come, let us build*, Gen. xi. 4; Ib. vi. 3. 7; Exod. i. 10, &c.; 1 Sam. xiv. 41, יָחַב, lxx. δὲς δὲς δὲς, ἀλλ. δὲς δὲς δὲς. From the context, vi. 36, seq., as the parties were brought before the Lord, it should seem that the *Thummim* were had recourse to. See אִימִים, p. 15. The phrase here used would, in that case, perhaps imply this, although *the lot* might also have been cast. Comp. Deut. xxxii. 3: Ruth iii. 16, יָחַב, *give, hold out, the veil*. Repeated apparently for emphasis, Prov. xxx. 15, יָחַב, Hos. iv. 18, is evidently an abstract noun, — as יָחַב, in Syr.; whence, constr.

יָחַב, — signifying *gift*, either from this, or some cognate root.

יָחַב, v. Chald. pres. non occ. constr. immed. it. med. ל, pers. (a) *Give, give up*, Dan. ii. 23. 37, 38. 48; iii. 28; v. 18, 19, &c. (b) *Place, lay*, as a foundation, Ezra v. 16.

Imp. יָחַב, Dan. v. 17.

Part. act. יָחַב, Dan. ii. 21, pl. יָחַב, Ib. vi. 3.

יָחַב, Dan. vii. 4. 6. 14.

Ib. vii. 12. 27. Conjugated as a verb, pl. m.

יָחַב, Ezra v. 14, al. non occ.

Ithp. pret. non occ. pres. יָחַב, Dan. iv. 13; vii. 25; Ezra vi. 4. יָחַב, *Became, was, given, &c.*

Part. יָחַב, Ezra iv. 20; vi. 9. Def. יָחַב, Ezra vi. 8.

— pl. יָחַב, Ib. vii. 19.

יָחַב, v. Kal non occ.

Hithp. Part. pl. יָחַב, once, Esth.

viii. 17. Arab. يَهُودِيٌّ, *Judeus factus est.*

Becoming Jews, i. e. proselytes to Judaism. I doubt, nevertheless, whether this is the sense of the term. It is hardly conceivable that the Jews could, generally, receive these Gentiles as proselytes on such grounds. We

have also the Arab. تَوَهَّد, in the sense of *subegit*; and وَهَد, *terra depressa. Being, becoming, depressed, humiliated*, seems to me to suit the place much better, as opposed to the שָׁחַת, and שָׁחַת, of the Jews.

יהוה, m. } pl. יהוה, and יהוה. Patronym. of יהוה. A Jew; f. *Jewess*, 2 Kings xvi. 6; xxv. 25; Esth. iv. 7; viii. 1; 1 Chron. iv. 18, &c. Pl. Chald. יהוה. Def. יהוה, Dan. iii. 8, 12; Ezra iv. 2; v. 1. 5. The last, יהוה, is used as an adverb, *Judææ, in the Jewish language*, 2 Kings xviii. 26; Neh. xiii. 24.

יהוה, r. יהוה, or יהוה: see יהוה above. The most sacred and unalienable name of God; unknown, however, to the patriarchs, Exod. vi. 3. It is not, therefore, more ancient in all probability than the times of Moses. It may, consequently, be termed the Israelitish designation of the true God; among whom generally it was held blasphemy—up to a considerable antiquity—even to pronounce it, from a mistaken view, perhaps, of Exod. xx. 7; Lev. xxiv. 11. Philo in *Vitam Mosis*, tom. iii. pp. 519. 529. On this account it has received the vowels either of יהוה, or יהוה; as, יהוה, יהוה. This latter punctuation takes place whenever the combination יהוה יהוה occurs; for then, instead of reading יהוה twice over, it has been usual to read יהוה יהוה. See Gram. art. 159. 2. Whether either of these, or what really was, the ancient pronunciation of this word, it is utterly impossible now to say: nor is it of much importance either to the critic or the theologian, how this question is determined. Gesenius has industriously collected all that is worth attention on this subject from the Greeks and Latins, of which the following is the sum. According to Diodorus Siculus, lib. i. 94, Moses gave the name ΙΑΩ to God. *Ἰστοροῦσι—Μωσὴν τὸν ΙΑΩ ἐπικαλούμενον θεόν* —. Macrob. Sat. i. 18; Hesych. v. Ὀζείας, Intp. ad Clem. Alex. Strom. v. p. 666. Theod. quest. 15, ad Exod. καλοῦσι δὲ αὐτὸ Σαμαρείται, ΙΑΒΕ (יהוה) Ἰουδαῖοι δὲ ΙΑΩ. The same form is found on the gems of the Egyptian Gnostics (Irenæus adv. Hæres, i. 34; ii. 2). See Bellermann über die Gemmen der alten mit dem Abraxasbilde i. ii.) Philo Byblius, Prep. Evangel. Euseb. i. 9, gives the form ΙΕΥΩ. Clem. Alexand. Strom. v. p. 562. ΙΑΟΥ (יהוה) Reland—De vera pronunciatione nominis Jehovah, Traj. ad Rhen. 1707—with others following the Samaritan form, יהוה, takes his stand generally on the abbreviated form יהוה, and יהוה. The controversy, too, of Nicolas Fuller, and Drusius, may be consulted on this subject. Gesenius next

tells his own opinion is, that this word is of the most remote antiquity:—(not, one would think from Exod. vi. 3, cited above, more ancient than the times of Moses; to which the testimony of Diodorus Siculus well agrees)—and he doubts whether it is not of the same origin with the Latin *Jovis, Jupiter*, which might have passed over from the Egyptians to the Hebrews, and have been moulded into a Shemitic form, in order to secure to it the appearance of Shemitic origin and usage. We are then referred to the terms יהוה, and יהוה, as of similar character; which, under these terms, will be seen to be quite groundless. That, יהוה יהוה, Exod. iii. 14, has reference to this term, I think there can be no doubt; and that the Apocalyptic (Ch. i. 4. 8), *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, refers to it likewise is, perhaps, equally certain. But these relate to its interpretation; not to its form, nor to its pronunciation. And, as this is manifestly the most important part of the inquiry, let us see what can be deduced from it.

It is quite certain, then, that the latter place in the Apocalypse applies to Christ; comp. vv. 7, 8, 17, 18. A similar passage occurs, Heb. xiii. 8, *Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας*: both these, therefore, cannot but refer to Christ. Again, reference (Rev. i. 17) is certainly made to Is. xli. 4; and there יהוה is the person designated *the First, &c.*; and, in truth, the theology of the Hebrews will admit of this term being applied to no other.*

Now, the spirit of the Scriptures goes principally to the point of a *revealed, manifested, and known God*: not to a mere theological, or metaphysically imagined, deity. See under יהוה, p. 126, above: to a *θεὸς ὃς ἐφανερώθη* (1 Tim. iii. 16. Comp. 1 John i. 2; iii. 8; 1 Pet. i. 20): and, as the term יהוה, had, before the time of Moses (Gen. xxxi. 30, &c.) been applied to idols, the representatives of these metaphysical non-entities, it seems to me that the terms יהוה, and יהוה—more particularly the latter—were chosen in order to keep up this marked

* From an extended inquiry, instituted on comparisons of this sort, the most irrefragable proofs of the divinity of Christ might be collected. And it will be found eventually that it is quite impossible to understand innumerable passages of the Old Testament on any other view.

and very important distinction; and, above all, to keep up the memorial of his promised manifestation in the flesh. Comp. Is. vii. 14, with Ib. ix. 5, 6, and Mic. v. 2—4; which was apparently had in view in the passages cited above from the Epistle to the Hebrews, the Revelation of St. John, &c., and to show that in Jesus of Nazareth the person named יהוה, in the Old Testament, was manifested to the world.

That the term יהוה occurs occasionally in books older than the times of Moses, is obvious enough; but, in all those places, the term might have been inserted by Moses himself, as it is certain other names — of places for example — have also been inserted in the book of Genesis. See my Proleg. to Mr. Bagster's Polyglott Bible, I. § iii. 2. . . . As to the usage of the Egyptians, Latins, &c., of any name or names allied to this, or to any other, found in the ancient Scriptures; if such usage can be found, *its antiquity must be proved before the insinuation of Gesenius, and others of his school, as given above, can be admitted.* But, as no such proof can be made out; and, as it is notorious that the heathen of all ages have borrowed largely from revelation; if any use can be made of resemblances of that sort, it must be to show, that the heathen have been the borrowers, and not the sacred writers. Gesenius tells us, moreover, that this was the Θεὸς ἐπιχόριος of the Old Testament. But this is not true. The ancient orthodox Hebrews never held any such notion. Their doctrine was, that יהוה made the heavens, the earth, the sea, and all that therein was: and that although not recognised, yet He was in truth the God, and the only God, of all nations under heaven. It is astonishing to witness the blindness with which these heathenish notions are constantly ascribed to the writers of both Testaments, by this very enlightened school of divines.

As to the grammatical application of this term: It is subject to no variety, either in its vowels or form, for the state of construction. It has no plural number, and never receives any affixed preposition. The prepositions it does receive, as, ביהוה, ליהוה, מיהוה; read ביהוה, &c. It is found in construction with other nouns; as, יהוה נאם, *dictum Domini*. יהוה עם, *people of Jehovah*. יהוה יצא, *the Lord went out*, &c. In like manner, יהוה first in the construction, as, יהוה צבאות, but this is elliptical for יהוה צבאות, *Jehovah,*

God of Hosts; where יהוה is in apposition with the following terms: so in יהוה יצא, *Jehovah, God*: but, here, should the context require it, the first might be the subject; the last, the predicate, of a sentence. So also in the phrr. יהוה יצא, *Jehovah, God of Israel*, Josh. vii. 13, &c. יהוה יצא, *Jehovah, the God of thy fathers*, Deut. i. 21, &c. יהוה יצא, *Jehovah, my God*. יהוה יצא, *Jehovah, thy God*, &c., Deut. i. 1. 31, &c. In יהוה יצא, where the latter word is read יצא, — see above, — the combination is that of apposition.

יהוה, m. pl. non occ. r. יהוה. Arab.

יהוה, locus amplius; יהוה, durus lapis; r.

יהוה, v. יהוה, dementatus fuit. Cogn.

יהוה, ardor, ex radiis solis in terra reperi-
cussis, ita ut vapor aliquis huc illuc motitarius
appareat. Engl. vulg. swell. Haughty,
conceited, vain, person, Prov. xxi. 24; Hab.
ii. 5, al. non occ.

יהוה, m. pl. non occ. r. יהוה, lit.
malleable, i. e. here, will not give way at the
stroke of the hammer. Some precious stone.
The adamant, or, as the ancient versions
occasionally have, the emerald, or the
jasper; the former most likely, Exod.
xxviii. 18; xxxix. 11; Ezek. xxviii. 13, al.
non occ.

יהוה, masc. pl. יהוה. Arab. وَبَلَّ,
acriter persecutus fuit; imbrem effudit, &c.

Syr. وَبَلَّ, deduxit, adduxit; whence יהוה,
processus aquarum, rivus. See r. יהוה.
Drawing out at length, seems to be the
primary sense: the secondary, running, flow-
ing out, as waters. Gesenius here gives us
an elaborate comparison of this word with

יהוה; Arab. وَبَلَّ, Gr.
δολούζειν, &c. Lat. ejulare, &c. Germ.
jauchzen; Sweed. iolen—jål, jobb, jodl, &c.,
to shew that this word, and יהוה, shout,
mean the same thing. For my own part, I
can see no connexion whatever, either
between these two words, or this one word,
and his synonymes, or cognates; while,
drawing out, lengthening, as in the course of
a river, the processions of the Jubilee, or the
sound of a horn, seem obvious and natural
enough, — The Jubilee, a feast of the Jews,
announced by the sounding of horns, on the
seventh day of the seventh month in the

year, immediately succeeding every period of seven times seven years; i. e. on this day of this month, every recurring *fiftieth year*, Lev. xxv. 9—11. 13. 15. 31. 40. Josephus Antiq. lib. iii. 12. And, at this period, the person and property of every Israelite, in any way incumbered with servitude or debt, became free. Hence, the *ετος ἀφέσεως*, and *ἀφεσις*, of the LXX. Phr. בְּקִשְׁתָּךְ בְּקָרְן הַיּוֹבֵל, in the lengthening out, continuing the sound, with the horn of the Jubilee, &c., or, more literally, of the Jubilee-er, i. e. of the person usually announcing the Jubilee with it, Josh. vi. 5; Exod. xix. 13. בְּקִשְׁתָּךְ הַיּוֹבֵל. In Josh. vi. 6, שְׂשֻׁרָה הַיּוֹבֵלִים, Ib. 4. 8. 13. שְׂשֻׁרָה הַיּוֹבֵלִים, not etymologically the same thing with שְׂשֻׁרָה, Lev. xxv. 9, as Gesenius will have it; although exegetically there is no essential difference between them. The same may be said of בְּשֻׁרָה, Josh. vi. 4, 5. A similar mistake has been made by the Jews in the phr. בְּקָרְן הַיּוֹבֵל, where, from the consideration that this horn was a ram's horn, they came to the conclusion that יוֹבֵל here meant a ram!

The note of Gesenius here, in which he tells us that the usage of both יוֹבֵל, and יוֹבֵלִים, rests on an idiom not generally understood, and which is found in three different forms; means only, that, as a singular noun may be taken generically signifying all or many of the class to which it belongs, so the singular or plural may be used either in the first or second word in the construction, or both: a thing well known to the Grammarians. See Gram. artt. 142; 215. 5, &c.

יוֹבֵל, m. once, Jer. xvii. 8, i. q. יוֹבֵל, which see. In all probability, an artificial streamlet or channel, by which water is drawn from rivers, &c., into gardens and other plantations, i. q. פְּלֵג מַיִם, Ps. i. 3. See Wisdom of Sirach xxiv. 30 (41 Polygl.), *ὡς διώρυξ ἀπὸ ποταμοῦ, καὶ ὡς ὑδραγωγὸς ἐξ ἡλθον εἰς παράδεισον*.

יוֹם, c. dual. יוֹמִים, pl. יוֹמִים (for יוֹמִים, Gram. art. 73). Constr. יוֹמִי (for יוֹמִי, of יוֹמִי).

Arab. *وَأَمَّ*, domus calida. Cogn. *وَأَبَّ*,

iratus est; *وَأَمَّ*, ferbuit dies. Taking its name apparently from the warmth of day, as contradistinguished from the cold of the night. So also, Gesen. Arab. *يَوْمٌ*. Syr. *ܡܝܬܐ*, dies. (a) The natural day, from

sunset to sunset, including the space of twenty-four hours, Gen. i. 5. 8. 13, &c. (b) *The day*, as distinguished from *night*, Ib. vv. 4, 5. 14. 16. 18, &c. Meton. (c) *Any period* of time, as made up of days; as, יוֹמֵי שְׁנֵי חַיָּי, the days of the years of thy life, i. e. its whole space, Gen. xlvii. 8. יוֹמֵי אַבְרָהָם, in the days of Abraham, Gen. xxvi. 1. So 2 Sam. xxi. 1, &c. בְּיָמֵי הָהֵם, in those days, Exod. ii. 11. כָּל־יְמֵי, the whole of the, or those, days, i. e. continually. וַיִּפְרֹד יָמָיו, he prolonged his days, Deut. iv. 26. 40; v. 30, &c. וַיָּבֵא בְּיָמָיו, he had entered into days, i. e. had grown old, Gen. xxiv. 1. Metaph. וַיִּדְבֹּר יָמָיו, let days speak, i. e. the experienced, Job xxxii. 7.—כִּמְקָדָה, from, i. e. since thy days, times of thy life, Job xxxviii. 12. שְׁנֵי יָמִים, two years, days, i. e. period of —, Gen. xli. 1, &c. חֹדֶשׁ יָמִים, a month, days, i. e. days, period, of a month, Gen. xxix. 14, id. יָמֵי, Deut. xxi. 13, &c. שְׁלֹשָׁה יָמִים, three weeks, days, i. e. period of —, Dan. x. 2, 3. Comp. Amos iv. 4. In the singular, (d) Distribution, repetition, or the like, seems to be intended; as, כָּל־יְמֵי, lit. the whole of this day, i. e. as if this, or the present, day were to be repeated distributively, Ps. xlii. 4. 11; xlv. 23; lii. 3, &c. not unlike, לְיָמֵי, Ib. lxxiv. 22; lxxxvi. 3, &c. LXX. καὶ ἑκάστην ἡμέραν. When so limited by the context, (e) *The whole of this present day*, Is. lxii. 6; opp. כָּל־יְמֵי, Ps. xxxii. 3, &c. LXX. ὅλην τὴν ἡμέραν. יָמֵי, Exod. xiii. 10. יָמֵי עַל־שָׁנָה, lit. days upon year, i. e. for an indefinite period, Is. xxxii. 10. יָמֵי שְׁנָיִם, days, period, of two years, 2 Chron. xxi. 19. So the following combinations applied, viz.

(a) הַיּוֹם, *This day, to-day*, i. e. *in it*, on it, during it, Gen. iv. 14; Exod. xii. 14; xxxiv. 11, &c. opp. בְּיָמָיו, Neh. iv. 16; Hos. iv. 5. Synon. *סוּד*, יוֹמָם. Arab. *اليوم*, or *يومًا*. In many cases, *the day*, either *absolutely*, or *relatively*, present, i. e. present to the time of the writer or speaker, or to any other time introduced into the narrative, Gram. art. 231. 7; as, 1 Sam. i. 4; xiv. 1, &c. In like manner—

(β) הַיּוֹם, or *בְּיָמָיו*, *As, on this day*, i. e. as if the thing mentioned should happen *to-day*. See my note on Job i. 6;—Gen. xxv. 31. 33; 1 Kings i. 51; Is. lviii. 4; it. *יום הזה*, as on this to-day, i. e. very day, 1 Sam. xxii. 8. 13; Deut. viii. 18; Ezra ix. 7, &c.

(γ) הַיּוֹם, *On this day*, Jer. xxxvi. 30
Prov. xii. 16, &c.

(δ) מִיּוֹם, *From the day, time*, Exod. x. 6
Deut. ix. 24, &c. So—

(ε) יום יום, *Day, after day.* Arab
 יוֹמָא, Esth. iii. 4
 יום יום, id. Neh. viii. 18.
 יום יום, 1 Sam. xviii. 10. יום יום, 2 Chron. xxiv
 יום יום, Exod. v. 19. יום יום, Num.
 xiv. 34. יום יום, Ib. xxx. 15, &c.

(f) Applied to any *Particular day*, i. e. on which some remarkable *event* took place and, Meton.,—to such event as *יום מלכותו* *the day of our king*, i. e. of his prosperity. Hos. vii. 5: “*natalis*,” says Gesenius. But it does not appear that birth-days were ever kept as feasts by the Hebrews; Job iii. 1, is mentioned on a very different account. Comp. Hos. ii. 2. 17; Obad. vr. 12, *Jehovah's day*, i. e. on which his judgments are executed, Is. ix. 3; ii. 12; Joel i. 15 Ezek. xiii. 5; Job xxiv. 1; xxvii. 6, &c. See my note here. In the New Test., 1 Cor. v. 5; 2 Cor. i. 14, &c.: it. Rom. xiv. 5, &c.: it. 1 Cor. iv. 3, &c. Phrr. *יום שבת* 1 Sam. xxv. 8, *יום צדקה* 2 Kings xix. 3. *יום צדקה*, Deut. xxxii. 35, &c.

(g) — of the great feasts, Judg. xvii. 10. **וְיָזָה הַיָּמִים**, *Sacrifice of the days*, i. e. of the seven or eight so appointed to be kept. Comp. 1 Sam. ii. 19; Exod. xii. 15, &c.

(h) Dual, ימים, *Two days*, Exod. xvi. 29, &c. In Hos. vi. 2, ימים חיים תחלים, *from (after) two days he will revive us ; on the third day he will raise us up ; or*, as we say in English, *after two or three days*, i. e. a short indefinite period. It may, however, possibly refer to the periods of the great persecutions, mystically designated by "*times times and a half*," "*three days and a half*," &c. See the concluding remarks to my Exposition of the Book of the Revelation, "Sermons and Dissertations."—It would be almost endless to recite every sort of phrase in which this word is found: the instances given, however, will supply analogies, enabling the learner to see the force of the rest.—Some, who are perhaps better Geologists than Biblical critics, have imagined, that, because the term *day* (יִם), is sometimes taken to designate a *period* of time, it might therefore signify such period in the account of the creation; and so give them time sufficient to account for certain formations of the earth; but, in these cases, the

terms *evening* and *morning* are-added, which makes these places look very much like descriptions of natural days. Besides, one might as well expect an account of the laws of rectilinear motion, electricity, &c., as of the phenomena of geology: and something like this John Hutchinson and his followers vainly imagined they found in the Bible. See under **בָּרָא**. Aff. **יָמָה**, **יָמִים**, pl. **יָמִים**, **יָמִים**, **יָמִים**, **יָמִים**, &c.

יום, c. Def. יומא, i. q. Heb. ימים, pl. יומין, def. יומא. Constr. יומי, and יומי. Constr. יומא. Day, as in the Heb. So, יום ביום, Ezra vi. 9. יומין ותלחין, Dan. vi. 8. יומא, *the Ancient of days*, Dan. vii. 13. 22; vr. 9, יומין —. In the former case the combination is that of apposition; or, the second term may be considered as absolute, as in the Arab. حَسَنٌ وَجْهًا, or the Lat. *nuda pedem*. Aff. ביומיו, Dan. ii. 44.

יוֹם, indecl., Gram. art. 167, adv. *By day*; opp. רֶגֶל, לַיְלָה, Lev. viii. 35; Num. ix. 21; x. 34; xiv. 14, &c. It. constr. i. q. יוֹם, Jer. xxxiii. 20. הַיּוֹם יוֹם הַיּוֹם, Ib. vr. 25; Ezek. xxx. 16. צֶרֶךְ יוֹם, *daily enemies*, *r*, perhaps, *enemies of that period*, i. e. such as were suitable to it. In Neh. ix. 19, with *rep.* בְּיָמֵם; but here יוֹם is, perhaps, aff., and cited from Exodus, where the original *account of the egress is given*; and the prep. reflexed accordingly.

יָן, m. The name of one of the sons of Japheth (Gr. Ἰάων, son of Xythos), Gen. x. 2; and, hence, of the country possessed by his posterity. See Bochart. Phaleg. lib. iii. c. ii. p. 174. And, from the context in which it is afterwards found, *Greece* generally, Is. lxvi. 19; Ezek. xxvii. 13; Zech. ix. 13; Dan. iii. 21. In Ezek. xxvii. 19, Gesenius takes it to designate *يُون*, or *يَوَان*, a place in Arabia Felix; but, as it occurs there with the same accompanying term as it does elsewhere, there can be no reason for supposing it to imply a different place. Gr. *Ἰωνία*, Æschyl. Pers. 773, it. Schol. 176. 63.

יוֹנָה, m. pl. יוֹנָהִים, for יוֹנָהִים. Patronym.
of יוֹנָה. *Greeks, "Ioves.* Phr. בְּנֵי יוֹנָהִים, Joel
6.

וָּנִי, m. constr. וָּנִי, pl. non occ. Arab.
وَنِي, torpor; v. وَنَى, torpuit: fm. وَنَى,

Gram. art. 159, rejecting *י* fin. lit. something which retards, clogs, hinders. *Mire*, clay, Ps. xl. 3; lxix. 3. Comp. Dan. ii. 41, al. non occ.

יונה, f.—pl. m. *יונים*, r. *ינה*, which see. *A dove*, or *pigeon*, so called perhaps from its cooing, as a *cry of oppression*. Comp. Is. xxxviii. 14; lix. 11; Nahum ii. 7; as flying away from this, Ps. lv. 7; Jer. xlviii. 25; Ezek. xvi. 7;—Gen. viii. 8—10; Lev. v. 7; xii. 8, &c. Phr. *יונה*, *young of doves*.—Applied to the Church as the spouse of Christ, Cant. ii. 14; v. 2; vi. 9. Phr. *עין יונה*, *thy two eyes* are as doves, i. e. expressive of sorrow and gentleness, Ib. i. 15. Constr. once, Ps. lvi. 1. *יונה*, it. pl. once, *יונה*, Ezek. vii. 16. Aff. *יונה*, Cant. ii. 14, &c.

יונק, m. pl. *יונקים*, particip. of *נק*, which see. (a) *Suckling*; or (b) as applied to the shoots of trees, *sucker*; and, in this acceptance, f. aff. *יונקות*, &c.; pl. *יונקות*. (a) Deut. xxxii. 25; 1 Sam. xv. 3; Is. xi. 8, &c. (b) Comp. Is. liii. 2; Job viii. 16; xiv. 7; xv. 30; Ezek. xvii. 22; Hos. xiv. 7; Ps. lxxx. 12.

יוצר, m. pl. *יוצרים*, particip. of *צר*, which see. Lit. one who forms, shapes; or, meton., devises any thing. Applied to God, or man. *Maker, former, deviser, &c.*, synon. *טו*, *באר*, Is. xlv. 7. 18; Jer. x. 15; li. 19; Amos iv. 13, &c.; Jer. xix. 1. Hence, pec. *a potter*, Ps. ii. 9; Is. xli. 25; Lam. iv. 2, &c. In Zech. xi. 13, Gesenius thinks that *יוצר* is either the true reading, or else that this word, by a sort of Chaldaism, ought to take its sense; and he cites the Syriac, as giving this, for the true sense. Every other authority, however, is against him. See Lxx. Aquila, *πρός τὸν πλάστην*. The place is cited in Matt. xxvii. 10, and there ascribed to Jeremiah; which is either an error of the Greek copyists, or else may be considered as a proof, that the passage once existed in Jeremiah: it being perfectly incredible that an evangelist could so have exposed himself to the sneers of the Jews, as to have made a citation so erroneous. And, it appears to be the fact, that the Jews of that day never made such objection to the text of any of the evangelists. The citation is, *εἰς τὸν ἀγκῶνα τοῦ κεραμέως*. It should be observed here, that, *השליכה*, and *השליך*, must of necessity be taken

in the sense of *declare* that it shall be cast, &c. See Gram. art. 157. 6; the prophet being commissioned to make this declaration: the theological sense only of which the evangelist cites. Again, it is evident, from the context, that *Jehovah's price* is the price had in view, not that of the prophet; or, in other words, that of *Jehovah's fellow*, Zech. xiii. 7. Examine this place, which clearly foretels slaughter with the sword. The price predicted, therefore, is *the price of blood*. And the rabbies, themselves, of the evangelist's day, determined, l. c. vr. 6—9, that it was *unlawful to lay up such money in the treasury*; an authority to which Dr. Gesenius will never object. The evangelist is, therefore, right in giving the sense above cited; and Gesenius, with the Syriac translator, is clearly wrong.

יורח, m. pl. *יורים*, particip. r. *ירה*. *Eth.* *ⲓⲟⲣⲁ*: *projectus fuit*. Arab. *وَرِي*, *ignem emisit*; *وَرِي*, *ulcus emittens saniem*. (a) *Casting forth*, or *about*, missiles, &c., Prov. xxvi. 18. Hence, *Archer*, 1 Chron. x. 3; 2 Chron. xxxv. 23. (b) — *water, sprinkling, watering*, as by rain, Hos. vi. 3. Pec. *the former rain*, i. e. of the ancient Hebrew year.—But see Part. of v. *ירה* below,—Deut. xi. 14; Jer. v. 24, al. non occ.

יורח, *יורח*, m. } plur. non occ.
יורחת, f. } particip. r. *יורח*.

Syr. *ܝܘܪܚܐ*, *lucratus est*. Arab. *وَرَّحَ*, *imminuit*, i. e. by taking away some supposed excess; hence, *discretam effecit rem*: iii. *unum post alium produxit liberos*. Cogn. *وَرَّحَ*, lit. *exceeding; excess*. Hence, (a) *Abundance, profit*, Eccl. vi. 8: (b) *adv. move, further*, Eccl. ii. 15; vii. 11; xii. 12; Esth. vi. 6: with *מן*, Ib. vii. 16, *excessively*, i. e. in things beyond thy reach. — *וְיִרְחֵם*, and moreover, since, because, Eccl. xii. 9. See also Nold., p. 341.

—Fem. *Exceeding, redundant*, constr. med. *עַל*, *מן*, Exod. xxix. 43; Lev. iii. 19; immed. Exod. xxix. 22; Lev. viii. 16. 25, &c.: but always in similar construction. See Lxx. *The lobe, or excess, of the liver*.

יורח, m. for *יורח*, 1 Chron. xxvii. 8.

יוצ, m. i. q. *יוצ*, once, Ezek. xlv. 18.

Gesen. "Amhar. **ወዛ** : pro, **ወዘ** : *sudavit*." But this is nothing more than the Æthiop. **ወላ** : **ወላ** : or **ወላ** : i. q. Heb. **אֲנִי**. *Out-going, &c.* Better, Arab. cogn. **وَزَع**, *sparsim excrevit urinam*; **وَزَع**, id. Of which **אֲנִי** is clearly a derivative, not greatly differing in sense from **אֲנִי**.

יח, m. Aff. **יח**, or **יח**. Cogn. **יח**.

Syr. Ethpa. **ܐܝܢܐ**, *unitus est. Union, agreement*, 1 Chron. xii. 17. Adv. (a) *As one* : hence, (b) *singly* ; at once : (c) *wholly, together, altogether, entirely, &c.* **יח**... **יח**, 1 Sam. xi. 11 ; Is. l. 8 ; xxii. 3 ; l. 8 ; Ps. cxxxiii. 1 ; Job iii. 18 : (b) Job xxxiv. 29 ; Ezra iv. 3 ;—Job x. 8 ; 2 Sam. xiv. 6 ; Ps. xxxiii. 15 : (c) Job iii. 18 ; Deut. xxxiii. 5 ; Mic. ii. 12 ; Is. xxiv. 7, &c. Where it will be observed that the signification will vary, without affecting essentially the exegetical sense, according as we view the subject matter, either distributively, or in the aggregate. With aff. we have a pleonasm of the pronoun ; which, as far as reference can take place, refers to the main subject preceding ; as, **יח**, *for his*, i. e. the people's, *dwelling as one*, or *together*, Gen. xiii. 6. It signifies nothing that this subject be occasionally a plural, because the very introduction of this term compels the reader to view the whole as *a whole*, or *singly*, Deut. xii. 22 ; 1 Kings iii. 18 ; 1 Chron. x. 6 ; Is. xviii. 6, &c. See Nold., p. 342, seq.

יח, v. pret. non occ. pres. **יח**, r. **יח** above. Constr. med. **יח**, **יח**, pers. *Unite, be as one*, Gen. xlix. 6 ; Is. xiv. 20.

Pih. once, **יח** (for **יח**, Gram. art. 73). *Unite, make as one*, Ps. lxxxvi. 11.

יח, m. pl. **יח** } Participial noun.

יח, f. pl. non occ. } Lit. *reduced to*

one, deserted, &c. Only, or solitary, one, Ps. xxv. 16 ; Prov. iv. 3 : pl. Ps. lxxviii. 7, al. non occ. Pec. an *only child*, Gen. xxii. 2. 12. 16 ; Jer. vi. 26 ; Amos viii. 10 : fem. Judg. xi. 34. Aff. **יח**, with **יח**, Ps. xxii. 21 ; xxxv. 17 : where Gesenius thinks it means *life*, "*pro vita*." *My only one* is the literal sense, which can hardly be applied to the life of any one, and never is, as far as my knowledge goes, in any Oriental usage whatever. The sense here is, most likely

mystical, and, if so, "*king's daughter*" (**יח**), of Ps. xlv. 14 ; afterwards (vr. 15, seq.), *the king's spouse*, representing Christ's Church, is meant ; and the times of the great persecution are probably referred to. Comp. 2 Tim. iv. 17. Aquila, **μοναχὴν**. Sym. **μονότῃρα**. Lxx. **μονογενή**. It is natural enough, indeed, to find nothing beyond generals in the declarations of the Bible, when its theology is neglected.

יח, m. once, Lam. iii. 26, r. **יח**. One expecting, waiting for.

יח, v. Kal non occ. Cogn. **יח**.

(c). Syr. **ܐܝܢܐ**, *desperavit*. Arab.

יח, r. **יח**, *uno extitit anno* ; **יח**, *tempus*. Æth. **ወላ** : *diem transegit*.

Pih. **יח**, pres. **יח**. Contr. and apoc. **יח**, Gen. viii. 10. Constr. abs. it. immed. it. med. **יח**, **יח**. (a) *Expect, wait, hope for* —, Ps. xxxiii. 22 ; cxix. 43. 74. 91. 114. 147 ; Job vi. 11 ; xiii. 15 ; xxix. 23 ; Ezek. xiii. 6 ; Mic. v. 6, &c. : (b) *Cause to hope*, Ps. cxix. 49. **יח**, see **יח**.

Imper. **יח**, Ps. cxxx. 7. Part. **יח**, pl. **יח**, Ps. lxix. 4 ; xxxi. 25, &c.

Niph. **יח**, f. pres. **יח**, i. q. Pih. (a) Ezek. xix. 5 ; Gen. viii. 12.

Hiph. **יח**, pres. **יח**, it. **יח**. Constr. med. **יח**, person and thing, it. abs. i. q. Pih. 1 Sam. x. 8 ; xiii. 8 ; 2 Sam. xviii. 14 ; Job xxxii. 11 ; Ps. xlii. 6, &c.

יח, pret. non occ. pres. **יח**, for **יח**, Gram. art. 200. 4, 5. **יח**, m. by an Arabism. Arab. **وَحْم**, *appetitus*, pec.

venerei congressus. Cogn. **יח**. (a) *Be warm, in heat*, as animals for the male : hence, (b) meton. *conceive* : (c) *be hot with anger*. (a) *Be, become, warm*, 1 Kings i. 1 ; Eccl. iv. 11 : as animals, (b) *conceive, &c.*, Gen. xxx. 38, 39. Metaph. of a lewd woman, compared with a heated pot, Ezek. xxiv. 11. (c) *Be hot with anger*, Deut. xix. 6. All of which, however, might be pres. Niph. of **יח**, as many have remarked : still the same would be the same.

Niph. Part. pl. m. **יח**, Persons *becoming heated* with idolatrous fornication. Metaph. Is. lvii. 5.

Pih. pret. f. aff. **יח**. Meton. *She conceived me*, Ps. li. 7.

Infim. **יח**, Gen. xxx. 41. **יח**, *In, at, every conception of the flock*. Comp.

xxx. 10. Aff. יחמדה, *their conception*, Ib. xxx. 41.

יחמוה, masc.—plur. non occ. Arab. *يَحْمُور*, *A sort of goat or gazelle, of a brownish colour.* See Bochart. Hieroz. i. p. 913. The *cervus dama* of Linnæus, according to Oedmann, Deut. xiv. 5; 1 Kings v. 3.

יחף, masc.—plur. non occ. Arab.

خَفِي, *nudis pedibus fuit.* Syr. *nudipes.* Bare-footed, 2 Sam. xv. 30; Is. xx. 2—4; Jer. ii. 25. מַחְפֵּה, ellip. for מַחְפֵּה, *from being bare, exposed.*

יחר, v. pres. יחר, or יחר, once, 2 Sam. xx. 5, i. q. אחר. *Tarrying.* The Keri reads יחר. Hiph. al. non occ.

יחש, v. Kal, non occ. Arab.

وَحَش, conj. ii. *projecit; protendit cum brachio manum; miscuit.*

Hithp. הִתְחַש, pres. non occ. *Being, becoming, registered, as to pedigree.* Constr. abs. med. ה, in, of time, ה, thing, 1 Chron. v. 1. 7. 17; ix. 1; Ezra viii. 3, &c.

Infin. הִתְחַש, *Being registered, registration,* 1 Chron. v. 1; 2 Chron. xii. 15, &c.

Aff. הִתְחַש, 1 Chron. vii. 5. 7, &c.

Part. pl. m. מְחַשִּׁים, *Registered persons,* Ezra ii. 62; Neh. vii. 64, al. non occ.

יטב, v. pret. non occ. Cogn. טוב, pres. יטב, יטב. Constr. abs. it. med. ה, instr. ה, pers. it. יטב, יטב. *Be, or seem, good, happy.* יטב לב, *the heart be happy, glad,* Eccl. vii. 3; Judg. xix. 6, &c. עֲבַדְךָ לְפָנָי — *thy servant seems good to thy presence;* impers. Neh. ii. 5. יטב בְּעֵינֶיךָ, *it seem good in thy eyes,* 1 Sam. xxiv. 5. יטב לְבָב, Jer. vii. 23; Esth. ii. 4. Constr. med. ה, of comparison, *be, seem, better.* יטב לְיְהוָה מִשֹּׁר, *shall seem good to Jehovah, rather than, i. e. better, than an ox,* Ps. lxi. 32. Gesenius places יטב, Nahum iii. 8, here; but it manifestly belongs to Hiph.

Hiph. יטב, pres. יטב, f. יטב. Constr. abs. it. immed. it. med. ע, א, pers. א, pers. thing, it. ה, pers. or Infin. ה, Instr. (a) *Do good, well, to —,* Gen. iv. 7; xii. 16; xxxii. 10; Josh. xxiv. 20; 1 Sam. xxv. 31; Deut. xxx. 5. יטב לְיְהוָה, *thou hast done well to see, i. e. hast well, rightly, seen,* Jer. ii. 12.

Pres. f. יטב, and יטב, Jer. ii. 33;

Nahum iii. 8. The slight irregularity in the vowels of the last, is owing, probably, to the copyists.

(b) *Make good, ready; prepare.* Syr. *يُطَبِّع*, Exod. xxx. 7; 2 Kings ix. 30; Hos. x. 1.

Infin. יטב, יטב, *Doing well, thoroughly, effectually.* יטב יטב, *I will do thoroughly well with thee,* Gen. xxxii. 13. *grinding thoroughly,* Deut. ix. 21. Comp. xiii. 15; xvii. 4; xix. 18; Is. i. 17; Jer. vii. 5; Jonah iv. 4, &c. With ה, pref., Lev. v. 4; Deut. xxviii. 43, &c. It. aff. xxxii. 40; Deut. viii. 16; Exod. xxx. 7. (b)

Imp. יטב, parag. ה, f. יטב, pl. m. יטב, Ps. li. 20; cxv. 4; Is. xxxiii. 16; Ps. xxxiii. 3; Jer. vii. 3, &c.

Part. מְיַטֵּב, מְיַטֵּב, pl. מְיַטֵּבִים. Constr. מְיַטֵּב, 1 Sam. xvi. 17; Ps. cxix. 68; Ezek. xxxiii. 32; Judg. xix. 22; Prov. xxx. 29.

יטב, v. Chald. pres. יטב, i. q. Kal Heb. Ezra vii. 18.

יין, constr. יין, pl. non occ. Æth.

וֵינָא : *vitis, vinea, vinum.* Engl. *a vine.*

Arab. *وَيْن*, unit; *وَيْنَة*. Gr. *οἶνον*;

vinum; uva nigricantes. Wine. Phrr. *בֵּית הַיַּיִן*, Cant. ii. 4. *בֵּית הַיַּיִן*, Esth. vii. 8. *Banquetting wine-house.* Meton.

Drunkenness by wine, Gen. ix. 24; 1 Sam. i. 14; xxv. 37. Hence the idioms, *יין יטב*, apposition. *Wine, trembling*, i. e. causing

trembling instead of intoxication, Ps. lx. 5. *הִלָּאִי יין*, *the beaten, bruised, of wine,* Is.

xxviii. 1. *הִלָּאִי יין*, *they are swallowed up of wine,* i. e. ruined by it, Ib. 7. Wine of

Lebanon, &c., Hos. xiv. 8; Ezek. xxvii. 18. Metaph. perhaps, in every case in the

Canticles. So Deut. xxxii. 33, &c.

יין, for יין, 1 Sam. iv. 13, by an error of the copyists. See the Keri.

יכח, v. Kal non occ. Arab.

يَكَّ, *validè conculcavit pede suo; cogn.*

يَكَّ, *percutit; كَحَّ, r. كَحَّ, pugna percussit; كَحَّ, r. كَحَّ, pugna percussit; &c.* Æth. *ተከረከ* :

disceperat.

Hiph. יכח, pres. יכח, Constr. abs. it. immed. it. med. א, ע, ה, pers. א, pers. thing, it. ה, pers. or Infin. ה, Instr. (a) *Shew, evince,*

argue, convince, Gen. xxi. 25; xxiv. 14. 44;

Prov. ix. 25; Job vi. 25; xiii. 10. 15; xv. 3. (b) Meton. *Convict, chastise, punish*, 2 Sam. vii. 14; 2 Kings xix. 4; Is. ii. 4 xi. 4; xxxvi. 4; Mic. iv. 3; Hab. i. 12 Ps. vi. 2; Job v. 17; Prov. iii. 12, &c.

Infin. הוֹכֵחַ, Lev. xix. 17, &c.

Imp. הוֹכֵחַ, Prov. ix. 5.

Part. מוֹכִיחַ, pl. מוֹכִיחִים, Job ix. 33; Prov. xxiv. 25.

Hoph. הוֹכֵחַ, once, Job xxxiii. 19. *Is becomes reproved, chastised.*

Niph. הוֹכֵחַ, pres. 1st pers. pl. with parag. הוֹכֵחִים. *Be, become, contending*, Is. i. 18.

Part. הוֹכֵחַ, Job xxiii. 7: f. הוֹכֵחַ, Gen. xx. 16. See r. נכח.

Hithp. once, pres. הוֹכֵחִים, i. q. Niph. Mic. vi. 2.

יָכִיל, m. pl. יָכִילִים. Chald. r. יָכִיל. *Able, powerful, capable of*, Dan. iii. 17; iv. 34: pl. Ib. ii. 27; iv. 16.

יָכִינִי, m. Patron. of יָכִין, Num. xxvi. 12.

יָכִיל, rarely יָכִיל, v.—pres. of Hoph.

יָכִיל, יָכִיל, יָכִיל. See Gram. art. 188. 2. 3. Constr. abs. it. immed. it. med. יָכִיל, יָכִיל, יָכִיל. Cogn. כָּל, כָּל, כָּל. Arab.

وَكَلَّ, *commisit rem suam alteri, in ejus potestate reliquit fretus ipso. Being, becoming, capable of, able, for, or equal to, any action, pers., &c., so as to succeed, prevail, overcome, &c.* יָכִיל כִּי לֹא יָכִיל לוֹ, *and he saw that he was not able for him*, i. e. prevailed not against him, Gen. xxx. 8; xxxii. 26. 28; 1 Sam. xvii. 9; Ps. cxxix. 2; Obad. i. 7; Jer. xxxviii. 22, &c.; — Gen. xxxvi. 7. יָכִיל, *was not capable of, able for, their residings.* So with Infin., Gen. xxxvii. 4; Judg. viii. 3; Ps. xxxvi. 13, &c. With pers., Ps. xiii. 5: thing, Is. i. 13; xli. 2. Med. יָכִיל, Infin., Gen. xlv. 1; Exod. xl. 35; 1 Kings iv. 15, &c.: it. med. or immed., Job xxxi. 23; Deut. i. 9; xiv. 24, &c. Abs., Exod. viii. 14; 2 Kings iii. 26; Jonah i. 13; Jer. iii. 5; Hos. viii. 5. יָכִיל, *shall they be incapable of innocency*, Ps. xxi. 12. בְּלִי יָכִיל, *they are by no means capable of*. Comp. Jer. v. 22; xx. 11.

Infin. abs. יָכִיל, יָכִיל, Num. xiii. 30; 1 Sam.

— constr. יָכִיל, Num. xiv. 16; Deut. ix. 28.

יָכִיל, יָכִיל, f. יָכִילָה, v. Chald. of יָכִיל

above. Constr. med. יָכִיל, pres. יָכִיל, it. יָכִיל, Dan. ii. 47; vi. 21; vii. 21: pres. v. 16. Kethiv, יָכִיל, see kerī, Ib. iii. 29; ii. 6.

Part. יָכִיל, pl. יָכִילִים (of יָכִיל). See above.

יָכִיל, m, pl. יָכִילִים, constr. יָכִיל, once, erroneously no doubt, יָכִיל, Is. lvii. 4, i. q.

יָכִיל, יָכִיל, יָכִיל. Arab. يُولَدُ, *proles*; يُولَدُ, *filius*.

Æth. ወለደ: id. Gr. ὕσος. The primitive notion seems to have existed in *putting forth*; thence, *increase*. Comp.

יָכִיל, conj. vi. *numerosi evaserunt*; and Heb.

יָכִיל, propr. abstr. *parturition, &c.* Hence, *Child, boy*. Engl. *lad*, or *young*

man, Gen. xxi. 8. 14—16; xxxvii. 30; 1 Kings xii. 8. 10. 14, &c.; Is. ix. 5.

“*καὶ ἐξοχὴν de regis filio*,” says Gesenius; but it will be difficult to find the son of any earthly king, of whom it may be said, that,

to the increase of his government and peace, there shall be no end; not to insist on the other things there said of him, which cannot

apply to any mortal whatsoever. The translation of Aquila is, *ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς ἐδόθη ἡμῖν, καὶ ἐγένετο τὸ μέτρον ἐπ’ ὧμου αὐτοῦ· καὶ ἐκλήθη* (al. ἐκάλεσε) τὸ

ὄνομα αὐτοῦ θαυμαστός, σύμβουλος, ἰσχυρός, δυνατός, πατήρ ἔτι, ἀρχὼν εἰρήνης. Sym.... υἱὸς ἐδόθη ἡμῖν, καὶ ἔσται ἡ παιδεία αὐτοῦ ἐπὶ τοῦ ὧμου αὐτοῦ, καὶ κληθήσεται τὸ ὄνομα αὐτοῦ παραδοξασμὸς, βουλευτικός, ἰσχυρός,

δυνατός, πατήρ αἰῶνος, ἀρχὼν εἰρήνης. Theod. . . . καὶ ἔσται ἡ παιδεία αὐτοῦ ἐπὶ τοῦ ὧμου αὐτοῦ, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ

θαυμαστός βουλευών, ἰσχυρός, δυνατός, πατήρ αἰῶνος, ἀρχὼν εἰρήνης.. Where the πατήρ ἔτι of Aquila may be remarked as an

instance of his *κακοζήλια*: the πατήρ αἰῶνος, of the two latter translators, as evincing a

ingular insight into this very important passage of Holy Writ. Phrr. יָכִיל, *child of great delights*; very delightful child, Jer. xxxi. 20. יָכִיל, *child of age*, Gen.

xliv. 20. יָכִיל, *the soul of the child*, 1 Kings xvii. 21; plainly indicating the separation of the soul from the body, in death. יָכִיל, *children of vice*, Is. lvii. 4.

Comp. Hos. i. 2, and Is. ii. 6. Of the produce of beasts, Is. xi. 7; Job xxxviii. 41. Aff. pl. יָכִיל, יָכִיל, יָכִיל, יָכִיל, יָכִיל.

יָכִילָה, f. pl. יָכִילָה, *Female child, girl*, Gen. xxxiv. 4; Joel iv. 3; Zech. viii. 5, al. on occ.

ילד, v. pres. **ילד**.—In Ps. ii. 7; Jer. xv. 10; ii. 27, with () on the second rad. after the Chaldee manner, by error of the copyists most likely. See **ילד** above. Constr. immed. it. med. **ילד**, ל, to whom. Lit. *put forth*,—**ילד**, **ילד**, **ילד**,—seems to be the primitive notion. Hence—

(a) *Bring forth* as a mother, Gen. iv. 1. 22; xvi. 1. 15, &c. Of beasts, Gen. xxx. 39. Of birds, producing eggs, Jer. xvii. 11. Metaph. of wickedness, Job xv. 35; Ps. vii. 15. Comp. Is. xxxiii. 11; Prov. xxvii. 1. Of the day, Zeph. ii. 2.

(b) — as a father, *beget*,—comp. Gen. xxxv. 11—Gen. iv. 18; x. 8. 13, &c. Of God, Deut. xxxii. 18, as *Creator*. Of idols, Jer. ii. 27. From which places Gesenius thinks he has found a solution for the difficulty in Ps. ii. 7, “*This day have I begotten thee*,” i. e. says he, “*te regem creavi*,” “*constitui*, nimirum spiritum divinum tibi tribuens.” But, does any such sense as either of these occur in the passages above cited? And, is not the simple notion of begetting, or of creating, widely different from that of creating, i. e. constituting any one a king? as also from that of *giving the Spirit*? The truth seems to be, the incarnation and mysterious birth of Christ, as of the house and lineage of David, is rather had in view in these particular words than any thing else: nor can I see how they can be applied to the eternal generation of the Son, in any other sense than that in which “*his outgoings were*” predetermined “*from everlasting*.” 1 Cor. iv. 15, therefore can have nothing whatever to do with them.

Inf. **ילד**, abs. Job xv. 35.

— fem. **ילדה**, Jer. xiii. 21; 2 Kings xix. 3, &c.; not constr., as Gesenius erroneously makes it.

— constr. **ילד**, for **ילדה**, Gen. xvi. 2. 16; iv. 2; xxv. 26, &c.: once, **ילד**, 1 Sam. iv. 19. Aff. **ילדה**, **ילדה**, **ילדה**, 1 Kings iii. 18; Gen. xxxviii. 27, &c.; Job xxxix. 2.

Part. **ילד**, **ילד**, Jer. xxx. 6; Prov. xvii. 21, &c. Aff. pl. **ילדים**, Zech. xiii. 3.

— f. **ילדה**, **ילדה**, Gen. xvii. 19; Jer. xv. 9. **ילדה**, constr. for **ילדה** **ילדה**, Gen. xvi. 11; Judg. xiii. 5. 7; as, in the first, **ילדה** is also for **ילדה** **ילדה**, i. e. taking the pret. as a participial noun, Gram. art. 182. 2, &c. Aff. **ילדה**, **ילדה**, **ילדה**, **ילדה**.

— pl. **ילדים**, once, Jer. xvi. 3.

— pass. **ילד**, 1 Kings iii. 26, 27. Constr. **ילד**, Job xiv. 1; xv. 14; xxv. 4.

— pl. **ילדים**, once, 1 Chron. xiv. 4.

Niph. **ילד**, pres. **ילד**. Constr. abs. it. med. ל, to, א, in, of time or place. *Be, become born*, 1 Chron. ii. 3, 9; iii. 1. 4; xxvi. 6. In the last four places the constr. is either impers. or to be taken distributively. With pl. Ib. iii. 5; xx. 8. Pres. Job iii. 2; xv. 7; xxxviii. 21, &c. Applied to animals, Lev. xxii. 27; Deut. xv. 19. **ילדה**, for **ילדה**, 1 Chron. iii. 5; xx. 8, by a manifest error of the copyists.

Inf. **ילדה**, Gen. xxi. 5. Aff. **ילדה**, **ילדה**, Eccl. vii. 1; Hos. ii. 5.

Pih. pret. pres. non occ.

Inf. aff. **ילדה**, *Your making bring forth*, i. e. aiding, once, Exod. i. 16.

Part. f. **ילדה**, *Midwife*, Gen. xxxv. 17; xxxviii. 28, &c.

— pl. **ילדים**, Exod. i. 17. 19. 21, &c.

Puh. pret. **ילד**, **ילד**; **ילד**, **ילד**, pres. non occ.

i. q. Niph. Gen. iv. 26; x. 21. Ib. 25. **ילד** **ילד** **ילד**, *Was there born two sons*: impers. as in Niph. Comp. xxxv. 26; xvi. 22. 27, &c. Metaph. *Spiritually born*, Ps. lxxxvii. 4—6: evidently referring to the conversions to take place in the first Christian times; and which, in vr. 7, is made the song of the redeemed; it. of things inanimate, Ps. xc. 2. **ילדה**, *mountains were brought forth*, i. e. into existence.

Hiph. **ילדה**, **ילדה**, pres. **ילדה**, apoc. **ילדה**, **ילדה**. Constr. immed. it. med. **ילדה**, pers. א, in, of thing, place; **ילדה**, amongst, it. abs. *Make, cause, to bring forth*, as *children, vegetation, dew*: it. metaph. vice; never used of the female, Is. lxvi. 9; 1 Chron. ii. 18; viii. 8; Is. lv. 10. Of a father, *begat*, Gen. v. 4. 7. 10. 13, seq.; xi. 11, seq. Metaph. Is. lix. 4; Job xxxviii. 28.

Inf. **ילדה**,—once, **ילדה**, Is. lix. 4.—Aff. **ילדה**, Gen. ii. 11. c. &c.

Part. **ילדה**, pl. **ילדים**, Is. lxvi. 9; Jer. xvi. 3, al. non occ.

Hoph. Inf. f. only, **ילדה**, **ילדה**. *Being born*, Gen. xl. 20; Ezek. xvi. 4, 5, al. non occ.

Hiph. once, pres. pl. **ילדה**, *They are* (recited in the genealogies, as) *begotten*, Num. i. 18, i. q. **ילדה**, in the later books, Gesen.

ילדה, f. r. **ילדה**, (b) *Youth*, Eccl. xi. 9.

10. (a) *Birth, forth coming*, Ps. cx. 3. See my note on Job xxix. 19. The “*patres*,”

Hiph. הִלִּיל, pres. הִלִּיל, once, הִלִּילָה, Is. lii. 5. Constr. abs. it. med. הָלַל, for, occ. with הָלַל, הָלַל. *Wail, howl, cry, mourn.* The cry of Eastern women in great affliction is often a sort of repetition of the syllable *hîl, hîl*.—Jer. xlvii. 2; Zech. xi. 2; Ezek. xxi. 13. Pres. Jer. xlviii. 31; Mic. i. 8; Is. xv. 2, 3; xvi. 7; lxx. 14; Hos. vii. 14. In Is. lii. 5, *shout*, as of victory. Gesen. But this is very doubtful. Gesenius makes הִלִּיל (for הָלַל), Ps. lxxviii. 63, a passive form of this word: but, apparently, without either necessity or grounds for doing so. The word

is a regular Puḡ. of r. יָלַח, and so Aquila, Sym. and Theod. have taken it. Aq. οὐχ ὑμνήθησαν: S. T. οὐκ ἐπημένθησαν. So the Targ. and apparently the Syriac. Lxx. ἐπένθησαν.

Imp. יָלַח, Ezek. xxi. 17, pl. יָלַחוּ, Is. xlii. 6; Jer. iv. 8; Amos viii. 3, &c.

— f. יָלַח, Jer. xlviii. 30; xlix. 3.

יָלַח, f. constr. יָלַח (of a lost fm. יָלַח, perhaps). *Wailing, lamenting*, Is. xv. 8; Jer. xxv. 36; Zech. xi. 3. Aff. יָלַחוּ (of יָלַח), Zeph. i. 10, al. non occ.

יָלַח, v. once, Prov. xx. 25. Arab.

יָלַח, *mentitus fuit, retinuit, abstulit.* Cogn.

יָלַח. Cogn. Heb. יָלַח. Arab. لَاح, r. لَوَّح: &c. The sense of the place seems to be, 'Tis a snare to a man, that he retain (fraudulently) what is holy: a good comment on which is Mal. iii. 8—12. The v. is therefore synon. יָלַח, יָלַח. Comp. Prov. xxii. 23. Aq. σκαῶλον ἀνθρώπου καταίεται ἡγιασμένον.

יָלַח, f. Lev. xxi. 20; xxii. 22; with

יָלַח. Arab. وَلَف, *venerunt homines alii post alios. A sort of herpes, or itching, creeping scurvy.* Lxx. λειχή.

יָלַח, m.—pl. non occ. *A sort of hairy, winged locust*, Jer. li. 27; Nahum iii. 16; Ps. cv. 34; Joel i. 4; ii. 25. See Hieroz.

Bochart. ii. p. 443. Arab. وَلَقَّ, *properavit, agilis fuit.*

יָלַח, m. once, 1 Sam. xvii. 40, r. יָלַח. *A bag or purse.*

יָם, m. constr. יָם. In such cases as, יָם יָם, the combination is that of apposition (Gram. art. 217. 4), pl. יָמִים, r. יָמִים. Cogn. יָם, *rage, roar, &c.* Arab. يَم, *mare, &c.* Syr. مَطْل, id. *Any great collection of water*, as, I. *The sea*. II. *Any great lake*. III. *Any large river*. I. Josh. xv. 12. מִן הַיָּם—יָם, xviii. 14; Exod. xxiii. 31; 2 Chron. ii. 15; viii. 18; Job ix. 8; xi. 9; xxxviii. 8. 16; xli. 23, &c. Pec. יָם יָם (see יָם), *Red Sea*, Num. xiv. 25, &c. מִן הַיָּם —, Is. xi. 15: alluding to Exod. xv. 8. 10, &c.

II. (a) יָם יָם, *Sea of Gennesaret, or Tiberias*, Num. xxxiv. 11; Josh. xii. 3,

&c. (b) יָם יָם, *Salt Sea*, i. e. *Sea of Sodom, or Dead Sea*, Num. xxxiv. 3. 12; Deut. iii. 17; Josh. iii. 16; xii. 3, &c. Called also, יָם יָם, Deut. iii. 17; iv. 49; Josh. iii. 16; xii. 3: also, יָם יָם, *Eastern Sea*, Joel ii. 20: it. Zech. xiv. 8, where it is opposed to יָם יָם. *The Western, or Mediterranean, Sea*, i. q. יָם יָם, Ezek. xlv. 7. (c) Metaph. *The brazen sea of Solomon*, 2 Kings xxv. 13; 1 Chron. xviii. 8.

III. *Large river*. (a) The Nile, Is. xix. 5; Nah. iii. 8: termed also by the Arabs, يَم, and بَحْر. Pl. branches of the Nile, Ezek. xxxii. 2. (b) The Euphrates, Is. xxvii. 1; Jer. li. 36. Hence—

Taken as a limit or boundary, will, in various phrr., signify the quarter in which such sea lies; as, יָם יָם, *sea wind*, i. e. blowing from the west, Exod. x. 19. יָם יָם, *sea quarter*, i. e. western, Exod. xxvii. 13; xxxviii. 12. יָם יָם, *sea-wards*, westward, Gen. xxviii. 14; Exod. xxvi. 22. יָם יָם, id., Exod. x. 19. יָם יָם, *from the sea*, the west, Gen. xii. 8. — יָם יָם, *from the west, with respect to —*, Josh. viii. 9; xii. 13. Comp. Ps. cvii. 3; Is. xlix. 12. יָם יָם, *from sea to sea*, Amos viii. 12. Hence the phrr. יָם יָם, i. q. יָם יָם, Is. lx. 5; i. q. יָם יָם, Deut. xxxiii. 19. Comp. יָם יָם, Is. lx. 6. Not the riches, as Gesenius thinks, but the multitudes of the nations, as the prediction is evidently of the conversion of the nations to Christianity. יָם יָם, *heart of the sea*, Exod. xv. 8. יָם יָם, *shoulder, side, of the sea*, Num. xxxiv. 11. יָם יָם, *limit of the sea*, Josh. xiii. 27, &c. יָם יָם, *tongue of—point of—* Josh. xviii. 19. Comp. Is. xi. 15. יָם יָם, Job ix. 8. See my note. יָם יָם, *breakers of the sea*, Ps. xciii. 4. יָם יָם, *as the sand of the sea*, i. e. for multitude, Gen. xxxii. 12. Comp. 2 Sam. xvii. 11. יָם יָם, *lip, side, of the sea*, Gen. xxii. 17; i. q. יָם יָם, Deut. i. 7. יָם יָם, Esth. x. 1, &c. Metaph. Ps. cxiv. 3. 5, &c. To which many other similar usages may be added; all regulated, however, by the same analogies.

יָם, m. Chald. id. Def. יָם, Dan. vii. 2, 3.

יָם יָם, pl. f. of יָם.

יָם יָם, pl. m. of יָם.

יָם יָם, m. pl. once, Gen. xxxvi. 24.

According to the Vulgate, *warm waters*. See also Jerome's *Quest.* on the place; which Gesenius thinks, both from the etymologies of ים, ימה, and from the fact that hot springs are still found to the east of the Dead Sea, is correct. The Greek translators generally preserve the Heb. word *Iaqueim*: not venturing to meddle with it. *ὁ Σύρος λέγει πηγὴν αὐτὸν εὐρηκέναι*. Bahrdt's *Hexapla*. The Syriac Version, however, reads simply

ܡܝܡܝܢ, *waters*. And this is, perhaps, the true sense of the passage; as, in those early times the finding of springs was of immense importance, both to the rearing of cattle, and the accommodation of travellers.

יָמִין, m. — constr. יָמִין, pl. non occ.

Arab. يَمِين, *dexter*; يَمِين, id. (a) *The right side, hand, leg, eye, &c.*, as the context may require, 1 Kings vii. 39; 2 Kings xii. 10; Zech. iv. 11; Ezek. x. 3;—2 Sam. xx. 9; Ps. lxxiii. 23; Jer. xxii. 24;—Exod. xxix. 22; Lev. vii. 32, &c.;—1 Sam. xi. 2; Zech. xi. 17. For the most part elliptically, as, *עַל-יְמִינִי אֵי עַל-יְשׁוּעָה*, *to the right (hand), or to the left*, Gen. xxiv. 49, &c.: And often adverbially, *וְיָמִין יָמִין וְיָמִין*, Deut. ii. 27; Num. xx. 16. Metaph. Deut. v. 29; xvii. 11, &c. Hence the phrr. *עַל יָמִין*, Job xxx. 12. *אֵל יָמִין*, 1 Sam. xxiii. 24. *יָמִין*, Ps. cix. 31, &c. *יָמִין*, Gen. xlviii. 13. *man of thy right hand*, i. e. whom thou protectest, Ps. lxxx. 18. Hence, *being, or standing*, at the right hand, will imply *protection, favour, aiding*, Ps. xvi. 8; cix. 31; cx. 5; cxxi. 5. Comp. 1 Kings ii. 19; Ps. xlv. 10; cx. 1. And, as יָד, is often either expressed or implied (see under that word). (b) *Power*, by meton., will be intended, as, *יָמִין יְהוָה עֹשֶׂה*, *the right hand of Jehovah doing* (producing, giving) *might*, Ps. cxviii. 16. Comp. Ps. lxxiii. 23; lxxiv. 11; lxxvii. 11; Hab. ii. 16; Is. xli. 10, &c. Hence, *יָמִין יָמִין*, *their right hand* (i. e. power) is *the right hand of falsehood*, i. e. of deception, promising strength, but giving only weakness, Ps. cliv. 8. Hence the phrr. *תִּשְׁכַּח יָמִינִי*, *shall my right hand disregard*, i. e. fail me, Ps. cxxxviii. 5. And, perhaps, to this usage may be referred Jonah iv. 11. In this sense, too, i. q. יָד, Ps. xlv. 4. Comp. Is. xli. 13; Exod. xv. 6, &c. In many of these places the person, or angel, of Jehovah, i. e.

Christ, is probably meant. Comp. Heb. xi. 26; 1 Pet. i. 11, &c.

(c) *The southern quarter, or country*; because a man facing the rising sun will have this country on his right hand, or side. See יָמִין, p. 20 above, 1 Sam. xxiii. 19. 24; 2 Sam. xxiv. 5; Ps. lxxxix. 13. And so when applied to buildings, 1 Kings vii. 39; 2 Kings xii. 10, &c.

Gesenius makes this term ominous of good luck, "*pariter atque (apud) Græcos.*" But this is erroneous. The *hand*, and hence the *right hand* (b, above) often implied *power*, thence *success*, and particularly with reference to God's assistance. Aff. יָמִין, יָמִין, יָמִין, &c.

יָמִין, m. patron. or rel. noun, of יָמִין, 2 Chron. iii. 17; Ezek. iv. 6, i. q. יָמִין. See the Keri. With יָמִין, &c., *Benjamite*, Judg. xix. 16; 1 Sam. ix. 1, &c., Gram. artt. 166. 11; 170. 9. Once, יָמִין, Num. xxvi. 12.

יָמִין, v. Kal non occ. See יָמִין above, from which we have—

Hiph. pret. non occ. pres. 1st pers. with ה' parag. *יִתְּנֵנִי*, *I take*, proceed towards, the *right hand*, or southward, Gen. xiii. 9. *יִתְּנֵנִי*, *ye take the right hand path*, Is. xxx. 21, al. non occ.

Infim. *יִתְּנֵנִי*, 2 Sam. xiv. 19.

Imp. f. *יִתְּנֵנִי*, Ezek. xxi. 12.

Part. pl. m. *יִתְּנֵנִי*, *Using the right hand*, 1 Chron. xii. 2, al. non occ.

יָמִין, m. } pl. non occ. i. q. יָמִין.

יָמִין, f. } Arabic يَمِين, *dextra*

manus, &c. Attrib. *Right hand, side, &c.*, 1 Kings vii. 21; 2 Chron. iii. 17: F. Exod. xxix. 20; Lev. viii. 23, &c.

יָמִין, v. Kal non occ. Cogn. יָמִין.

Arab. *يَمَرَّ*, *imperavit*.

Hiph. *יִתְּנֵנִי*, *Change, exchange*, for other; constr. immed. it. med. ה', for, Jer. ii. 11, al. on occ.

Hithp. *יִתְּנֵנִי*, "*substituemini*," Gesen. Which seems hardly suitable to the passage, Is. lxi. 6. *Ye shall obtain rule*, i. e. the sovereignty, is easily deduced from the Arab. *يَمَرَّ*; whence, *يَمِير*, *Emir, commander*; and is a direct prophecy of the universal prevalence of Christianity. Comp. Ps. xlv. 17; Is. lx. 10, &c. al. non occ. Aquila,

καὶ ἐν δόξῃ αὐτῶν πορφύρεα ἐνδύσασθε. See LXX.

ימר, see מר.

ימרנה, for ימרנה, r. ימר.

ימש, v. Kal non occ. Cogn. מיש, מש.

Hiph. Imp. aff. מישני, pointed, however, in the text as if the Hiph. of מיש, once, Judg. xvi. 26. *Let me grope, feel.*

ינאץ, for ינאץ, Syriasm. r. נאץ.

ינדע, pres. Chald. r. דע.

ינה, v. pret. non occ. pres. 1st pers.

pl. aff. נים. Cogn. אנה. Arab. وَنَى, torpuit. Cogn. وَنَس, debilitas. Oppress, vex, ruin, Ps. lxxiv. 8. נים יד, let us ruin them altogether.

Part. f. ינה, of anger, the sword, &c., Jer. xxv. 38; xlv. 16; L. 16; Zeph. iii. 1, al. non occ.

Hiph. הנה, pres. ינה, i. q. Kal. Constr. immed. it. med. נה, Ezek. xviii. 7. 12. 16; xxii. 7. 29;—Exod. xxii. 21; Deut. xxiii. 17; Lev. xix. 33, &c.

Inf. הנה, Ezek. xlv. 18, al. non occ.

Part. pl. aff. מנהך, Thy oppressors, Is. xlix. 27.

יני, for יניא, pres. Hiph. r. ניא.

יניה, pres. Hiph. r. ניה.

יניקה, f. pl. aff. יניקהי, i. q. ינקוה, see ינק, r. ינק. Its suckers, i. e. tender branches: once, Ezek. xvii. 4.

ינה, v. pres. ינה. Syr. سَم, suxit.

Arab. يَنْسُ, coagulum. Constr. immed. it. abs. Suck in, milk as an infant, poison, &c. Metaph. Wealth, Is. lx. 16; lxxvi. 11, 12; Deut. xxxiii. 15; Job iii. 11; xx. 16.

Part. ינה, f. ינהה, Deut. xxxii. 28; Ps. viii. 3, &c.

Pl. ינהם, f. ינהם, Job viii. 16; Ezek. xvii. 22.

Constr. m. ינה, Joel ii. 16. Aff. f. ינההי, Fem. applied only to the suckers or tender branches of trees.

Hiph. הניק, pres. הניק, Apoc. הניק. Constr. immed. it. med. נה, it. ל, pers. Give suck, suckle, as a mother, &c., Gen. xxi. 7; Lam. iv. 3; Exod. ii. 7; Deut. xxxii. 13; 1 Sam. i. 23.

Inf. הניק, 1 Kings iii. 22.

Imp. aff. הנהך, Exod. ii. 9.

Part. f. מנהך, A nurse, Gen. xxxviii. 8; Exod. ii. 7. Aff. מנהך, 2 Kings xi. 2: it. מנהך, מנהך, 2 Chron. xxii. 11; Gen. xxiv. 59.

— pl. מנהך, Gen. xxxii. 16. Aff. מנהך, Is. xlix. 23.

ינשה, once, נשה, Is. xxxiv. 11—pl. non occ. According to Bochart, Hieroz. ii. p. 281, seq. Chald. and Syr. The owl. LXX. and Vulg. the Ibis. Gesenius, the common crane or heron ("der Trompeter-vogel"), from its cry, as derived from נשה, blew. Bochart, on the other hand, takes נשה, as the root. One thing only is certain, that it was proscribed as unclean, Lev. xi. 17; Deut. xiv. 16; Is. xxxiv. 11, al. non occ.

ינשב, pres. Kal r. סב. Chaldaism; for ינב.

ינשב, pres. Hiph. r. סב. Chaldaism, for ינב.

ינסד, pres. non occ. Arab. وَنَسَد, posuit illi sub capite rem pro cervicali. Constr. immed. it. med. ל, for, נ, in. Founding, i. e. laying the foundation of any edifice, Is. liv. 11; Ezra iii. 12, &c. Hence, metaph. applied to the earth, establishing it in its present order, Ps. cii. 26; civ. 5. 8; Prov. iii. 19; Ps. lxxviii. 69; Is. xlviii. 13, &c. It. to countries, Is. xxiii. 13; — place, as appointed for anything, Ps. civ. 8; — powers, forces, for rule, Amos ix. 6; — for chastisement, Hab. i. 12. Fix, lay up, for use, the heap of grain, 2 Chron. xxxi. 7.

Part. ינסד, Is. li. 13; Zech. xii. 1, al. non occ.

Inf. ינסד, Is. li. 16. ינסד, irregularly, 2 Chron. xxxi. 7.

— aff. ינסד, Job xxxviii. 4. ינסד, Ezra iii. 12. See Gram. art. 152. 2.

Niph. pl. m. נסד, pres. f. נסד, once. Be, become, fixing, projecting, plotting, i. e. laying the ground-work of something, Ps. ii. 2. — founded, i. e. its foundations laid, Is. xlv. 28.

Inf. הנסדה, aff. Its being founded, Exod. ix. 18. הנסדה, their plotting, &c., Ps. xxxi. 14.

Pih. ינסד, pres. aff. parag. ינסדה, once, Josh. vi. 26. Constr. immed. it. med. נ, נ, in, נה, i. q. Kal, usually; but, more probably, causative of it. Cause to found, fix, establish, 1 Chron. ix. 22; Esth. i. 8; Is.

xiv. 32; xxviii. 16; 1 Kings xvi. 34; Ps. viii. 3; Zech. iv. 9; Ezra iii. 10.

Infin. יָסַד, 1 Kings v. 31 (17).

Puh. יָסַד, pres. non occ. *Was, became, founded*, i. e. the foundations laid, 1 Kings vi. 37; Ezra iii. 6; Hag. ii. 18; Zech. viii. 9.

Part. מְיָסֵד, pl. מְיָסִידִים, 1 Kings vii. 10 Cant. v. 15.

Hoph. Infin. הוּסַד, Ezra iii. 11; 2 Chron. iii. 3.

Part. מְיָסֵד, f. מְיָסִידָה, pl. מְיָסִידוֹת, 2 Chron. viii. 16; Is. xxx. 32; Ezek. xli. 8; Is. xxviii. 16. מְיָסֵד מְיָסֵד, *Founded foundation*, i. e. most secure foundation, or establishment. On this sort of repetition, see Gram. art. 223, seq. Comp. מְיָסֵד מְיָסֵד, Ps. lxiv. 7. יָסַד מְיָסֵד, Exod. xii. 9. Gesen.

יָסַד, m. Part. constr. for יָסִיד, lit. *fixed* matter of —, i. e. *beginning, commencement*, Ezra vii. 9, i. e. speaking as of a foundation being the commencement of an edifice.

יָסִידָתָהּ, f. aff. of the above. *Its foundation*, Ps. lxxxvii. 1, al. non occ.

יָסִיד, m. pl. aff. יָסִידִים, it. f. יָסִידָתָהּ. *Foundation*, Exod. xxix. 12; Lev. iv. 7; 2 Chron. xxiv. 27; Job iv. 19, &c. Morally, metaph. Prov. x. 25: politically, of princes, apparently, Ezek. xxx. 4. To *lay bare the foundation*, is to take away its power; strip it of its curtain, as we may say of a modern fortification. See Hab. iii. 13; Ezek. xlii. 14; Mic. i. 6, &c., and יָסַד above, p. 113.

יָסַר, Gesen. *Castigator*. So Rosenmüller and others of a modern date. More probably, 3d pers. sing. pres. masc. יָסַר. Comp. 1st pers. aff. אֶסְרֵם, Hos. x. 10; which would give for the 3d pers. יָסַר, or יָסַר; the (י) of the root being compensated by the insertion of Dagesh, as in instances innumerable. See my note on Job xl. 2, the only place in which it occurs.

יָסַרְי, m. pl. Aff. for יָסַרְי, according to the Keri. Lit. *And my decliners*, for, and persons *declining from me*; once, Jer. xvii. 13. Gesenius treats this word as literally correct, and derived as יָסַרְי is from יָסַר. But, in this case, it would regularly be a part. pass. of יָסַר, and the sense be *my chastised ones*, i. e. persons chastised by me. The Keri is no doubt right, and the r. יָסַר.

יָסַר, v. pres. יָסַרְי, once, Exod. xxx. 32:

The context, however, seems to require יָסַרְי, *Be poured out*. Cogn. יָסַרְי.

יָסַרְי, v. pres. Hiph. in use. Syr. ܐܝܣܪܝܐ, *addidit*. Constr. abs. it. as an auxiliary verb with an Infin. following, or with an Infin. with לְ, it. med. ַעַל, on, or to, it. לְ, or ַעַל, to, ַּ, in. *Added, repeated*, Deut. xix. 9; Num. xi. 25, &c. As an auxiliary; see Gen. viii. 12; xxxviii. 26; 1 Sam. xxvii. 4; Is. xxxvii. 31. In most which cases, our term *again* will express the intention of the writer. See Gram. art. 222. 4. With ַעַל, ַּעַל, לְ, upon, to, &c., i. e. *increase, make more, &c.*, as the place may require, Lev. xxii. 14; xxvii. 13. 15. 19. 27, &c.; Is. xxvi. 15; Deut. xix. 9, &c. Immed. ַּעַל—יָסַרְי, they shall increase—joy in—Is. xxix. 19.

Infin. יָסַרְי, Is. xxx. 1.

Imp. pl. יָסַרְי, Is. xxix. 1; Jer. vii. 21; but both these forms may be derived from the cogn. יָסַרְי.

Part. יָסַרְי, for יָסַרְי, *Adding, repeating*, Is. xxix. 14; xxxviii. 5. *

— pl. יָסַרְי, Deut. v. 22.

Niph. נִסַּד, pres. non occ. *Was, became, added, repeated*, Jer. xxxvi. 32; Exod. i. 10; Num. xxxvi. 3.

Part. נִסַּד, f. נִסַּדָּה, pl. f. נִסַּדוֹת, Prov. xi. 24; Num. xxxvi. 4; Is. xv. 9.

Hiph. הִסַּד, pres. יִסַּד, יִסַּדְי, יִסַּדְי; occasionally יִסַּדְי, Exod. v. 7. Apoc. יִסַּדְי, i. q. Kal, 2 Kings xx. 6; xxiv. 7; Ps. lxxi. 14; Eccl. i. 16. Pres. Gen. viii. 21; xxx. 24; Exod. x. 28, 29; Josh. vii. 12; Deut. ii. 26; xxv. 3, &c.; Joel ii. 2, יִסַּדְי, for יִסַּדְי, לא יִסַּדְי לְיָדֶיךָ. Comp. Job xx. 9. In Is. xlvii. 1, הִסַּדְי יִסַּדְי, thou (f) shalt not add (so that יִסַּדְי), they call thee, i. e. thou shalt no more obtain this privilege.—*Increase*, Job xlii. 10, &c.

Infin. הוּסַדְי, הוּסַדְי, Lev. xix. 25; 2 Chron. xxviii. 13, &c.

Part. pl. m. מְיָסַדְי, Neh. xiii. 18.

יָסַרְי, v. Chald. Kal non occ.

Hoph. הוּסַדְי, *Became, was, added*, Dan. iv. 33.

יָסַרְי, v. pret. non occ. pres. Aff. יָסַרְי, Hos. x. 10. See יָסַר above. Arab.

يَسَرُّ, pactum, contractus. Cogn. Heb. יָסַרְי,

יָסַרְי. Lit. *restrain, constrain*. Hence, *Chastise, correct*, as parents do their children, for the purpose of reducing them to rule and order, Hos. x. 10; Job xl. 2. See my note.

Part. **יָעַד**, Prov. ix. 7; Ps. xciv. 10, al. non occ.

Niph. pret. non occ. **יָעַד**, *Be, become, chastised, corrected*, Lev. xxvi. 23; Prov. xxix. 19; Jer. xxxi. 18; Ezek. xxxiii. 48. **יָעַד**, for **יָעַד**, as Gesenius thinks. See Gram. art. 193. 4; but a regular pret. if pointed **יָעַד**, which is most likely.

Imp. Ps. ii. 10; pl. **יָעַדוּ**, f. **יָעַדוּ**, Jer. vi. 8.

Pih. **יָעַד**, pres. **יָעַד**, i. q. Kal, if not also intensive. *Chastise, correct*, with words, stripes, &c., of parents, God, &c., 1 Kings xii. 11. 14; 2 Chron. x. 11; Ps. cxviii. 18; Is. viii. 12; xxviii. 26; Job iv. 3. Pres. 1 Kings xii. 11. 14; Ps. vi. 2; xxxviii. 2; Deut. viii. 5; Jer. ii. 19. Metaph. Ps. xvi. 7.

Infin. **יָעַד**, Ps. cxviii. 18; it. **יָעַד**, Lev. xxvi. 18. Aff. **יָעַד**, Deut. iv. 36.

Imp. **יָעַד**, Prov. xix. 18; xxix. 17. *

Part. aff. **יָעַד**, Deut. viii. 5.

Hiph. pres. aff. **יָעַד**, Hos. vii. 12, only, *I will chastise them*.

יַעַד, m. sing. non occ. pl. **יָעַד**, r. **יָעַד**.

Arab. **وَعَدٌ**, *loculus, theca*, ubi aliquid reconditur. Usually a *shovel*; but, from the etymology, as well as the accompanying words in the context, it should rather signify a sort of *Vessel, or box*, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. Lxx. **θήρμαι, καλυπτήρ, κρέαγρ, πυρεϊόν, φιάλη**, Exod. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40. 45; 2 Kings xxv. 14, &c. Aff. **יָעַד**.

יָעַד, v. pres. aff. parag. **יָעַדוּ**. Constr. immed. it. med. **יָ**, to, pers. Syr. **ܕܥܕܐ**, *condixit, constituit*, locum vel tempus. Arab. **وَعَدَ**, *promisit*; e contrario, *minatus est*. *Appoint, determine*, variously, 2 Sam. xx. 5; Jer. xlvii. 7; Mic. vi. 9. **יָעַד** **יָעַד** **יָעַד**, *Hear (there is) a rod; and, Who hath appointed it?* Applied to the espousing of a wife, Exod. xxi. 8, 9. Always aff.

Niph. **יָעַד**, pres. pl. **יָעַדוּ**. Constr. abs. it. med. **יָ**, **יָ**, *Be, become, appointed, &c*. Meton. (a) *Brought together, assembled, met*: and, by a further meton., (b) *agreed*; either for friendly or unfriendly purposes.

(a) Exod. xxv. 22; xxix. 42, 43; xxx. 6. 36; Num. xvii. 19, &c. (b) Ps. xlviii. 5; Amos iii. 3; Num. x. 4; Job ii. 11, &c.

Part. pl. m. **יָעַדוּ**. (b) Num. xiv. 35; xvi. 11, &c.

Hiph. pret. non occ. pres. aff. **יָעַדוּ**. Constr. immed. pers. med. **יָ**, thing, i. q. Kal, if not also causative. *Appoint*, time or place, usually: but there seem to be no good grounds for this addition, Job ix. 19. Parag. and aff. 1st pers. Jer. xlix. 19; l. 44. See Gram. art. 235, al. non occ.

יָעַד, pres. apoc. Hiph. r. **יָעַד**.

Hoph. Part. pl. m. **יָעַדוּ**, *Appointed, fixed, set up*, Jer. xxiv. 1.

— f. **יָעַד**, *Fixed*, Ezek. xxi. 21, al. non c.

יָעַד, v. once, Is. xxviii. 17. Arab.

وَعَدَ, *asservavit*; conj. iv. *totam peregit truncationem*, nullâ relictâ parte. Cogn.

وَعَدَ, *concussit illos*. Æth. **ወደ**: *cremavit, ussit, &c*. As, **ወደ**, p. 46, above, signifies, *laying up* either to preserve or destroy; so apparently this verb, lit. *lay up*. Meton. *Carry off, destroy*. Theod. **καὶ ταραξεί χύλας ἐλπίδα ψεύδους**.

יָעַדוּ, m. pl. i. q. **יָעַד**. See **יָעַד**. Kethiv, Ezek. xxxiv. 25. *Woods*.

יָעַד, v. Kal non occ. Cogn. **יָעַד**.

Niph. part. **יָעַד**, *Powerful, formidable*, once, Is. xxxiii. 19. Sym. **τὸν λαὸν τὸν ἀναυδῆ**. Lxx. **καὶ μέγας λαόν**. Jerome, "*impudens*."

יָעַד, v. Aff. **יָעַד**, *Hath clothed me*, Is. lxi. 10, only. i. q. cogn. **יָעַד**. See, too, **יָעַד**, in the parallel.

יָעַד, **יָעַד**, pres. apoc. r. **יָעַד**.

יָעַד, v. Chald. Pehal non occ. Heb. i. q. **יָעַד**.

Part. pl. m. aff. **יָעַדוּ**, *His advisers, counsellors*, Ezra vii. 14, 15, al. non occ.

Ithp. pl. m. **יָעַדוּ**, *They counselled, advised*, Dan. vi. 8, only.

יָעַל, m. pl. **יָעַל**, constr. **יָעַל**.

יָעַל, f. constr. pl. non occ. } Arab.

يَعْلٌ, *caper montanus*. Syr. **ܕܥܕܐ**, *rupicapra*. See Bochart. Hieroz. i. p. 915, it. p. 899. So called, apparently from its propensity to climbing the rocks. Cogn. r. **יָעַל**. *A sort of mountain antelope or goat*, probably much the same with the *Chamois* of the Alps. 1 Sam. xxiv. 3, **יָעַל**, lit. *rocks of the mountain goats*; name of a

Part. pl. m. נִצְּצִים, 1 Kings xii. 6. 9, &c.

Hithp. pres. pl. יִתְעַצֵּי, once, Ps. lxxxiii. 4. i. q. Niph.

יָעַר, masc. pl. יָעָרִים, f. יָעָרוֹת. Arab.

يَعْرَ, Infinitive. يَوَعَّرَ, *difficili superatu; salebrosus fuit, mons, locus; im pedivit.* Syr. مَعْدِنٌ, *dumus, &c.*; hence, as something impassable. I. *A wood, forest,* Eccl. ii. 6. יַעַר צֹמֶחַ עֲצִים, *a wood, or forest, producing trees*, 1 Sam. xxii. 5; 2 Kings xix. 23; Is. vii. 2; xlv. 23; Ps. l. 10; lxxxiii. 15; Ezek. xxxiv. 25, Keri; xxxix. 10; Ps. xxix. 9. בֵּית יַעַר הַלְבָּנוֹן, *house of the forest of Lebanon*, 1 Kings vii. 2; x. 17. So called from being built with cedar wood: styled נְשָׁא, Neh. iii. 19. An armoury of Solomon. Aff. יָעָרָה, יָעָרָה.

II. יַעַר, it. f. יָעָרָה. Arab. وَغَرَّ, *fervor, æstus.* Honey, the purest and best, as obtained from bees. Pliny, H. N., xi. 15. 'In omne melle, quod per se fluxit, ut mustum et oleum, appellatur acetum.' Palladius in Junio, tit. 7. "Mella conficimus expressis diligenter favis. Mel recens paucis diebus apertis vasculis habendum est, atque in summitate purgandum, donec refrigerato calore, musti more, deferveat. Nobilius mel erit, quod ante expressionem secundam velut sponte profluxerit." The *mel acetum* is the Gr. μέλι ἀσκητόν; and, according to Hesychius κράτιστον, *the best*. Our chemists purify it by exposing it to a warm bath heat: they then term it, "*mel despumatum*." The honey obtained from trees, "quæ vocentur occhi, ex quibus defluat mel horis matutinis duabus." Pliny, H. N. xii. 19, was a different thing. See יָבֵשׁ above, p. 129. So called, therefore, from its being purified by fermentation or heat. Twice only, Cant. v. 1, אֶכְלִיתִי יָעָר עִם, דְּבָשׁ, *I have eaten my pure, with my wild, honey.* 1 Sam. xiv. 27, בֵּיתָהּ דְּבָשׁ, *in the pure (best) of the field-honey.* This makes a real distinction between these two words.

יָעַר, pres. Hiph. r. יַעַר.

יָפָה, m. constr. יָפָה.—

יָפָה, f. constr. יָפָה, pl. יָפָוֹת. Constr.

יָפָה. Arab. وَفَى, *servavit pactum; conj. iii.*

eminuit: hence applied to appearance, &c.

(a) *Beautiful, handsome*, man, woman, animal; voice, region, &c. (b) *Excellent*, by Gesen.) See יָפָה above. (a) *Beauty*, of Gen. xii. 14; xli. 2; 2 Sam. xiii. 1; xiv.

25; Cant. i. 8; v. 9: with the addition of יָפָה, נָחַ, עֵינִים, 1 Sam. xvii. 42; xvi. 12; Ps. xlviii. 3; Gen. xxix. 17; Ps. xlviii. 3; Ezek. xxxiii. 32; Eccl. iii. 11; v. 17, &c. Fem. Cant. i. 8; v. 9; Gen. xii. 11; xxix. 17, &c. Pl. Gen. xli. 2. 4. 18; Job xlii. 15; Amos viii. 13. Aff. יָפָה, Cant. ii. 10. 13.

יָפָה, v. pres. apoc. יָפָה (of יָפָה). Constr. abs. *Beautiful, handsome*, Cant. iv. 10; vii. 2. 7; Ezek. xvi. 13; xxxi. 7, al. non occ.

Pih. pres. aff. יָפָה, *Beautiful* it, Jer. x. 4, only.—Redup. pret. יָפָה, *Thou art exceedingly beautiful*, Ps. xlv. 3, only. Gesenius has great doubts whether this does not exhibit an erroneous reading. "Cæterum," says he, "hæc forma analogiâ prorsus caret, neque ullum extat exemplum *primarum* radicalium geminatarum." Because no example is to be found doubling the first radical letters. But we have יָפָה, from יָפָה, *he inflamed, &c.*, Gram. art. 197. 3, seq. There can, therefore, be no reason on this ground for suspecting this reading: and the truth is, it is perfectly consistent with the genius of the language. See also art. 169. 3, seq.

Hithp. 2d pers. f. יָפָה, *Thou becomest beautified*, i. e. beautifiest thyself, Jer. iv. 30, only.

יָפָה-יָפָה, f. compd., which would more regularly be written יָפָה-יָפָה, or rather יָפָה-יָפָה, and so be the ground form of יָפָה above. The vowels in יָפָה-יָפָה, have evidently been made to suit the supposition, that the first portion of the compound is in the state of construction with the second; which has the effect of leaving the second in a form not to be accounted for. *Very beautiful*, once, Jer. xlv. 20.

יָפָה, m. constr. יָפָה. Cogn. נָחַ, נָחַ, δνομαποιουτικόν. *Breathing, panting*, for, i. e. longing for, Hab. ii. 3, יָפָה לְעֵץ, *the vision—breathing for the (time of the) end*, i. e. having respect continually to it. Ps. xxvii. 12, יָפָה הָקֵם, *and (the) breather out of violence*, taken generically as all such, al. non occ. Hence—

יָפָה, v. Hithp. יָפָה, *She becomes panting*, in breathless agitation, as in the greatest agonies; once, Jer. iv. 30.

יָפָה, masc. constr. יָפָה (for יָפָה, which does not occur, although given as occurring by Gesen.) See יָפָה above. (a) *Beauty*, of Gen. xii. 14; xli. 2; 2 Sam. xiii. 1; xiv. woman, Ps. xlv. 12; Is. iii. 24; Ezek. xvi.

Infin. **אין**, Exod. vi. 13, 27, &c. Aff.

spread, as a couch, Is. xiv. 11; Esth. iv. 3, al. non occ.

צק, v. pres. צק, צק (for צק), once, 1 Kings xxii. 35. צק, צק. Constr. immed. of thing, med. צק, צק, צק, צק. (a) Pour out, as water, blood, oil, (b) Fuse as metals. (a) Gen. xxxv. 14; Lev. viii. 15; ix. 9; xiv. 26; Num. v. 15; 2 Sam. xiii. 9; 2 Kings iii. 11, i. e. served, waited on; iv. 4. 41, &c. (b) 1 Kings vii. 46; 2 Chron. iv. 17; Exod. xxv. 12; xxvi. 37; xxxvi. 36; Job xxviii. 2, &c. Hence, meton., (c) Firm, unyielding, as any thing molten (cogn. צק), Job xxxviii. 38. See my note, xli. 15, 16.—Metaph. Ps. xli. 9. In sign. (a), Is. xlv. 3, applied to the spirit. Josh. vii. 23, i. q. צק.

Inf. צק, Exod. xxxviii. 27.

Imp. צק, 2 Kings iv. 41. צק, Ezek. xiv. 3.

Part. pass. צק, Job xxviii. 2, &c.

—pl. צק, 1 Kings vii. 24; f. צק, aff. צק, Its being fused, Ib. pl. צק, 1 Kings vii. 30.

Hoph. צק, pres. צק, Be, become, poured out, suffused. Metaph. Ps. xlv. 3;—Lev. xxi. 10; Job xxii. 16.

Part. צק, צק, 1 Kings vii. 16. 23. 33. Sign. (a) Job xi. 15; xxxvii. 10; xxxviii. 38.

—f. aff. צק, 2 Chron. iv. 3. צק, more properly, צק. Pih. as Gesenius has observed, 2 Kings iv. 5. The pouring out, &c.

—pl. צק, Zech. iv. 2, noun of instr. lit. pourers out, canals, tubes, or spouts, perhaps.

צק, pl. non occ. Aff. צק, צק. See v. following. Formation, imagination, Agment (metaph.) of the mind. Often with צק, Gen. vi. 5; viii. 21; Deut. xxxi. 21; 1 Chron. xxviii. 9; xxix. 18; Hab. ii. 18; Ps. ciii. 14; Is. xxvi. 3, צק, a (well) sustained imagination (thought). Thou wilt keep, &c., i. e. grounded on thy support, Ib. xxix. 16, צק, or, a thought, imagination (of man) say to his Maker, &c.

צק, pres. apoc. Kal. r. צק.

צק, v. pres. צק, צק, aff. צק, צק. Synon. צק, צק. Arab. ^صص, pactum. Cogn. صر, r. صر, condidit. Syr. ܥܘܪ, arclavit; ܥܘܪܐ, imago. Constr. immed.

it. med. צק, צק, for; צק, on, against; צק, from; צק, in. Form, fashion, make, Gen. ii. 7, 8. 19; Is. xxvii. 11; xxix. 16; xliii. 21; Jer. i. 5; Amos iv. 13; Hab. ii. 18, &c. Metaph. 2 Kings xix. 25; Ps. xciv. 20.

Part. צק, צק, pl. constr. צק, Is. xlv. 7. 9; Ps. xciv. 9. Aff. צק, &c., Is. xlix. 5, &c. Metaph. Jer. xviii. 11. See under צק above. Applied to God, artificer, &c., as the context shall determine.

—pass. pl. m. aff. צק, lit. things formed, members, Job xvii. 7, only. Comp. Ps. cxxxix. 16.

Niph. צק, pres. non occ. Became, was, formed, made, once, Is. xliii. 10.

Puh. pret. pl. צק, i. q. Niph. Metaph. perhaps, Ps. cxxxix. 16, only.

Hoph. pres. צק, i. q. Niph., Is. liv. 17, only.

צק, v. pret. non occ. pres. f. צק, pl. m. צק, for צק, f. pl. צק. Constr. med. of obj. or instr. (a) Burn, Is. ix. 17. (b) Be set on fire, burnt, Is. xxxiii. 12; Jer. xlix. 2; li. 8.

Niph. f. צק, pres. non occ. Be, become, set on fire, burning; it. burnt, 2 Kings xxii. 13. 17; Jer. ii. 16; ix. 9. 12; xlv. 19; Neh. i. 3; ii. 17.

Hiph. צק, pres. apoc. צק, pl. צק. Constr. immed. instr. med. צק, obj. it. צק; it. צק, instr. צק, obj., 2 Sam. xiv. 31: it. immed. obj., Jer. li. 30: i. q. Kal, if not causative of it, Jer. xl. 16. 1st pers. pret. צק, Jer. xvii. 27; xxi. 14; xxxii. 29; 2 Sam. xiv. 30. הוציקה, Kethiv, read הוציקה. See Keri. Lam. iv. 11; Josh. viii. 8. 19, &c.

Part. צק, Ezek. xxi. 3, only.

צק, m. pl. צק, constr. צק. Seg. fin.

צק. Arab. ^قق, fovea in monte, vel saxo, in quo restagnat aqua. I. Wine—, or oil-vat, so placed under the press as to receive the wine, or oil, when expressed from the fruit. Lxx. ^{κατασκαυον}κατασκαυον, Joel ii. 24; iv. 13. Hewn out of a solid stone, apparently; hence v. צק, Is. v. 2. Comp. Jer. ii. 13; 2 Chron. xxvi. 10:—and the term צק, rock, i. e. stone, Job xxix. 6. See my note. Not that it was a mere well dug in the earth, or cavity in the mountain rock, as Gesenius will have it. Num. xviii. 27. 30; 2 Kings vi. 27; Zech. xiv. 10, &c. II. Job xxiv, 11. The trough, or cistern, in which the grapes were trodden, or bruised for the press. Aff. צק, pl. צק.

יָקַד, v. pret. non occ. pres. יָקַד, יָקַד.

Arab. *مَقَى*, *accensus fuit ignis*. Syr. *مَقَى*, id. Constr. abs. it. med. *עָ*, even to. *Burn as fire*, Deut. xxxii. 22; Is. x. 16.

Infin. יָקַד, lb.

Part. f. יָקַדָּה, Is. lxxv. 5.

Hoph. pres. יָקַדְךָ. Constr. med. *א*, it. *עָ*, on; *עָ*, even to. *Become, be made, burning*, Lev. vi. 2. 5, 6; Jer. xv. 14; xvii. 4, al. non occ.

יָקַדְךָ, f. r. *עָ*, constr. *יָקַדְךָ*. *Burning*, once, Dan. vii. 11. Chald.

יָקַדְךָ, and יָקַדְךָ, part. f. r. *עָ* *Heated, burning*, Dan. iii. 6. 11. 15. 17. 20, 21. 23. 26, al. non occ. Chald.

יָקַדְךָ, f. constr. (With an Euphonic Dagesh.) Arab. *يَقِيَّة*, *præcepti admissio*. Cogn. *وَقَعَ*, *paruit dicto*. *Obedience*, Gen. xlix. 10; Prov. xxx. 17.

יָקַדְךָ, Infin. v. *עָ*.

יָקַדְךָ, m.—pl. non occ. r. *עָ*. Arab.

יָקַדְךָ, r. *قَام*, *constitit, erectus fuit*. "Quicquid (in terra) vivit," says Gesenius. But neither does the context nor the primitive usage of this word justify this. *Whatever has been raised, made to exist, or the like, as men, beasts, birds, trees, herbage, flowers, edifices, &c., is clearly comprehended in both*, Gen. vii. 4. 23; Deut. xi. 6, only.

יָקַדְךָ, and יָקַדְךָ, m.—pl. *עָ*, r. *עָ*.

Arab. *وَقَش*, whence, *مِيقَاتِش*, *forcipes*.

Castell. *One who snares birds, a fowler*, Ps. xci. 3; Prov. vi. 5; Hos. ix. 8; Jer. v. 26, al. non occ.

יָקַדְךָ, and יָקַדְךָ, r. *עָ*, which see.

יָקַדְךָ, m. r. *עָ*, once, Jer. xxxi. 20. *Dear, precious, honoured*. Def. Chald. *עָ*, Ezra iv. 10.

יָקַדְךָ, f. *Grave, of great import*, Dan. ii. 11, only.

יָקַדְךָ, v. pres. f. *עָ*. Cogn. *עָ*. Arab.

יָקַדְךָ, *cecidi, concidit*. Conj. ii. *afflxit exercuitque malis*. I. *It fell, became dislocated, the thigh joint*, Gen. xxxii. 26. II. *Fall away from,—of the mind,—affections*.

Constr. med. *עָ*, front, by, *עָ*, Jer. vi. 8; Ezek. xxxiii. 17, 18, al. non occ. See *עָ*.

Hiph. pret. aff. *עָ*, once, 2 Sam. xxi. 6. Constr. *ל*, pers. *א*, in. *We will cause them to drop, fall, i. e. hang them*; pres. aff. *עָ*, *they hang them*, Ib. 9. Gesenius finds "*palo afflxit*," empaled, here; but on no ground beyond that of mere fancy.

Imp. *עָ*, Num. xxv. 4.

Hoph. part. pl. m. *עָ*, Persons hanged; 2 Sam. xxi. 13, only.

יָקַדְךָ, v. pres. only, *עָ*, *עָ*, once, *עָ*, Gen. ix. 24. Constr. abs. it. med. *עָ*. Arab.

יָקַדְךָ, *evigilavit, excitatus, fuit*. Cogn.

יָקַדְךָ, *fregit*; it. *fracta fuit cervix*. *Awake from sleep*, Gen. xxviii. 16; xli. 4. 7. 21; Judg. xvi. 14. 20; 1 Kings iii. 15; Ps. lxxviii. 65; Hab. ii. 4; Gen. ix. 24. *עָ* —, *from his wine, i. e. from his sleep brought on by wine*.

יָקַדְךָ, m. Seg. fm. *עָ*, pl. non occ.—

יָקַדְךָ, f. Seg. fm. *עָ*, pl. *עָ*—

Syr. *ܡܚܝܬܐ*, *gravitas, honorabilitas*.

Arab. *وَقَر*, *gravis fuit*; *gravis moribus fuit*.

Weight, preciousness, value; honour, glory. Applied to persons or things, m., Jer. xx. 5; Ezek. xxii. 25; Prov. xx. 15; Job xxviii. 10; Ps. xxxvii. 20; xlix. 13. 21; Esth. i. 4; vi. 6, &c. Aff. *עָ*, *עָ*. Fem. 1 Kings v. 31 (17); vii. 9—11; Is. xxviii. 16; Zech. xiv. 6, al. non occ. Chald. *עָ*, def. *עָ*, once, *עָ*, id., Dan. ii. 6; iv. 27. 33; v. 18. 20; vii. 14.

יָקַדְךָ, m. pl. *עָ*. Constr. sing. *עָ*.

יָקַדְךָ, f. pl. *עָ*, as in *עָ* above: and to this fm. are those plurals referred by Gesen., &c. *Precious, dear; honourable, glorious*, of persons or things, Job xxviii. 16; Ps. xxxvi. 8; cxvi. 15; Prov. i. 13, &c. Hence, *rare, scarce*, 1 Sam. iii. 1. Pl., Lam. iv. 2. Fem., 2 Sam. xii. 30; 1 Kings x. 2. 10, 11; 2 Chron. iii. 6; ix. 1. 9. 10; Prov. vi. 26, &c.; Ps. xiv. 10: pl. aff. with Dagesh euphonic, and prep. *ב*. *עָ*, among thy honourable women

יָקַדְךָ, v. pres. *עָ*, *עָ*, *עָ*. Constr. abs. it. med. *ב*, in; *עָ*, by; *ל*, pers. *א*, *Be, become precious, prized, valued*, of person or thing, 1 Sam. xviii. 30; xxvi. 21; 2 Kings i. 13

14; Is. xliii. 4; Zech. xi. 13. **נָסַח**, *valued, by* *them*, ironically, Ps. xlii. 9; **נָסַח**, 14; **נָסַח**, 17, al. non occ.

נָסַח, v. **נָסַח**, pres. 1st pers. **נָסַח**. Constr. immed. med. **נָסַח**. Lit. *make precious*. Meton. *Rare, scarce*, Prov. xxv. 17; Is. xlii. 12, only.

נָסַח, r. **נָסַח**, which see.

נָסַח, v. **נָסַח**, pl. **נָסַח**, Gram. art. 188. 3. Constr. med. **נָסַח**, Jer. l. 24; Ps. cxli. 9, al. non occ. *Snaring, taking as a fowler*. See **נָסַח**.

Part. pl. m. **נָסַח**, Ps. cxxiv. 7.

Niph. **נָסַח**, 2d pers. pres. **נָסַח**. Constr. abs. it. **נָסַח**, instr. *Be, become, taken, ensnared* as a bird, Is. viii. 15; **נָסַח**, 13. Metaph. Deut. vii. 25; Ps. ix. 17; Prov. vi. 2, al. non occ.

Puh. Part. m. pl. **נָסַח**, i. e. the ground-form of the pret., applied as if a participial noun (**נָסַח**), Gram. art. 182. 2, Eccl. ix. 12.

נָסַח, see r. **נָסַח**,—it. **נָסַח**, Hiph. of do.

נָסַח, m. constr. **נָסַח**, pl. **נָסַח**, constr. **נָסַח**.—

נָסַח, f. constr. pl. non occ.—

Participial noun (Gram. art. 155. 5. 6; 192). *Fearing*, (a) God; or (b) man; mostly with pronouns, and hence equivalent to the verb, as in the Syriac. Constr. immed. it. abs. it. med. **נָסַח**, **נָסַח**, **נָסַח**, with Infin., Gen. xlii. 18; Deut. xxv. 18; Judg. vii. 6; Eccl. viii. 13; Jer. xxvi. 19; Jonah i. 9:—the word, &c. (a) of God, Exod. ix. 20; Prov. xiii. 13. In constr. **נָסַח**, *fearer of God*, Gen. xxii. 12; Job i. 8, &c. Pl., Exod. xviii. 21; Ps. xv. 4, &c. — of his name, Mal. iii. 20. Comp. 16. — an oath, Eccl. ix. 2. — the sword, Jer. xlii. 16. (b) — of man, Gen. xxxii. 12; Deut. vii. 19; xx. 8. Constr. distinct. **נָסַח**, 1 Sam. xxxiii. 3, abs., Jer. xlii. 11, &c.; Eccl. ix. 2. Fem., Prov. xxxi. 30. Aff. **נָסַח**, **נָסַח**.

נָסַח, it. **נָסַח**, r. **נָסַח**.

נָסַח, v. pres. **נָסַח**, **נָסַח**. Arab. cogn.

נָסַח, *præ metu attonitus fuit*; **נָסַח**, *timidus fuit*. Constr. abs. it. immed. it. med. **נָסַח**, **נָסַח**, **נָסַח**, Inffh. it. for, **נָסַח**, in. *Fear* (a) God, (b) man, (c) thing. (a) Lev. xix. 14. 32; xxv. 17. 36; 1 Kings xviii. 3, &c. (b) Gen. xix. 30; xxvi. 7; xlii. 3; Judg. vi. 27; vii. 3; viii. 20; 1 Kings i. 50, &c. (c)

1 Sam. xiv. 26; Ps. cxix. 120; Deut. xxviii. 58; Ps. xxxii. 4; lxxxvi. 11; Is. xxxvii. 6, &c. **נָסַח**, irreg. for **נָסַח**, Josh. iv. 24, by error of the copyists, no doubt.

Infin. **נָסַח**, with **נָסַח**, for **נָסַח**, Josh. xxii. 25; 1 Sam. xviii. 29.

— it. **נָסַח**, f. constr. **נָסַח**. Aff. **נָסַח**, &c., Deut. iv. 10; v. 29; Gen. xx. 11; 2 Sam. xxiii. 3; Jer. xxxii. 40, &c. Meton. *True religion*, as consisting of the fear of God, Ps. xix. 10; Job iv. 6; xv. 4, &c.

Imp. **נָסַח**, pl. **נָסַח**, Prov. iii. 7; Josh. xxiv. 14, &c. The **נָסַח** partaking, in some degree, of the character of the letters **נָסַח**, takes the () in the pl. here, with the first, rather than the second letter of the word. Not unlike this is the analogy of Gram. art. 73.

Niph. pret. non occ. pres. once, **נָסַח**, 2d pers. sing., Ps. cxxx. 4, *Thou art to be feared, revered*.

Part. **נָסַח**, pl. non occ. (m.) applied to (a) God, (b) man, or (c) things. *Fearful*, f. **נָסַח**, **נָסַח**, aff. **נָסַח**, *terrible*, (a) Exod. xv. 11; Ps. xlii. 3. Constr. distinct., Gram. art. 225. **נָסַח**, *terrible* (in frequent, reiterated) operation. Comp. Exod. xv. 11; Deut. x. 17; Neh. i. 5, &c. — the name, i. e. person, of God, Christ, i. q. **נָסַח**, Judg. xiii. 6, to whom this epithet is applied: **נָסַח**, Ib. vr. 13. 15, 16. 18, **נָסַח**. Comp. Is. ix. 5;—and here vv. 22, 23;—Mal. i. 14; Ps. xcix. 3; cxi. 9, &c. (b) Is. xviii. 2. 7, &c. (c) — day of God, i. e. of his marvellous works, Joel ii. 21; iii. 4; Mal. iii. 23. — place in which God appeared, Gen. xxviii. 17. — God's works generally, Exod. xxxiv. 10; Ps. lxxvi. 3;—xlv. 5, **נָסַח**, *thy right hand shall teach thee*, i. e. instruct people what thou art, by *thy doing wonders*, wonderfully. See Is. lxiv. 2. Similar phraseology is that in Eph. iv. 20, *ὁμοῖς δὲ οὕτως ἐμαθετε τὸν Χριστόν*; Ps. lxxv. 6; cvi. 22, &c.

Pih. pret. pl. aff. **נָסַח**, *They made, caused, me to fear*, 2 Sam. xiv. 15, pres. non occ.

Infin. aff. **נָסַח**, *To make me fear*, Neh. vi. 19. **נָסַח**, 2 Chron. xxxii. 18, al. non occ.

Part. pl. m. **נָסַח**, Neh. vi. 9. 14, al. on occ.

נָסַח, for **נָסַח**, r. **נָסַח**, apoc. pres. Hiph.

נָסַח, see v. **נָסַח**.

נָסַח, v. pres. **נָסַח**, apoc. **נָסַח**, in pause, **נָסַח**,

Sr, descendit in stomachum humor. Æth.

ⲘⲚⲣ : *descendit*. Cogn. ⲃⲓⲛ, *præci-*

Infin. abs. יָרַד, Gen. xliii. 20. Aff. יָרַדִּי,
Ps. xxx. 4. Keri.

— it. f. $\pi\tau\eta$, Gen. xlv. 3.

— it. f. דָּרָה, Deut. xxviii. 52; Num. xi. 9, &c. Aff. דָּרָה, &c., Ps. xxx. 10, &c.

Imp. ׀, Exod. xix. 21, ׀ parag., Gen. xlv. 9; in pause, ׀, 2 Kings i. 9, &c.

— pl. רדי, Gen. xlii. 2, &c.

— f. יד, Is. xlvii. 1, &c.

Part. יוֹד, יָד, pl. יוּדִים, יָדִים, Judg. ix. 36, 37; 1 Sam. x. 8, &c. Constr. יָדִי, Ps. cxv. 17, &c.

— f. יָרַדָּה, יָרַדָּה, pl. יָרְדוֹת, Lam. i. 16; Eccl. iii. 21; Prov. v. 5, &c.

Hiph. הוֹרִיד, הוֹרֵד, pres. יוֹרֵד, apoc. יֵרֵד, it. יָרַד. Constr. immed. it. med. אֶת-יָרֵד.

מִן, *from*; עַל, *on*; בְּ, *instr.* אֶל, לְ, *to*;
 הַ parag. *Make descend. bring down. cast*

down, &c., of persons or things, Gen. xlv. 13; Josh. ii. 18; 2 Kings xvi. 17; Is. x.

13; xliii. 14; lxiii. 6; Ezek. xxxiv. 26; Lam. ii. 10; Ps. lxxviii. 16; Prov. xxi. 22.

&c. Once, 1 Kings vi. 32, יָד (for יָדָא = יָדָא; compensating the loss of the י, by [ַ]).

Phrr. ~~hinc~~—"in orcum," says Gesenius—to the grave, however, is all that is meant.

1 Sam. ii. 6; and Ezek. xxxi. 16. שֶׁחַד —, id. Ps. lv. 24, לְבֵרֶךְ שֶׁחַד, *to the pit of des-*

truction. Comp. Ezek. xxviii. 8. 1 Kings
ii. 9, הוֹדֵדָה אֶת־שִׁיבְתוֹ בָּדָם, *bring thou down his*

grey hair with blood to the grave. Comp. Gen. xlii. 38; xliv. 29; Ezek. xxvi. 20;

Lam. ii. 18, **נָחַל דִּמְעָהּ** —, *tears as a stream.*
פִּתְיָהּ עַל יָדָהּ —, *her pitcher on her hand, Gen.*

xxiv. 18. רִירֹו אֶל־זִקְנוֹ —, *his saliva on his beard*, 1 Sam. xxi. 14.

Infin. הוֹרִיד, Gen. xxxvii. 25. Aff. הוֹרִיד, Ezek. xxxi. 16.

Imp. הוֹרֵד, Exod. xxxiii. 5, &c.

— pl. הוֹרִידוּ, Gen. xliii. 11.

— f. הוֹרִידִי, Lam. ii. 18.

Part. מוֹרֵד, 1 Sam. ii. 6; 2 Sam. xxii. 48.

Hoph. הוּרַד, pres. 2 pers. הוּרֵד. Be
brought down, lowered, Gen. xxxix. 1; Num.

יִרְדֵּן, m. in mere narrative, generally with the article יַרְדֵּן *The Jordan* יַרְדֵּן

Pers. **رفتَن**, *proceed, go*. Where **رو**, *for*

رَف, is the root. So the German, *Rhyn*,

In Job xl. 23, for any large river, as many have thought; but this has resulted from a

As well might the Euphrates be taken for any large river. "Quod sane," says

Gesenius, "scriptorem in Palæstina degentem prodit." But, has any writer of

Palestine ever used the word **ארץ**, in this loose sense? No such thing. And, could

no writer out of Palestine speak of the Jordan? Surely any one on the east side of

that river might speak of it just as naturally as one on the west could.

יִרְדָּף, see r. רָדַף.

יָרַח, v. pres. 1st pers. pl. aff. גָּרַם, once,

Num. xxi. 30. Gesenius gives ⲙⲓⲛ ; but it never occurs. Æth. ⲙⲓⲛ : *projectus*

fuit. Arab. وري, affectit læsitve eum in

Constr. immed. it. med. ا, in, ل, for. (a)

Cast out, shoot, send forth, armed force, the lot, arrows, stones, &c., *Exod. xv. 4; 1 Sam.*

xx. 36, 37; Josh. xviii. 6; Prov. xxvi. 18 2 Chron. xxvi. 15, &c. (b) *Cast, lay, as foundation*, Job xxxviii. 6; Gen. xxxi. 51.

Infinitive absolute, ירד, Exod. xix. 13. With לירד, 2 Chron. xxvi. 15, it. לירד, Ps. xi. 2 xiv. 5.

Imperative, ירד, 2 Kings xiii. 17.

Participle, ירד, pl. ירדו, *Casting forth*; pl. archers,—Prov. xxvi. 18; 1 Chron. x. 3 2 Chron. xxxv. 23. In Hos. vi. 3, ירדו, ירדו, as the former rain sprinkling the earth; but this is by no means well founded. Much better take ירד here, as in Hiph. i. q. ירדו, i. e. *causing the earth to send forth shoot out, &c.*, an expression very suitable to the rain supposed to fall immediately after the sowing of the seed. Comp. Deut. xi. 14; Jer. v. 24, where it also occurs. In Prov. xi. 25, ירדו, often classed with this word, ought evidently to be read ירדו, or ירדו, Hoph. or Niph. ירדו, *Shall be, become, watered, satiated*. Arab. cogn. رَدَّ, *satiavit, irrigavit*. Syr. ܕܝܪܕܐ, *madefactus fuit*. Æth. ገደደ: id.

Niph. present, ירדו, *Shall be shot*, Exod. xix. 13, al. non occ.

Hiph. present, ירדו, apoc. יר. Constr. immed. it. med. י, י, י, י, י, i. q. Kal. (a) *Cast forth, shoot, as arrows, rain, &c.* (b) *Put forth, as instruction, i. e. teach, instruct*. (a) Job xxx. 19; 1 Sam. xx. 20; 2 Sam. xi. 20; 2 Kings xix. 32; Is. xxxvii. 33; 2 Kings xiii. 17; Ps. lxiv. 4. 8; 2 Chron. xxxv. 23: rain, Hos. x. 12; as the context seems to suggest; but (sign. b) *teach*, is perhaps also intended, by a play on the word not unusual with the prophets. ירדו, Prov. xi. 25, is usually put under Hiph., but see under the Part. above, Joel ii. 23; Ps. lxxxiv. 7. Part.

(b) *Teach, instruct*, Exod. iv. 12. 15; 1 Sam. xii. 23; 1 Kings viii. 36; Ps. xxv. 8; Job xxvii. 11, &c.

Infinitive absolute, (b) Gen. xlv. 28, &c. Aff. הירדו, Exod. xxiv. 12.

Imperative aff. ירדו, Job xxxiv. 32, &c.

— pl. הירדו, Ib. vi. 24.

Participle, מירדו, pl. מירדו, (a) 1 Sam. xx. 37; xxxi. 3, &c. (b) Job xxxvi. 22; Is. xxx. 20, &c. Aff. מירדו, מירדו.

ירדו, with ה rad. once, pres. pl. מירדו, Is. xlv. 8. Arab. رَدَّ, *præ metu attonitus fuit*.

Be astounded with fear. Usually classed

under ירד, *feared*. LXX. μή πλανᾷσθε. Gesenius.

ירדו, r. ירדו.

ירדו, r. ירדו.

ירדו, m. once, Job xxxix. 8, r. ירדו.

Green herb, shoot.

ירדו, rarely ירדו, 1 Chron. iii. 5.

Jerusalem, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause his name to dwell, and which should, therefore, be the chosen place. In earlier times it was styled ירדו, Gr. Σόλυμα, Gen. xiv. 18; Ps. lxxvi. 3: and ירדו, Jebus, Judg. xix. 10, &c. So that it had once both these names; which, if compounded, would read ירדו, or ירדו; and, omitting the Dagesh, as being irregular after a perfect vowel (here י), we should have ירדו, &c., which would signify something like, *the trampling or treading down of peace*; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take ירד, as a part. pass. of ירד above, in the sense of *founded*, i. e. *house*,

&c., we shall have the دَارُ السَّلَام, *house, mansion, of peace*, of Saadias Haggaon, i. q.

مَدِينَةُ السَّلَام, *city of peace*. Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions that mentioned above. So Bagdad

بَغ دَاد, *garden of justice*, received the title of مَدِينَةُ الْمَنْصُور, *city of Mansur*, Abulfed. Ann. Moslem., tom. ii. 103: and, part of it, that of مَدِينَةُ السَّلَام, *city of peace*, Ib. p. 789. The dual marked by the owels in ירדו, &c., is, in all probability, a

mere figment of the Jews. In the Chald. of Daniel and Ezra, it is still *ירד*, or *ירד*, Dan. v. 2; vi. 11; Ezra vi. 8. Gr. *ἱεροσαλήμ*, and *ἱεροσολύμα*. See Anot. et Vind. Noldii. n. 791, p. 825.

ירד, m. pl. *ירדים*, constr. *ירדי*. Arab.

ירח, *mollis*, ac *tenuis* fuit. Conj. ii. i. q.

ירח, *temporis adscriptione* notavit epistolam. Whence, our term *era*, and, as some think, *year*. *Month* of the ancient Hebrews. See under *ירח*. A lax description—as with ourselves—of the period in which the moon performs its revolution round the earth: time being reckoned among them, in all probability, by solar computation, 1 Kings vi. 37, 38; viii. 2; Zech. xi. 8. Pl., Exod. ii. 2; Deut. xxxiii. 14; Job iii. 6; xxix. 2, &c. Phr. *ירח ימים*, *a month of days*, i. e. its space; if *small space* (the primitive notion apparently) is not here meant, Deut. xxi. 13; 2 Kings xv. 13.

ירח, m.—pl. non occ. Aff. *ירחך*, Is. lx. 20. Constr. noun of agency. *The moon*, Gen. xxxvii. 9; Ps. viii. 4; civ. 19. Phr. *ירחך*, i. q. *ירחך*, Ps. lxxii. 5. *ירחך*, id. lb. vr. 7. *ירחך*, *the moon gloriously proceeding on*, Job xxxi. 26.

ירח, m. Chald. i. q. Heb. *ירח*, Ezra vi. 15.

ירח, v. pres. aff. once, *ירחך*, for *ירחך*.

Arab. *يرط*, *præcipitem dedit in exitum* conj. v. *lapsus fuit in exitum*. *Precipitating into ruin*, Job xvi. 11. See my note. Num. xxii. 32, *ירחך*, ellip. for *ירחך*, *thou art lost as to way*, i. e. art in a ruinous state: taking *ירח* as a verbal noun. Lxx. *ἀσθένεια ἢ ὁδὸς σου ἐνταῖον μου*.

ירב, m. aff. sing. *ירבך*, pl. *ירבים*, r. *רב*. *Contender, opposer, adversary*, Is. xlix. 25; Jer. xviii. 19; Ps. xxxv. 1, al. non occ.

יריעה, fem. plur. *יריעות*. Syr. *ܝܪܝܥܐ*, *velum tentorii*. *Veil, or curtain*, of a tent, &c., Exod. xxvi. 1—5; xxxvi. 9; Is. liv. 2; Ps. civ. 2, &c.; Hab. iii. 7. Meton. *Pavilions*. Aff. *יריעתך*, *יריעותך*.

ירב, pres. Niph. r. *ירבך*.

ירב, c. constr. *ירבך*, dual, *ירבים*. Aff.

ירב, &c. Arab. *يرب*, *femur, clunes..* (a)

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Phr. *ירבך*, *Judg. xv. 8, leg upon thigh*, i. e. wholly, Vulg. Eng. "*hip and thigh*." *ירבך*, *strike upon the thigh*, in token of distress, Ezek. xxi. 17. *ירבך*, *the joint of the thigh*, at which it is united with the pelvis, Gen. xxxii. 33. *ירבך*, *offspring of the thigh of Jacob*, Exod. i. 5. On the practice of laying the hand under the thigh in making oaths, see under *ירב*. The sword usually hung upon the right thigh, Judg. iii. 21; Ps. xlv. 4. And—as with the *hand* (*ירב*)—used to designate (b) *side, part*, Exod. xl. 22. 24; Lev. i. 11; Num. iii. 29. 35; 2 Kings xvi. 14.

(c) Used also to designate the standard of the candlestick of the sanctuary, out of which the branches on each side proceeded, Exod. xxv. 31; xxxvii. 17: "forma feminea" says Gesen. But the latter place has *ירב*, with the pron. f., and nothing can be more certain than that the former ought to be so written; and so the older editions read it. The omission is, I suspect, a mere error of the press in Van der Hooght's edition, which has been carefully continued by subsequent editors; and here it has been made by Gesenius the basis of a rule! Lxx. *ὁ καυλὸς αὐτῆς*. Gesenius finds "*nates*" signified by this word, Num. v. 21. 27. I can find no such sense there; nor does Ez. xxiv. 4, exhibit any new sense.

ירב, f. aff. *ירבך*, once, Gen. xlix. 13, dual, *ירבכם*, i. q. *ירבך*, sign. (b). *Side, part, quarter*, Exod. xxvi. 23; 1 Kings vi. 16; Ezek. xli. 10. In all which Gesenius gets from "*nates, clunes*"—which are groundless—"pars postica," &c., which is equally so. In Ps. cxxviii. 3; Jon. i. 5; 1 Sam. xxiv. 4; Is. xiv. 15; Ezek. xxxii. 23, he finds "*partes postrema*," "*penetralia*," &c., for all which there is not the least ground whatsoever. And so of Is. xxxvii. 24; Judg. xix. 1, 18, &c., which, whether they have such signification or not, must depend on the circumstances of the context. See Exod. xxvi. 23; xxxvi. 28; Ps. xlviii. 3, &c., where such qualifying words are given.

ירב, f. Chald. i. q. Heb. *ירב*. *The thigh*. Aff. *ירבך*, *its thigh*, generically, *thighs*, Dan. ii. 32. Where Gesen. again finds "*clunes*!" Theod. ol *μηροί*.

יֵרֶע, r. יֵרָע, or יֵרָע.

יֵרֶע, v. pres. יֵרֶע. Constr. abs. it. med. ל, pers. ב, in. Cogn. יֵרֶע, Arab. وَرَعَ, *timidus*, it. *debilis fuit*. Be in afflicted, evil, condition; grieved, pained, Is. xv. 4. יֵרָע לוֹ, lit. his soul was to him afflicted; he possessed it in evil plight. "Contremiscit ei." Gesen. But nothing intimating fear or trembling is to be found here, Neh. ii. 10. יֵרָע לָהֶם רָעָה גְדוֹלָה, it afflicted them (with) a great evil, Gen. xxi. 12; Deut. xv. 10; 1 Sam. i. 8; Job xx. 26. See my note. — of the evil eye, Deut. xxviii. 54. 56.

יֵרֶק, m. pl. non occ. Arab. وَرَق, *frons folium*. Syr. id. وَرَق, *frondes avulsit*; وَرَق, *fronduit arbor*. The primary notion seems to have consisted in throwing, shooting, out. See יֵרָע, and יֵרָה; hence applied I., to green herbs, as shoots out of the earth; II. to spitting, as shot out of the mouth. Æth. ወረቀ: *sput, expuit*. Freshness, greenness, i. e. herbage, as grass, Gen. i. 30; ix. 3; Num. xxii. 4; Ps. xxxvii. 2; Is. xv. 6. — produce of trees, Exod. x. 15. In the last instance, fruit is evidently meant; examine the previous member: whence it should seem, that greenness is not necessarily meant by this word.

יֵרֶק, m. constr. יֵרֶק, pl. non occ. Fresh, green, herb, Deut. xi. 10; 1 Kings xxi. 2; 2 Kings xix. 26; Is. xxxvii. 27; Prov. xv. 17. Syr. ܝܪܩ, *olus*.

יֵרֶק, v. pres. non occ. Cogn. יֵרָק, in the presence of —, Num. xii. 14; Deut. xxv. 9. See my note on Job xxx. 10.

Infin. יֵרֶק, Num. i. c.

יֵרֶק, m. pl. non occ. See יֵרָק above: whence, ወረቀ: *expuit*: hence, meton. Syr. ܐܬܢܐܬܐ, *attenuatus est, macruit*, i. e. from, casting, throwing, out, we have the notion of exhaustion; thence, wasting, &c.

Syr. ܡܥܬܢܐ, *pallor*. Arab. يَرَقَان, *rubigo*; mostly with يَرَقَان, *Wasting, blasting*; perhaps (a) the smut in corn, Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17. (b) Withering, wrinkling, wasting, in the face, Jer. xxx. 6. Aquila, ἰκτέρεα. Lxx. ὠχρεῖ, ἰκτέρεον, ἀνεμοφθορία. Theod. ὠχρε-

άσει.. "Smut, or ustilage" (in corn), when the distempered ear comes out of its covering formed by the blades, looks lank and meagre; the common, and immediate covering of the grains, are in this case so very slight and thin, that the black powder is seen through them," &c. Rees's Encyclop. sub voce. I quote this to show how exactly the description of the disease agrees with the etymology given above. The yellowness, &c., of the Greek and other translators, gave a name of this disease formed on other considerations. The "rubigo," of Pliny is evidently of this sort. H. N., lib. xviii. 44.

יֵרֶק, m. pl. fem. יֵרֶקָה, redup. of יֵרֶק. Lxx. χλωρίσσουσα, χλωρότης. Arab. رُقَارِقُ, *ensis multo fulgore*. Greenish, or yellowish, occurring with יֵרָקָה, shining, bright, is, most likely, its true meaning. It is one of the symptoms of the leprosy, Lev. xiii. 49; xiv. 36, i. e. of the *lepra vulgaris*, which is thus described. "The lepra vulgaris shews itself in small reddish (יֵרָקָה), and shining (יֵרָקָה) elevations of the cuticle. These patches . . . are surrounded by a red border." Again, on the progress towards a cure. "The scales being farther and farther removed, a circle of red shining cuticle . . . appears within the original patch," &c. Rees's Encyclop. sub voce. Applied to gold, Ps. lxviii. 14, al. non occ.

יֵרָשׁ, v. pres. יֵרָשׁ, Constr. abs. it. immed. it. med. יָרָשׁ, יָרָשׁ, Arab. وَرِث, *hereditate accepit*. Syr. ܡܪܝܬܐ,

ܡܪܝܬܐ, id. (a) Possess, inherit, succeed in possession: and, meton. (b) Dispossess others, supposing possession thus to have been obtained: hence, by a further meton., (c) Be, become poor: of person or thing, Num. xxvii. 11; Deut. vi. 18; xii. 29; Ib. xix. 1; xxx. 5; xxxi. 3: יֵרָשׁ, it. יֵרָשׁ, Ib. iv. 1, &c., taken from the Arab. وَرِث, perhaps, Gram. art. 188. 28, note; Ps. lxix. 36, &c. Pres. Gen. xv. 8; xxii. 17; Ps. xxxvii. 9, &c. (b) Deut. ii. 12. 21. 22; ix. 1; xi. 23, &c.

Infin. יֵרָשׁ (for יֵרָשׁ), Lev. xx. 24, &c. Aff. יֵרָשׁ, &c., Gen. xxviii. 4; xv. 7; 1 Kings xxi. 16, &c. It. aff. יֵרָשׁ, Judg. xiv. 15.

Imp. parag. יֵרָשׁ, Deut. xxxiii. 23.

Imp. **יָרַח**, Deut. i. 21; in pause, **יָרַח**, Ib. ii. 24, &c.

— pl. **יָרַח**, Deut. i. 8, &c.

Part. **יָרַח**, Gen. xv. 3; Deut. xviii. 14.

— pl. **יָרַח**, Deut. xii. 2, &c. Aff. **יָרַח**, Jer. xlix. 2.

— f. **יָרַח**, Num. xxxvi. 8, only.

Niph. pres. **יָרַח**, sign. (c) above. *Be, become, poor.* Cogn. **יָרַח**, Gen. xlv. 11; Prov. xx. 13; xxiii. 21; xxx. 9, al. non occ.

Pih. pres. **יָרַח**, Gesen. "*pauperem reddidit*," Deut. xxviii. 42. But the things here mentioned are the fruits of the country: how these can be made poor I cannot see. They may be *taken in possession*, and that it is perhaps the intention of the writer to say. Hither Gesenius also refers. **יָרַח**, Judg. xiv. 15. How, then, are we to account for the prefixed **יָרַח**? He says the Infinitive would be **יָרַח**. It is true this would be an Infinitive of this verb; but it is not certain, nevertheless, that the other word is not also an Infinitive, as more Infinitives than one are often found with verbs: and, as the construction requires that this be considered as an Infinitive, I take for granted that it is so.

Hiph. **יָרַח**, pres. **יָרַח**; apoc. **יָרַח**. Constr. immed. abs. it. med. **יָרַח**, (a) *Make, cause, to possess, succeed in possession*, Num. xiv. 24; Josh. viii. 7; xvii. 12; Judg. i. 19; Job xiii. 26; 2 Chron. xx. 11, &c. (b) *Dispossess, drive from possession*, Exod. xxxiv. 24; Num. xxxii. 21; xxxiii. 52; Deut. iv. 38; Judg. xi. 24; Job xx. 15; 1 Sam. ii. 7. (c) *Make poor*, 1 Sam. ii. 7. Meton. *Desolate*, Num. xiv. 12, &c.

Inf. **יָרַח**, once, **יָרַח**, Judg. i. 28; Deut. iv. 38; Josh. iii. 10, &c. Aff. **יָרַח**, Num. xxxii. 21; Judg. ii. 23.

Part. **יָרַח**, Deut. xviii. 12, &c. Aff. **יָרַח**, Deut. ix. 4.

יָרַח, f. pl. non occ. *A possession*, Num. xxiv. 18, only.

יָרַח, f. (for **יָרַח**. Part. pass. lit. *thing possessed*), constr. **יָרַח**. *A possession*, Deut. ii. 5. 9. 19; Judg. xxi. 17, &c. Aff. **יָרַח**, **יָרַח**, **יָרַח**.

יָרַח, v. i. q. **יָרַח**, pres. only, 1st pers. parag. **יָרַח**, Judg. xii. 3. Kethiv. See Keri. Gen. xxiv. 33. **יָרַח**, or **יָרַח**, Kethiv. Keri, **יָרַח**, Ib. l. 26. **יָרַח**.

יָרַח, m. compd. The name given to Jacob on the occasion of the angel's wrestling

with him (Gen. xxxii. 29. Comp. Hos. xii. 5), intimating the esteem in which he was held by God. Arab. **يَرْحَى**, *elatio gloria*

et nobilitatis; it. **يَرْحَى**, *superior pars*, &c.—

of Heb. **יָרַח**, *Prince, leader*; and **יָרַח**, *God, Prince of God*: Comp. **יָרַח**, Gen. xi. 20. Hence, he was, after Abraham, the head of God's chosen people, and bore this name as a voucher that, as he had prevailed with the angel, so should he with men, **יָרַח**. Hence, too, Exod. iv. 22, "*Israel is my son*," &c. Hence, the *true Israelite*, **יָרַח**. *Ἰσραηλῖτης*, John i. 48. Comp. Rom. ix. 6; Is. xlix. 3; Ps. lxxiii. 1, &c.; is God's adopted child (Eph. i. 5); reigns with Christ (Rom. v. 17, &c.); and, through him, is more than a conqueror (Ib. viii. 37). Under the New Covenant, to be called by a *New Name*, Is. lxii. 2. Comp. Jer. xxxiii. 16; Acts xi. 26; *κληματίσαι τε πρῶτον... τοὺς μαθητὰς χριστιανούς*. Where *κληματίσαι* is evidently to be taken in the sense of *made known by revelation*, as in Heb. xii. 5. See Sehleusner. Lex. N. Test. sub voce. By this name of *Israel* was the whole nation, by meton., afterwards called: but, as the house of Judah became very prominent in the days of David, and a sort of division took place between him and the family of Saul, the terms *Judah* and *Israel* were adopted by the followers of them respectively. See 2 Sam. ii. 9, seq. Again, in the days of Rehoboam (1 Kings xii.), this was likewise done by the adherents to the House of Solomon and of Jeroboam, which continued to the Babylonian captivity. After that time the terms *Israel* and *Judah* were used of the whole nation.

יָרַח, m. patronym. of **יָרַח**, 2 Sam. xvii. 25, &c.

יָרַח, f. id., Lev. xxiv. 10.

יָרַח, and **יָרַח**. According to some, **יָרַח**, 2 Sam. xiv. 19; Mic. vi. 10: but this may be read **יָרַח**. Whence **יָרַח**. An indeclinable word. Seg.—Cogn. **יָרַח**.—**יָרַח**, fm. **יָרַח**, Gram. art. 74; 150. Arab. v.

يَرْحَى, *progenie multiplicati*, &c. See my note on Job v. 12. **يَرْحَى**, *opulentia*. Cogn.

يَرْحَى, **يَرْحَى**, **يَرْحَى**, *res*, &c. Syr. **ܝܪܚܝܐ**. Chald. **ܝܪܚܝܐ**, *est, sunt*. Cogn. Heb.

יָשָׁב. In all which, *existence, real being, thence substance, firmness, wealth, &c.*, have resulted as secondary significations. Abstr. or sort of Infinitive, (a) *existing, being*, propr. *existence* (opp. **רָץ**, **יָצָא**), the logical copula being understood, Gen. xxviii. 16; xxxix. 4, 5, 8; Deut. xxix. 17; Ruth i. 12; iii. 12; Lam. i. 12, &c. With pl. 2 Kings ii. 16; Ezra xiv. 44; 2 Chron. xvi. 9, &c. The following are idioms, **יָשָׁבְךָ** **אִי**, if (there) *exists, as to you*, i. e. with you (the will) *for burying, &c.*, i. e. putting the case that you are not averse. Comp. 1 Kings ii. 16, &c.; Gen. xxiii. 8. **יָשָׁב**, *he exists, is, to*, as in the Latin, *est mihi, tibi, &c.*, for *habeo, &c.*, Eccl. iv. 9; viii. 6, &c. **יָשָׁבְךָ** **שָׁמַיְךָ**, 1 Sam. xxi. 4. **יָשָׁב** **שָׁמַיְךָ**, *it is, yea it is*, 2 Kings x. 15. **יָשָׁבְךָ** **עֵינַיִם**, *but eyes really exist!* i. e. blind people, having eyes nevertheless, Is. xliii. 8. **יָשָׁבְךָ** **אֱהָבָה**, *the lovers of substance, i. e. real wealth*, Prov. viii. 21. Comp. xxiii. 18. With **יָשָׁב**, *were, existed*, Job xvi. 4; Num. xxii. 20. **יָשָׁבְךָ** **וְיָשָׁבְךָ**, *and it is, because that, &c.*, Num. ix. 20, 21. **יָשָׁבְךָ**, *Is there?* Gen. xxiv. 23, &c. **יָשָׁבְךָ**, Eccl. ii. 13. Aff. **יָשָׁבְךָ**, lit. *thy being, existing*—thou art, Judg. vi. 36. **יָשָׁבְךָ**, Gen. xxiv. 49. **יָשָׁבְךָ**, with single parag. **יָשָׁבְךָ**, Gram. art. 235. Arab. note. Comp. Deut. xxxi. 10, where the single **יָשָׁבְךָ** is found in other cases, Deut. xxix. 14; Esth. iii. 8, &c. See also the "Lexicon particularum," &c., of Christian Koerber, attached to that of Noldius, p. 21, seq.

יָשָׁב, v. pres. **יָשָׁב**. Arab. **وَسَّ**, *salūt*.

In the dialect of the Himyarites, *sit*. Syr. **ܐܬܝܬܐ**, id. Constr. abs. it. immed. it. med. **ܐܬܝܬܐ**, **ܐܬܝܬܐ**, **ܐܬܝܬܐ**, **ܐܬܝܬܐ**, **ܐܬܝܬܐ**, **ܐܬܝܬܐ**. (a) *Sit, remain, dwell, reside*, 1 Kings i. 46; ii. 12; 2 Kings xiii. 13, &c.;—Lev. xiv. 8; 1 Kings xi. 16; 2 Sam. vii. 1, &c.—Gen. xiii. 12; xix. 29; Judg. v. 17; 1 Sam. xxvii. 11, &c. (b) *By sitting, as by rising up*, the performance of certain actions generally, is sometimes meant. See Ps. cxxxix. 2; Deut. vi. 7. Pec. for judgment, rule, Zech. vi. 13; Ps. ix. 5, 8; lxxx. 2; xcix. 1; cxxii. 5; Is. xiv. 13; xxxvii. 16. Hence, (*as*) *a king*, Ps. xxix. 10. — *a purifier*, Mal. iii. 3, &c. — *chief*, Job xxix. 25. — *as in ambush, to waylay*, Ps. x. 8; xvii. 12; Job xxxviii. 40 (xxxix. 2); Jer. iii. 2. — *in distress, ruin, weeping, &c.*, Is. iii. 26; xlvii. 5; Job ii. 13. — *in idleness,*

quiet, prosperity, &c., Is. xxx. 7; xxxii. 18; Jer. xxii. 23. See Gram. art. 194. 13; Jer. l. 12; Zech. xiv. 10, &c.

Metaph. of things, Gen. xlv. 24; Ps. xxii. 4. *Inhabiting the praises, &c.*, rather, *but thou remainest, continuest, holy; or, remainest (the) holy one; (object, proprietor) of the praises of Israel*. Aq. Sym. Theod. *ὑμνος*. LXX. *ἑπαινος*: reading **יָשָׁבְךָ**, sing. probably. By meton. *praise, for object of do*. Comp. Jer. xvii. 14. We may, too, take **יָשָׁבְךָ** as a pl. of excellency.

Infinit. abs. **יָשָׁב**, 1 Sam. xx. 5. **יָשָׁבְךָ**, Deut. i. 6, &c. Aff. **יָשָׁבְךָ**, **יָשָׁבְךָ**, &c., Ps. cxxxix. 2; xxxiii. 14, &c.

Imp. **יָשָׁב**, Gen. xx. 15, parag. **יָשָׁב**, Ib. xxvii. 19, &c. With **יָשָׁב**, rel. **יָשָׁבְךָ**, Ps. cxxiii. 1. — pl. **יָשָׁבְךָ**, Ib. xxii. 5, &c.

F. **יָשָׁב**, Ib. xxxviii. 11, &c.

Part. **יָשָׁב**, **יָשָׁב**, pl. **יָשָׁבְךָ**, constr. **יָשָׁבְךָ**, Gen. iv. 20; Num. xxxiii. 55; Gen. xix. 25, with aff. regularly.

— f. **יָשָׁבְךָ**, Lev. xv. 23.

— pl. **יָשָׁבְךָ**, 1 Sam. xxvii. 8.

Niph. **יָשָׁבְךָ**, pres. non occ. *Be, become, inhabited*, Jer. vi. 8; xlii. 6; Ezek. xxvi. 19; xxxvi. 10.

Part. f. **יָשָׁבְךָ**, Ezek. xxvi. 17, &c.

— pl. **יָשָׁבְךָ**, Ib. xxxviii. 12.

Pih. pl. m. pret. **יָשָׁבְךָ**, *They shall make, cause, to remain*, Ezek. xxvi. 4.

Hiph. **יָשָׁבְךָ**, pres. **יָשָׁבְךָ**, apoc. **יָשָׁבְךָ**, *Make, cause, to sit, dwell, reside, in, with; inhabit*, 1 Sam. ii. 8; 1 Kings xxi. 9; Ps. lxxviii. 7; cxiii. 7; Ezek. xxxvi. 33; Is. liv. 3.

Infinit. **יָשָׁבְךָ**, 1 Sam. ii. 8: with rel. **יָשָׁבְךָ**, Ps. cxiii. 8.

Imp. **יָשָׁבְךָ**, Gen. xlvii. 6.

— pl. **יָשָׁבְךָ**, 1 Kings xxi. 9.

Part. **יָשָׁבְךָ**, Ps. lxxviii. 7: with rel. **יָשָׁבְךָ**, Ps. cxiii. 9.

Hoph. **יָשָׁבְךָ**, pres. **יָשָׁבְךָ**. *Made, caused, to dwell, &c.*, Is. v. 8; xlv. 26, al. non occ.

יָשָׁבְךָ, r. **יָשָׁבְךָ**.

יָשָׁבְךָ, propr. name; i. q. **יָשָׁבְךָ**, usually: but this may fairly be questioned, i. q. Gr.

Ἰησοῦς, r. **יָשָׁבְךָ**. Arab. **وَسَّ**, *ampla fuit res*, opposed to **يَسَّرَ**, *straitness, &c.* Generally, *Saviour*; *αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν*, Matt. i. 21. The fm. is that of a pres. answering to the *يَسَّ* the angel: lit. *He shall save*: of the ground fm. **يَسَّ**, Gram. art. 189. 6. **يَسَّ**,

for **ישן**, which would be the full form. It is not strictly, therefore, i. q. **ישן**, although the *general sense* differs not essentially. It occurs, Neh. viii. 17, &c., for Joshua, &c. Hence—

ישן, f. constr. **ישן**, pl. **ישן**, r. **ישן**. And with ה of *unity* **ישן**. See ה, (b) p. 145, above. Lit. amplitude, space: thence, meton., *Freedom, safety, salvation*. With ה of unity, or pl. *singular, great, salvation*, Exod. xiv. 13; xv. 2; 1 Sam. xiv. 47; 2 Sam. x. 11; Job xiii. 16; Ps. cxviii. 14. 21, &c. With ה of unity, Ps. iii. 3; lxxx. 3; Jonah ii. 10. Pl., 2 Sam. xxii. 51; Ps. xviii. 51; xxviii. 8, &c. Metaph. **ישן**, *He shall place salvation* (as) *walls, &c.*, Is. xxvi. 1. **ישן**, Ib. lix. 17. Comp. lx. 18; xxxiii. 6; Hab. iii. 7. **ישן**, *springs, fountains, of salvation*, Is. xii. 3. **ישן**, *for our singular, perfect, salvation*, Ps. lxxx. 3. Aff. **ישן**, **ישן**, &c. Pl. and ה unity, have no aff.

ישן, m. once, Mic. vi. 14. Aff. **ישן**. Arab. **يشق**, *sequior, et imbecillis*. Cogn.

ישן, *induit fasciam, &c.*; it. cogn. **يشق**, *vilior sequiorque hominum turba*. *Baseness, hypocrisy*. Sym. καὶ διαφθερεῖς εἰς τὰ ἐνός σου. Lxx. καὶ συκοράσει ἐν σοί. Syr. **ܝܫܢܐ**, *et dysenteria*. Targ. **ישן**, *in infirmitatem*. The writer evidently means, that, because there is something like an evil disease within, nothing eaten will satisfy.

Gesenius's etym. **وحش**, is indirect, and his interpretation supplies a weak and frigid tautology: viz. "*fames*," hunger.

ישן, r. **ישן**.

ישן, v. Kal non occ.

Hiph. pres. **ישן**, apoc. **ישן**. Constr. med. **ישן**, pers. **ישן**, thing. Syr. aph. **ܝܫܢܐ**, *extendi*. *Extend, stretch out*, Esth. iv. 11; v. 2; viii. 4, al. non occ.

ישן, r. **ישן**.

ישן, pres. Hiph. r. **ישן**.

ישן, m.—pl. non occ. r. **ישן**. Syr. **ܝܫܢܐ**, *solitudo*. *Any great desert*, 1 Sam. xxiii. 19. 24; Is. xliii. 19, 20, &c.: pec. that of Arabia in which the Israelites sojourned under Moses, Num. xxi. 20; xxiii.

28; Ps. lxxviii. 8; lxxviii. 40; cvi. 14; cvii. 4; Deut. xxxii. 10.

ישן, f. pl. once, Ps. lv. 16. Kethiv. See, Keri. *Desolations*. Elsewhere the name of a place.

ישן, once, **ישן**, 2 Chron. xxxvi. 17; pl. **ישן**, r. **ישן**. Cogn. **ישן**. Arab. **أساس**, *fundamentum structuræ*. Synon. **ישן**, **ישן**, **ישן**. Old, aged, elderly, person, Job xii. 12; xv. 10; xxix. 8; xxxii. 6; 2 Chron. i. c.

ישן, r. **ישן**.

ישן, v. pres. only, f. **ישן**, pl. **ישן**. Cogn. **ישן**, **ישן**. Comp. **ישן**. Arab.

يسم, *probra et convitia effudit in famam alterius*. Constr. abs. *Be, become, desolate, ruined*, Gen. xlvii. 19; Ezek. xii. 19; xix. 7. Pl., Ib. vi. 6, al. non occ.

ישן, r. **ישן**.

ישן, r. **ישן**.

ישן, masc. plur. **ישן**, constr. **ישן**.

ישן, f.—pl. non occ.—

Arab. **يشق**, *crassus camelus*: hence the notion of heavy, thence sleepy. Cogn. **يشق**, *proclivis in somnum fuit*. Participial noun. *Sleeping, slumbering, dozing*, 1 Sam. xxvi. 7. 12; 1 Kings iii. 20; xviii. 27; Cant. v. 2; vii. 10; Dan. xii. 2; Ps. lxxiv. 65.

ישן, m. — pl. **ישן** } opp. **ישן**, **ישן**, **ישן**, f.—pl. non occ. } Lev. xxvi. 10.

From the notion of *heaviness, sleepiness, inactivity*, that of *age*, would naturally follow. *Old*, of things only, Lev. xxv. 22; Cant. vii. 14; Neh. iii. 6; xii. 39; Is. xxii. 11.

ישן, v. pres. **ישן**, pl. **ישן**. See **ישן** above. Constr. abs. it. med. **ישן**, in, of place; **ישן**, under. *Sleep, slumber, doze*, Gen. ii. 21; xli. 5; Job iii. 12; Ezek. xxxiv. 25; Ps. iii. 6; iv. 9; cxxi. 4; Is. v. 27; 1 Kings xix. 5; Prov. iv. 16. Metaph. — of death, immed. **ישן**, Jer. li. 39, &c. **ישן**, Ps. xiii. 4. — of inactivity, Ps. xli. 24.

Infin. **ישן**, Eccl. v. 11, al. non occ.

Part. **ישן** above.

Niph. **ישן**, pres. non occ.—of **ישן** above,

Be, become, grow, old, as inhabitants of any place, Deut. iv. 25, al. non occ.

Part. נִשְׁן } *Grown old, dry*, Lev. xxvi
— f. נִשְׁן } 10: f. Ib. xiii. 11, al. non
occ.

Pih. f. aff. pres. נִשְׁנָה, *She made him sleep*, Judg. xvi. 19, only.

נִשְׁן, r. ש.

נִשְׁן, r. שָׁפָּה.

נִשְׁן, and נִשְׁן, m. abstr. or Infin. Constr. immed. it. med. נִשְׁן. Seg. fin. נִשְׁן. pl. non occ. See נִשְׁן, and נִשְׁן, above. Lit. amplitude, space: opp. to straitness, constriction. Meton. *Deliverance, freedom, safety, salvation*, Ps. xx. 7; xii. 6; L. 23 Job v. 11; Hab. iii. 12; Is. xlv. 8; lxi. 10. Particularly as derived from God: hence the phrr. נִשְׁן, Ps. xviii. 46: comp. vr. 3; lxii. 8; Is. li. 5. נִשְׁן, *shield of thy salvation*, Ps. xviii. 36. נִשְׁן, Ib. li. 14. נִשְׁן, Ib. lxix. 14. נִשְׁן, *I will clothe with salvation*, Ps. cxxxii. 16. Aff. נִשְׁן, &c. Hence the verb—

Hiph. נִשְׁן, pres. נִשְׁן, twice, נִשְׁן, after the Chaldee manner, 1 Sam. xvii. 47; Ps. cxvi. 6. נִשְׁן, apoc. נִשְׁן, נִשְׁן. Constr. immed. it. med. נִשְׁן, ל, מן, from; נִשְׁן, in, by, of person, rarely of things. *Deliver, set free, save*, as the context shall require, Judg. ii. 18. נִשְׁן, Ib. נִשְׁן, *my own hand hath delivered me*: comp. Judg. vi. 36: Ps. xlv. 4. נִשְׁן, *their arm*, Ib. xcvi. 1. נִשְׁן, *His right hand*. Comp. Is. lix. 1; lxiii. 9; Job xxvi. 2; 1 Sam. xxii. 2; abs., Is. xliii. 12; — Prov. xx. 22; Job v. 15. With נִשְׁן, *by a great salvation*, 1 Chron. xi. 14.

Infin. נִשְׁן, 2 Sam. iii. 18. With ל pre- fixed mostly, Deut. xx. 4, &c., it. Aff. נִשְׁן, Ps. xxxi. 3, &c.

Imp. נִשְׁן, Jer. xxxi. 7. With ה parag. נִשְׁן, 2 Sam. xiv. 4; Ps. cxviii. 25. נִשְׁן, whence the term "*Hosanna*," Matt. xxi. 9, &c., pl. non occ.

Part. נִשְׁן, Deut. xxii. 27, &c. Aff. reg. נִשְׁן, 2 Sam. xxii. 3, &c.

— pl. נִשְׁן, Obad. vr. 21; Neh. ix. 27.

Niph. נִשְׁן, pres. נִשְׁן, *Be, become, delivered, saved*. Constr. abs. it. med. נִשְׁן, in, by; מן, from, Num. x. 9; Deut. xxxiii. 29; 2 Sam. xxii. 4; Jer. viii. 20; xvii. 14; Is. xlv. 17, 22; Ps. lxxx. 4, 8, &c. In Zech. ix. 9, נִשְׁן, *righteous, and one who has been, become, saved*,—i. e. præg. has

obtained salvation,—*is He*, i. e. for himself and others. Lxx. σῶζων.

Imp. pl. נִשְׁן, *Be, become ye, saved*, Is. xlv. 22.

Part. נִשְׁן, Zech. l. c., al. non occ.

נִשְׁן, and נִשְׁן, masc. Arab.

نَسَبَ, يَنْسُبُ, يَنْسَبُ, it. يَنْسَبُ,

نَسَبَ. Syr. مَسَق. Æth. አ.የበጸድ:

Jaspis. The Jasper stone, Exod. xxviii. 20; xxxix. 13; Ezek. xxviii. 13, al. non occ.

נִשְׁן, and נִשְׁן, m.—pl. non occ. Aff.

נִשְׁן, Job xxxiii. 23. See my note. Cogn. נִשְׁן, which see, p. 60, above. *Rectitude, integrity*, Deut. ix. 5; Job vi. 25; Prov. ii. 13; iv. 11; Job xxxiii. 3; Ps. cxix. 7; 1 Chron. xxix. 17, &c.

נִשְׁן, m. constr. נִשְׁן, pl. נִשְׁן. Constr. נִשְׁן.—

נִשְׁן, f. constr. נִשְׁן, pl. נִשְׁן.—

See נִשְׁן above. Synon. נָם, נָן, נָדִין, opp. נָדִין. *Right, upright, righteous, true*. Applied to God, man, and things, Ps. xcii. 16; xxv. 8; Deut. xxxii. 4;—Job i. 1. 8; ii. 3; —Ps. cxi. 8; cxix. 137. With the article, Deut. vi. 18; xii. 25, נִשְׁן, *the book of right*, i. e. of truth. Some book written, apparently, under inspiration. The word cannot be a proper name here; if it were, the article could not have been regularly prefixed, Josh. x. 13; 2 Sam. i. 18;—Prov. xxix. 27: pl. Num. xxiii. 10; Job iv. 7, &c.; Ps. vii. 11, &c.: fem., Ezra viii. 21; Ps. cvii. 7; Mic. iii. 9; opp. נִשְׁן, נִשְׁן, 1 Kings ii. 6. Pl., Ezek. i. 23. Phrr. נִשְׁן, *right in his own eyes*, Judg. xvii. 6. Comp. Deut. xii. 25. 28; Prov. xiv. 12. נִשְׁן, Ps. vii. 11. נִשְׁן, xxxvii. 14. Adv., Is. xxvi. 17. נִשְׁן, *thou shalt rightly, truly, weigh*.

נִשְׁן, v. pres. נִשְׁן, נִשְׁן, pl. f. נִשְׁן, once.

See נִשְׁן above. Constr. med. נִשְׁן, (a) *Be right, upright, good*. (b) *Go, proceed, right*, i. e. directly onwards. (a) Jer. xviii. 4; xxvii. 4; Judg. xiv. 3. 7; Hab. i. 4; 1 Sam. xviii. 2. 26; 1 Kings ix. 12; Chron. xiii. 4. (b) 1 Sam. vi. 12, נִשְׁן, for נִשְׁן. Dagesh compensating for the loss of the ' . The form (differing here from the common paradigm) is that in use among the Arabs. See the Grammarians. "*Maxime de via*," says Gesenius: but only one

instance—the last here—occurs, and that manifestly in the sense of יָשַׁר.

Pih. pret. יָשַׁרְתִּי, pres. יֵשֶׁר. Constr. immed. it. med. ל. *Make right, good, direct.* כִּלְ יִשְׁרָתִי, *I have made wholly right, good, direct.* Ps. cxix. 128. דִּרְכֵי יֵשֶׁר, *his ways will I make direct.* Is. xlv. 13. Comp. vr. 2. See Keri, Prov. iii. 6. יֵשֶׁר־לָקֵחַ, *proceeds straight forward.* Prov. xv. 21. See xi. 5; 2 Chron. xxxii. 30. So יִשְׁרָה, Job xxxvii. 3, according to Gesenius: but no mark of Pih. is to be found here. See my note on the place.

Imp. pl. יִשְׁרוּ, Is. xl. 3, only.

Part. pl. m. מְיֻשְׁרִים, Prov. ix. 15, only.

Puh. Part. מְיֻשֵּׁר, once, 1 Kings vi. 35. *Made direct, plain; laid flat; smooth,* perhaps. Lxx. καταγομύνα, al. non occ.

Hiph. pres. יִשְׁרִי, used imperatively. *Be they made direct, straightforward.* Prov. iv. 25.

Imp. הִשְׁרֵךְ, for הִשְׁרֵךְ, where the rad. י is retained. The more usual form would be הִשְׁרֵךְ. See Gram. art. 87. 1. *Make direct,* Ps. v. 9.

יִשְׁרָן, m.—pl. non occ. A periphrastic name of Jacob or Israel, applied to the whole people generally, Deut. xxxii. 15; xxxiii. 5. 26; Is. xlv. 2, al. non occ. Augm. of יָשַׁר. See Gram. art. 168. Intensively, *Entirely, fully, right, righteous.* Comp. Num. xxiii. 21, with Ib. vr. 10, where יִשְׁרָם = יִשְׁרָן, is evidently applied to *Israel*, יִשְׁרָאֵל, a word not very greatly differing from it, particularly if שָׂר, and יָשַׁר, were originally supposed to be cognates. The יִשְׁרָאֵל of Gesenius is the most clumsy attempt at etymological conjecture I have ever seen from him.—So Aq. Sym. Theod. εὐθὺς: sed "Obstare videtur, Jes. l. c." Gesen. I think quite the contrary. If chosen by Jehovah, and, hence, is considered as his servant, this יִשְׁרָן must have been pardoned, i. e. justified by him likewise.

יִשְׁרָנֶךָ, r. שָׂר.

יִשְׁרָשׁ, see יָשַׁשׁ above.

יִשְׁרָחֶרֶץ, r. שָׁחַץ.

יִשְׁתַּקְשַׁק, r. שָׁשַׁק. Hithp.

יִת, Chald. i. q. Heb. יָחַב. Syr. ܝܬܐ.

Aff. יִתְּחֵן, Dan. iii. 12.

יִתְּחֵן, r. יָחַב.

יָחַב, v. Chald. pret. יָחַב, i. q. Heb. יָחַב. Syr. ܝܬܐ. Arab. dialect. Himyar.

יָחַב, Constr. abs. it. med. ܝܬܐ, in. (a) Sit, Dan. vii. 9, 10. 26.

Part. pl. m. יִתְּחֵן. (b) *Residing*, Ezra iv. 17, al. non occ.

Aph. יִתְּחֵב, pres. non occ. Constr. immed. pers. med. ܝܬܐ, in, of place, Ezra iv. 10, only.

יָחַד, c. constr. יָחַד, pl. f. יָחַד, constr. יָחַד. Arab. وَتَدَّ, palus, parillus. Cogn.

وَتَدَّ, stabilis, firmus. A pin (of wood probably, see Ezek. xv. 3) on which to hang any thing; or by which any thing may be fastened, Ezek. l. c. Is. xxii. 23—25. Tent-pin, Judg. iv. 21, 22; v. 26. — of the loom, Ib. xvi. 14. See Lxx. and יָחַב above. — of the Tabernacle, Exod. xxvii. 19; xxxv. 18; Num. iii. 37; iv. 32; Is. xxxiii. 20; liv. 2, &c.: and from the stability hence derived, metaph., *powerful and wise princes*, Is. xxii. 20—25, evidently shadowing out the person of Christ, with the decay of the former powers in Jewry. Comp. Ezra ix. 8; Zech. x. 4. — to bore a hole in the earth with, Deut. xxxiii. 14. Not a spade, or the like, but a sort of pin, such as is used by gardeners for setting potatoes, &c. Aff. יָחַדִּי, יָחַדִּי, &c.

יָחַם, masc. pl. יָחַם, r. יָחַם. Arab. يَتَمَّ, solitarius, orphanus, fuit; يَتِيم, orphanus. Syr. ܝܬܐܡ, id. An orphan, Exod. xxii. 21. 23; Deut. x. 18; Is. i. 17, &c. Aff. pl. יָחַם, יָחַם, Jer. xlix. 11; Is. ix. 16, &c.

יָחַב, r. יָחַב. Hithp.

יָחַב, m. constr. of יָחַב, Part. of יָחַב below. *Abundance*, once Job xxxix. 8. See my note. Lxx. ποσὸν αὐτοῦ. Syr. ܝܬܐܢܐ, in multitudinem montium.

יָחַב, see יָחַב above.

יָחַד, m.—f. יָחַד, once, יָחַד—pl. non occ. Chald. r. יָחַד. *Excellent, extraordinary*, Dan. ii. 31; iv. 33; v. 12. 14. Adv. Ib. iii. 22; vii. 7. 19.

יָחַם, pres. apoc. Hithp. r. יָחַם.

יָחַם, pl. יָחַם, r. יָחַם.

יָחַב, pl. pres. Niph. of do.

יִתְרִי, c. seq. fm. יִתְרִי, pl. non occ. Syr. **ܝܬܪܝ**, *lucratus est*. Æth. **ወተረ**: *telandit*.

Arab. **وَتَرَّ**, id. **وَاتَرَّ**, *unum post alterum pro-*

duxit, &c. Cogn. **وَتَرَّ**, conj. x. *multum petiit de re*. Hence, I. *Excellence, abundance, residue, remainder, or the rest of*—Gen. xlix. 3. Metaph. Prov. xvii. 7; Ps. xvii. 14; Job xxii. 20. Adv. Is. lvi. 12; Dan. viii. 9: id. **עַל יִתְרִי**, Ps. xxxi. 24;—Deut. iii. 11; Judg. vii. 6; 2 Sam. x. 10; 1 Kings xi. 41; Joel i. 4, &c. And from the notion of drawing out as a bow, &c. Comp. Is. v. 18. II. *String, or cord*, pl. **יִתְרִים**, Ps. xi. 2; Job xxx. 11, see my note; Judg. xvi. 7—9, al. non occ. Aff. (I.) **יִתְרִים**.

יִתְרִי, f. of **יִתְרִי** (I.) above. Constr. **יִתְרִי**, *Abundance, excess*, Is. xv. 7; Jer. xlviii. 36, al. non occ.

יִתְרִי, v. Kal non occ.

Part. **יִתְרִי**, see in its place above.

Niph. **יִתְרִי**, pres. **יִתְרִי**, *Be left, remain*. Constr. abs. it. med. **יָן**, of; **לָ**, to; **אָ**, in, with; **אַחֲרַי**, after; **כָּ**, as, like; **עַד**, until; **אַחַר**, Gen. xxxii. 25; Exod. x. 15; xxix. 34; Num. xxvi. 65; Josh. xi. 11; 1 Kings xvii.

17; xix. 10, &c.; Dan. x. 13. Gesenius makes **יִתְרִי**, "*victoriam reportavi*," from the Syr. Æth. *præstans, excellens fuit*: rather, *I excelled, prevailed with*. See **יִתְרִי** above.

Part. **יִתְרִי**, pl. **יִתְרִים**, 2 Kings iv. 7; Exod. xxviii. 10, &c.

— f. **יִתְרִי**, pl. **יִתְרִים**, Lev. ii. 3; Gen. xxx. 36, &c.

Hiph. **יִתְרִי**, pres. **יִתְרִי**, f. pause, **יִתְרִי**. Constr. abs. it. immed. it. med. **עַד**, **יָן**, **לָ**, **אָ**, instr. (a) *Cause to remain, leave*; (b) *to abound, be wealthy*. (a) Exod. x. 15; xii. 10; Is. i. 9; Ezek. vi. 8: (b) Deut. xxviii. 11; xxx. 9. Gen., xlix. 4, **אֶל-יִתְרִי**. The final vowel (·) here, and in Ruth ii. 14, is nothing more than what the following **י** occasionally causes elsewhere; it being in some respects considered as allied to the gutturals, Gram. art. 109.

Infim. **יִתְרִי**, **יִתְרִי**, Exod. xxxvi. 7; Jer. xlv. 7, &c.

Imp. **יִתְרִי**, Ps. lxxix. 11.

יִתְרִי, m.—pl. non occ. r. **יִתְרִי**. *Gain, profit, good*, Eccl. i. 3; ii. 11. 13; iii. 9; v. 8. 15; vii. 12; x. 10.

יִתְרִי, Ithp. Chald. pres. r. **יִתְרִי**.

כ, The eleventh letter of the Hebrew alphabet; and, used as a numeral, represents the number twenty, Gram. art. 4. See its etymology under **כ** below. On its pronunciation, see Gram. art. 16. 47; its classification, and interchanging with other letters, art. 23. 2; 78. 2. 5. Gesenius makes it interchangeable with even **כ**, as he also does **כ**, with **פ**. But no reliance can be placed on an analogy so doubtful as this, when **כָּשָׁר**, and **כָּשִׁי**, and **כָּשָׁל**, may be shown to be derived from primitive roots, having totally different significations. See these words in Castell. And it is extremely important that we guard, in this particular, against the danger of creating too great a latitude of interpretation, which may be turned eventually to the worst possible accounts.

On the etymology, and mode of prefixing this letter, as a *particle*, to certain words, see Gram. art. 174. 2, seq.; and on its appli-

cation and force, Nold. Concord. partic. p. 349, seq., with the references there made. But, as Noldius, like Gesenius, is more diffuse than is suitable to the business of the Grammarian, I will endeavour to give such a general view of the case, as may embody all that seems necessary of their observations.

With *nouns*, then, of whatever sort, *affixed pronouns*, and *many particles*, this particle has the effect of instituting *comparison* with something signified by some other term or terms following, expressed, it may be, or implied; and thence, of pointing out *similitude, relationship*, or the like. With verbs (i. e. as conjugated in their several persons) this is never done: but, when such similitude, &c., is required, the needful is supplied, either by a separate word, or particle; and occasionally with this particle prefixed to it: as, **כָּדָר**, **כָּנָן**, **כָּשָׁר**, &c. And, be it remembered, that, in such comparisons, &c. the things compared are supposed to be

placed *positively* in juxta-position with each other, so that the one may be substituted for the other, and considered as standing in its place: and that this holds good, whether the comparison be simple or complex, single or double, &c. Which will cover all the varieties of signification given to this particle by Noldius, as well as all the cases, proposed by Gesenius and others, as to its usages.

Examples (from Nold.) יָמֵי נִדָּהּ, *As (in) the days of her uncleanness, &c.*; i. e. considering her now positively as such, then &c., Lev. xv. 25. כֹּסֶרֶת, *as, i. e. in the situation of a mark*, Lam. iii. 12. נֹאֲכָל, *as the consuming of —, i. e. supposing this positively to take place,—כֵּן, so — &c.*, Is. v. 24. נִבְנִינִים, *as the stones*, i. e. what the stones positively were as to number, 2 Chron. ix. 27. — בְּאִשֶּׁר אֵינִי, *as thou art not... so, &c.*, i. e. what thy ignorance is in the one case, that it also is in every other to which the comparison extends, Eccl. xi. 5. כִּיֹּם, and כִּיֹּם הָיָה, כִּיֹּם, כִּיֹּם, &c., i. e. laying down the time thus specified, as that with which the comparison is made. And so in every other case, of number, measure, quantity, space, &c., which must be translated, of necessity, as the idiom of the language shall require into which the translation is made. In many places, indeed, either this particle, or some other word, is omitted by the ellipsis: and this constitutes the main difficulty, as to its use and force. When the Infinitives of verbs are used, some such word as יֵשׁ, &c., seems to be omitted: as, כְּבֹאֵר הַשֶּׁשֶּׁשׁ, for יֵשׁ, &c., Deut. xvi. 6; or, in such cases, the *event so implied* may, in its progress, be considered as constituting the leading member of the comparison. Which is, perhaps, the more simple and easy way of viewing these cases.

Gesenius finds, in some instances, a singular idiom, in which this particle is used, observed by no one, as far as he knows, before him. The following are examples: Neh. vii. 2, כִּי הָיָה אִישׁ אֶמֶת, *for he was, as a man of truth*, lit. i. e. such as a man, guided solely by truth, would necessarily be. According to Gesenius, "*quam maxime fidus.*" So 1 Sam. xi. 27, כִּי־חָשַׁב, "*quam quietissime se gessit.*" Prov. x. 20, כִּי־חָשַׁב, "*quam paucissime*;" more literally and correctly, *as little*, or nothing, in value. Is. i. 9, כִּי־חָשַׁב, *a remnant (esteemed) as little*; i. e. as nothing. According to the Oriental

proverb, הַנֶּאֱדָוֵר כַּלְמֶדְמוֹם, *That, which is rare, is as the non-entity.* The passage is cited by the Apostle, Rom. ix. 29, and is there referred to the remnant of the true believers among the Jews of his day, which was indeed small with reference to the Jews generally; but constituted, nevertheless, the first fruits to God under the new dispensation. There is nothing important, therefore, in the remark of Gesenius: nothing of any real use, that could not have been arrived at without it, by means of the considerations offered above.

The cases, in which this particle itself is omitted, are very numerous; and, to an European reader, they often seem very abrupt. In some instances the mistakes which have originated in these ellipses have involved the most serious consequences. They require, therefore, particular attention, such as hitherto they certainly have not received. Many of the instances given as elliptical, by Noldius and others, may be resolved on other grounds* (p. 358, &c.) So far, therefore, their labour has tended rather to mislead than the contrary.

I. In all cases, then, in which something is predicated of any person, or thing, which is *naturally incongruous* with it (i. e. metaphorically), this particle, or its equivalent, must be supplied by the ellipsis, e. g. אֲנִי הָאֵל (אֲנִי הָאֵל), for הָאֵל אֲנִי, &c. Comp. Is. xl. 6; xli. 14, &c. And so, in all such passages, as, *I am the way, the truth, the life, the door, the good shepherd*, or God is said to be *a strong tower, light, rock*, and so on. Which, however, may also be expressed by prefixing the prep. לְ; due regard being had to the preceding construction; e. g. הָיָה לְאָבִי, *thou shalt be for, i. e. in the place of, a father, &c.* Comp. Is. xl. 4; xli. 15; Amos v. 7; 2 Sam. vii. 14, &c. This metaphorical usage is said, by St. Paul, to speak of things that are not, as though

* E. g., Num. ix. 16, וְהָיָה עָנָן וְיָרָדָה אֵשׁ לַלַּיָּלָה, *the cloud covers it accordingly (by day), and the appearance of fire by night, i. e. also covers it*; the particle of comparison consisting in the preceding כִּי. The כֵּן need not, therefore, be supplied from the preceding context. Again, Lam. iv. 9, וְהָיָה עָנָן וְיָרָדָה אֵשׁ, *since they waste away, being pierced, i. e. diseased, &c.*, and so of most of the rest.

they were (Rom. iv. 17), Θεοῦ, τοῦ ζωοποιούτος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. God, who makes the dead alive, i. e. representing them as such, and calls things having no existence (in nature) as though they had. Let this be carefully remembered, and many apparent difficulties connected with this subject will be easily overcome.

In this way, therefore, believers are said to be, *the sons of God, children of the Most High*, because they are also the reputed members of Christ; *He being the vine, they the branches*, and so on. In like manner, but in a much higher sense, the child to be born, Is. ix. 5, was to be named *Wonderful, Counsellor, Mighty God, &c.* comp. Luke i. 35; i. e. the manhood of the Redeemer, should, by the divine unction which he should receive (John iii. 34), be put into the situation to be thus justly and truly esteemed, and believed on.* Hence, Is. liv. 5, אֱלֹהֵינוּ כִּלְמָתוֹ, *God of the whole*

earth shall he be called, i. e. be considered such, and that justly: and again, Ib. xl. 9, הִנֵּה אֱלֹהֵינוּ, *Behold, your God!* Hence, too, the אֱמָנוּעַל, *Immanuel* of Is. vii. 14, and Matt. i. 23. Comp. Zech. xiii. 7; Ps. ii. 7; cx. 1; Matt. xxii. 44, &c. Is. xi. 10, read, "the root," not "a root;" with Rev. xxii. 16—ἡ ρίζα καὶ τὸ γένος τοῦ Δαβὶδ, i. e. the origin, *Creator*, and, at the same time, as it regards the manhood, his lineal descendant. On his revelation under the Old Test., see under אֱמָנוּעַל above.

Hence the usages in the New Test., δικαιο—ἐνώπιον τοῦ Θεοῦ, Acts iv. 19: δικαιοπαρὰ τῷ Θεῷ, Rom. ii. 13, i. e. esteemed, reputed, as such by Him: and, therefore, really just, and thence, justified by imputation: and hence also the usage, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Ib. iv. 3, &c.: whence the verb, δικαιοῶ, Ib. iii. 30: comp. 21, 22, &c. Hence may be solved a difficulty occurring in the genealogy of our Lord, Luke iii. 23, ὡς ἐνομίσθητο υἱὸς Ἰωσήφ, κ. τ. λ. *As he was considered, esteemed* (i. e. by the law, νόμος, whence the verb) *the son of Joseph*.

* An equivalent to this is found variously expressed in the New Test., e. g. John xix. 7, ἐαυτὸν υἱὸν τοῦ θεοῦ ἐποίησεν: he laid it down that he was positively so. Comp. ch. x. 3. 6, οὗτοι εἶπον, υἱὸς τοῦ θεοῦ εἰμι. On this principle, see Gram. artt. 151. 8, with the notes; 157. 6, also with the notes. 1 Cor. i. 30, ὅς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, κ. τ. λ.

In determining the exegetical interpretation of such passages, great care ought to be taken; otherwise we shall be in danger of falling into blasphemy, or perhaps heathenism, on the one hand; or, into the most ridiculous fanaticism on the other. E. g., the manhood of Christ cannot be considered *really and naturally* as being the *son of God, wisdom of God, &c.*, except in the general and low sense—which is after all metaphorical—of *creature*. It was by the assumption of the manhood into the deity that this sonship, in its exalted sense, was brought about and established. He was, as man, therefore, thus *made the son of God*; put into the situation to be esteemed, considered, and believed on, as such. In the Eucharist, the bread and wine, in their proper and natural character as elements, are, as far as the purposes of faith require, spiritually taken; i. e. are metaphorically considered, as the representatives of the real and true body and blood of Christ. So, in the justification of a sinner, he is considered by God, as now holding a situation—exempt from the charge of sin—to which he had no natural right or title; but which had been secured to him by grace, through the instrumentality of faith. I have thus, at the risk of being thought tedious, deemed it my duty, so far to touch on this most essential part of the Hebrew Grammar.

He was made such by the law, which determined that man and wife (Joseph having previously legally taken Mary to wife) should be held as *one flesh* (אֶחָד בִּשְׁרָא וּבְנֶפֶשׁ, Gen. ii. 24). Joseph, therefore, being lineally descended from David—as both the genealogies show—Mary was now legally in the same situation: and so, consequently, was the child now born of her. In all these, therefore, and all similar cases, something, having no real existence, is *reckoned and acted upon, as if it truly had*: a principle extending very far in the usages of the Hebrew language: see under אֶחָד above; it. Gram. art. 236, seq. Hence, it contains no subjunctive, or conditional, mood; everything being put positively as a condition, and the result calculated upon accordingly. It would be endless to enumerate every sort of expression coming under this category in both Testaments. This must be left, therefore, to the industry of the student. I will now offer a few examples, in which the incongruity of circumstance, mentioned at the outset of this article does not appear, and yet the rule holds good.

II. In many cases in which an incongruity is not apparent, yet wherein it is evident that metaphor is had recourse to, this particle, or its equivalent, must be supplied by the ellipsis: e. g. אֶחָד אֲנִי, *this (is)*

the reward of —, i. e. is rendered as a reward usually is, Ps. cix. 20; 1b. cxlix. 9. הָדָר הוּא, it is (as) glory, splendour to —, Is. lviii. 6. הָלַל אֱלֹהִים, is not (such as) this the fast? See vr. 5 above. הָקָה, Jer. ii. 7. אֶרֶץ הַרְצֵל, a land (such as) Carmel, הַרְצֵל, i. e. for fruitfulness. 1b. with לֵי, לְהַרְצֵל, for an abomination, i. e. that it should be considered as such. Exod. xv. 19, הָלַכְוּ בְּיַבֵּשׁ, they walked on dry land, rather (as) on the dry land. 1 Kings xxii. 11, בְּמִיֶּשֶׁה, (as) with these thou shalt butt, or push, as an ox. And so, in visions, 1b. vr. 17, רָאִיתִי אֶת־יִשְׂרָאֵל, I saw (as it were) all Israel; which is compensated in the following. So in vr. 19, where, as Theodoret has observed in other similar instances, it is not necessary to suppose that Jehovah really so appeared, but only, that such a vision actually appeared to the mind of the prophet. See my note on Job i. 6.

These ellipses, it should be observed, occasionally take place with reference to verbs, as well as to nouns; and also to verbal, and nominal sentences. With verbs, הָלַכְוּ, הָלַכְוּ, and the like, are the terms to be supplied. See under הָלַכְוּ below.

Under one or other of the preceding heads—the first undoubtedly—must be classed the terms used by our Lord and his apostle, with reference to the institution of the Holy Sacrament. These are, Matt. xxvi. 26, τοῦτό ἐστι τὸ σῶμά μου. See also Mark xiv. 22; Luke xxii. 19. In 1 Cor. xi. 24, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλωμένον, &c. It is argued here, by Romanists, from a rigidly literal interpretation of these passages, that on the occasion of the blessing mentioned, an actual and real change took place in the elements used, so that they became the real flesh and blood of Christ. Which is absurd; for, first, it is expressly said, that these elements were mere bread and wine; and no such real change is necessarily intimated in the language here used; because the thing is incongruous, on several accounts. First,—to make such addition to Christ's body and blood, which were then entire. Secondly, for his disciples to feast on his living flesh and blood, would be cannibalism; and the latter of which is expressly forbidden by the law: the former, an abomination too great to need forbidding. Thirdly, to suppose that this was instituted as a sacrificial rite, as the Romanists do, is to make it unlike all

other sacrificial rites, which were typically representative of the flesh and blood of Christ: but not presenting his flesh and blood in reality. Fourthly, to suppose that the body, said to be really broken, and the blood to be really shed, are to be considered also as really eaten and drunk, respectively, is absurd; and particularly so when the apostle tells us that, by thus eating and drinking, we commemoratively announce the death of our Lord; that is, as in the ancient sacrifices on which believers feasted, the sufferings of Christ were symbolically foretold; so in this, are those sufferings now—also symbolically—commemorated; the terms are, therefore, necessarily to be taken metaphorically.

Again, 1 Cor. xi. 25, τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι. This cup is, according to the apostle—if we insist on a literal interpretation—really and truly the New Testament itself, in this place, as much as it is the real blood of Christ in the other. The cup, I say, is now the main subject of the discourse, the blood a subordinate one: which is also absurd. Apply this literal sort of interpretation now to all those passages in John vi., in which the eating of Christ's flesh and drinking of his blood is mentioned or alluded to, and the incongruity, nay, the grossness of the absurdity, will be too great to escape the ridicule of the merest rustic. E. g., the Jews really died who ate of the manna; but those who should eat of Christ's flesh and drink of his blood, should, according to this view, never so die. The intention, therefore, of the sacred writer, in every case, here, is to impress on the mind of his reader, that this bread and wine are to be considered and viewed as standing for, or representing, the real body and blood of Christ, and nothing else; which,—by taking and uniting them with his own,—are publicly to attest the believer's union with Christ; and, at the same time, his spiritual support, as drawn from Him: and hence also to attest his concurrence, and continuance, in the covenant of His grace. See under הָלַכְוּ above. It is my intention to consider this subject more at length hereafter, in answer to Dr. Wiseman. I considered it my duty, in the mean time, to turn the attention of the student to this peculiar sort of construction, more particularly than it has hitherto been done in works of this nature. See Schleusner, under the Gr. participle ὥς.

This particle has the same power in the Chald., Dan. ii. 10; vi. 1; Ezra v. 7, &c.

כְּאִשֶּׁר, compd. of **כִּי** + **אִשֶּׁר**, lit. *As, like, according to, that which*, applied to thing, event, time, &c., but never to person; and to be variously translated, as the context may require, by *as, even as, just as, like as, as though; when; as much as; because, &c.* See Nold., p. 361, seq.; and, Gen. vii. 9; Num. ii. 17; Zech. x. 6; Job x. 19; Exod. xxxii. 19; Deut. ii. 16; Gen. xxxiv. 12; 1 Sam. ii. 16; Num. xxvii. 14; 1 Sam. viii. 6; Exod. xxxix. 43, &c.

It serves, with **וְ**, to mark the protasis and apodosis of hypothetical sentences, as in Num. ii. 17; Is. xxxi. 4; Judg. i. 7, &c. With a double protasis, Is. x. 10, 11. With a double apodosis, Exod. i. 12. Occasionally omitted by the ellipsis, Is. lv. 9; Jer. iii. 20: and having **וְ** in the apodosis, Amos ix. 7, &c. See Nold. p. 361.

With other words and particles, see Nold. p. 360, seq., which are generally noticed, in this work, under such words or particles.

כְּאִשֶּׁר, m. it. constr.—pl. non occ. Syr.

דָּאֵב, *dolor*. Arab. **كَأَبٌ**, *mæror*; v.

כָּבֵד, *mæstilia et dolore languit*. *Pain*, either of the body or mind, Job ii. 13; xvi. 6; Jer. xv. 18; Is. xvii. 11; lxv. 14. Aff. **כָּבֵד**.

כָּבֵד, v. pret. non occ. pres. **כָּבֵד**, pause. *Be pained*, either in body or mind, Job xiv. 22; Prov. xiv. 13.

Part. **כָּבֵד**, pl. **כָּבֵדִים**, Ps. lxxix. 30; Gen. xxxiv. 25.

Hiph. pret. aff. **כָּבֵדִיתִי**, pres. **כָּבֵדִיתִי**. Constr. abs. It. immed. *Cause pain, make pained*, either of body or mind, Ezek. xiii. 22.

Meton. *Make useless, ruin*, 2 Kings iii. 19. Cogn. **כָּבֵד**.

Part. **כָּבֵדִיתִי**, Ezek. xxviii. 24.

כָּבֵד, m. pl. **כָּבֵדִים**—see v. **כָּבֵד**—with **חַל**, Keri, Ps. x. 10. See **חַל** (f) above, p. 195, it. **כָּבֵדִיתִי**, p. 200. *Afflicted, helpless*, people, al. non occ.

כָּבֵד, v. Kal non occ. Syr. **כָּבֵד**, *increpavit*. Arab. **كَأَى**, *male habuit*. Cognn.

כָּבֵד, *sermone excruciat*; **כָּבֵד**, *decrepatus fuit*; **כָּבֵד**, *imbecillus fuit*.

Hiph. Infin. **כָּבֵדִיתִי**, *Paining, enfeebling*, the heart, Ezek. xiii. 22, al. non occ. Aquila, *ἐξεμάζετε*. Lxx. *διεσφύπετε*.

Niph. **כָּבֵד**, pret. or part. *Be, become, pained, enfeebled*, Dan. xi. 30. **כָּבֵד**, Ps. cix. 16, is usually given here; but, if we may rely on the vowels, **כָּבֵד**, constr. must come from **כָּבֵד**, which would rather be a noun. Still, this cannot greatly affect the sense, as the verb is, in all probability, nothing more. Gesenius places **כָּבֵד** here, Job xxx. 8, making Dagesh euphonic. It is, however, much more probably, Pih. of **כָּבֵד**,

Syr. **כָּבֵד**, *læsit*. Arab. **كَأَى**, *percussit*. See my note.

כָּבֵד, Ps. xxii. 17. See **כָּבֵד**, r.

כָּבֵד, m.—pl. non occ. Æth. **አደር**: *grave esse*. Syr. **كَبِيرٌ**, *iratus est*. Arab.

כָּבֵד, *vir medio obesas fuit*; it. *torsit, cruciavit, &c.* *Weight*, of a burden, stone, war; *abundance*, as of carcasses. Prov. xxvii. 3; Is. xxx. 27; xxi. 15; Nahum iii. 3, al. non occ.

כָּבֵד, id. once, Is. i. 4, **כָּבֵד**, *people of weight*, as of sin, i. e. grievously sinful. Lxx. *πλήρης*. Other verss. *Βεβαρημένον*.

כָּבֵד, constr. **כָּבֵד** (of **כָּבֵד**, see the v. below), pl. **כָּבֵדִים**, pl. constr. **כָּבֵדִים** (of **כָּבֵד**). I. *Heavy*, of pers. or thing, in either a good or bad sense. (a) 1 Sam. iv. 18. (b) *Weighty, rich*, Gen. xiii. 2. (c) *Numerous*, Gen. L. 9; Num. xi. 14; 1 Kings iii. 9; x. 2; 2 Kings vi. 14; xviii. 17, &c. (d) *Heavy*, i. e. *stupid, sullen* of mind, Exod. vii. 14; Prov. xxvii. 3. Of things, (e) *heavy*, i. e. *grievous, oppressive*, famine, &c., Gen. xii. 10; xli. 31; xliii. 1; L. 10, 11; Exod. viii. 20; ix. 3. 18. 24; xvii. 12, see note on Job xxiii. 2; 2 Sam. xiv. 26; Ps. xxxviii. 5, &c. (f) —, *dense*, Exod. xix. 16. (g) *Heavy*, i. e. *slow, difficult*, of utterance, Exod. iv. 10. (h) —, hence difficult to be understood, &c., Ezek. iii. 5; Exod. xviii. 18, &c. Aff. non occ. *

II. *The liver*, as being the largest of the viscera. Arab. **كَأَى**, *jecur*, pl. non occ., Exod. xxix. 13. 22; Lev. iii. 4, &c. Aff. **כָּבֵד**, Lam. ii. 11. Comp. Job xvi. 13 (and see my note), of which this passage is perhaps an imitation. **כָּבֵד**, Prov. vii. 23, is a similar passage.

כָּבֵד, and **כָּבֵדָה**, pres. **יִכְבֹּד**. See **כָּבֵד** above. Constr. abs. it. mod. **עַל, אֵל, כֵּן**, on account of; it. than. *Be heavy*, (a) grievous, of things: sin, Gen. xviii. 20; Is. xxiv. 20. — servitude, Exod. v. 9; Neh. v. 18. Comp. Job xxxiii. 7. — war, Judg. xx. 34; 1 Sam. xxxi. 3, &c. — the hand variously, Job xxiii. 2; Ps. xxxii. 4; Judg. i. 35; 1 Sam. v. 6. 11. —, the ear, of hearing, Is. lix. 1. —, the eye, of sight, Gen. xlviii. 10. —, the heart, of kindness sullen, obdurate, Exod. ix. 7. Comp. — more than, Job vi. 4. (b) *Be grave, respectable, honourable*, Job xiv. 21; Is. lxvi. 5. So with us, person of *weight*, or, on the contrary, *light character*; this usage obtains in many languages.

Inf. **יִכְבֹּד**, or **כָּבֵד**. See **יִכְבֹּד**, in its place below.

Part. pass. f. **כְּבוֹדָה**, m. non occ. *Glorious, noble, honoured*, Ps. xlv. 14; Ezek. xxiii. 41; Judg. xviii. 21. *Wealth*. Theod. Lxx. *ἐνδοξος*: αλ. *δόξος*. The true form is, no doubt, **כְּבוֹדָה**: but here, as in other cases innumerable, the omission of the **י**, occasioned the doubling of the **ד** by Dagesh, which was continued after the **י** had been restored, contrary to the analogy of the language.

Niph. **יִכְבֹּד**, pres. **יִכְבֹּד**, with **ה** parag. **יִכְבֹּד**, in pause, **יִכְבֹּד**. *Be, become, honourable, glorious*. Constr. abs. it. med. **בְּ**, pers. Exod. xiv. 4. 17; Lev. x. 3; 2 Sam. vi. 20. 22; Is. xlix. 5; Ezek. xxviii. 22.

Inf. **יִכְבֹּד**, Exod. xiv. 18; Ezek. xxxix. 13.

Imp. **יִכְבֹּד**, 2 Kings xiv. 10.

Part. **יִכְבֹּד**, pl. **יִכְבֹּדִים**, Gen. xxxiv. 19; Num. xxii. 15, &c. Constr. **יִכְבֹּדִי**, with Dagesh euphon., Prov. viii. 24, of waters, *abounding*: of pers., Is. xxiii. 8, &c. Aff. Nahum iii. 10, &c.

— f. pl. **יִכְבֹּדוּ**, Ps. lxxxvii. 3, only.

Pih. **יִכְבֹּד**, pres. **יִכְבֹּד**. Constr. immed. it. mod. **אֵץ**. (a) *Make heavy, sullen, unrelenting*, of heart, 1 Sam. vi. 6. (b) *Make honourable, honour*, Judg. xiii. 17; Is. xxix. 13; xliii. 23; lviii. 13. Pres. 1 Sam. ii. 30; Is. lx. 13; Ps. xv. 4; lxxxvi. 12; xci. 15. &c.

Inf. **יִכְבֹּד**, Num. xxii. 17. Aff. **יִכְבֹּדִי**, Ib. xxxi. 37.

Imp. **יִכְבֹּד**; Exod. xx. 12, &c. Aff. **יִכְבֹּדִי**, 1 Sam. xv. 30.

— pl. **יִכְבֹּדוּ**, Is. xxiv. 15, &c.

Part. **יִכְבֹּד**, aff. **יִכְבֹּדוּ**, 2 Sam. x. 3; Prov. xiv. 31.

— plur. aff. **יִכְבֹּדוּ**, 1 Sam. ii. 30; Lam. i. 8.

Hiph. **יִכְבֹּד**, pres. **יִכְבֹּד**. Constr. immed. it. med. **אֵץ**, **עַל, כֵּן**. *Make heavy*, (a) grievous, 1 Kings xii. 10. 14; Is. xlvii. 6; Lam. iii. 7. —, the ear, of hearing, Zech. vii. 11; Is. vi. 10. —, the heart, sullen, unrelenting, Exod. viii. 27 (32); ix. 34. —, pronounced it to be so, Exod. x. 1. See Gram. art. 157. 6.

(b) *Make honourable, glorious*, Is. viii. 23; Jer. xxx. 19.

Inf. **יִכְבֹּד**, **יִכְבֹּד**, Exod. viii. 11; 2 Chron. xxv. 19, abs.

Imp. **יִכְבֹּד**, Is. vi. 10. *Pronounce hard*, Gram. art. 157. 6.

Hithp. Part. **יִכְבֹּדֵנִי**, *Becoming, feigning himself, honourable*, once, Prov. xii. 9. *More happy the base (despised person) and (who is) servant to himself, than the self honouring, &c.*

כְּבוֹדָה, f. once, r. **כבד**, Exod. xiv. 25, adv. *Heavily*; with difficulty.

כָּבֵד, v. pres. **יִכְבֹּד**. Arab. **كَبَا**, *cineribus tectus fuit ignis*; *fefellit igniarium non excitans ignem*. Cogn. **كَبَا**, *avertit rem*;

כָּבַ, id. Syr. **כַּבַּ**, *abscondit*. Cogn. Heb. **דָּחַה**. Constr. abs. Lit. *Kept back, concealed*: thence, *Be extinguished, put out*, as fire, Lev. vi. 5, 6; Prov. xxvi. 20. **בְּאֵשׁ יִכְבֹּד**, *in the lack of wood the fire is kept back*; *is extinguished*, Is. xxxiv. 0; lxvi. 24, &c. Of light, 1 Sam. iii. 3; Prov. xxxi. 18. Metaph. Of anger, 2 Kings xxii. 17. Of persons perishing, Is. xliii. 17, &c.

Pih. pl. m. **יִכְבֹּד**, pres. 2d pers. **יִכְבֹּד**. Constr. abs. it. immed. it. med. **אֵץ**, **עַל, כֵּן**. *Extinguished, put out*, 2 Sam. xxi. 17; Jer. v. 4, &c.

Metaph., 2 Sam. xiv. 7, &c.

Inf. **יִכְבֹּד**, Cant. viii. 7; Ezek. xxxii. 7. Aff.

Part. **יִכְבֹּד**, Is. i. 31, &c.

כָּבוֹד, and **כְּבוֹד**, m. constr. **כָּבוֹד**. Inf. of v. **כבד** above. Lit. *The being heavy*. Hence, meton., *Glory, splendour, majesty*, of animate or inanimate things. — of God, Ps. xix. 2; xxiv. 7—9; xlix. 9; xcvi. 8. In many instances the person of Christ, ap-

parently, Is. xxxv. 2, seq.; lxvi. 18, 19, Ezek. xxxix. 21. Synon. סוֹבֵר, ט, here, or with סוֹבֵר, Is. liii. 1, &c. — of man, Ps. viii. 6; Job xix. 9; 1 Sam. iv. 21, &c. — of things, 1 Sam. ii. 8; Is. xxxv. 2; lx. 13. *Abundance, wealth*, Ps. xlix. 17; Is. x. 3; lxvi. 12. *Multitude*, as of an army, Is. viii. 7; xvii. 3, 4, &c. Metaph. *The mind, soul* (from כֶּבֶד, *the liver*, perhaps, as in לב in the parallel here, כֶּבֶד, חֵלֶץ, &c., as being of the viscera), Ps. xvi. 9; lvii. 9; cviii. 2. In Gen. xlix. 6, *honour, glory*, as of the whole house of Israel, or true Church, seems rather to be meant, than the "*animus*" of Gosenius, which appears to me to give no distinct sense. So also, perhaps, Mic. i. 15. Comp. Is. v. 13, &c. Aff. כְּבוֹדִי, כְּבוֹדִי, &c.

כְּבוֹדִי, m. pl. פְּבוֹדִים. Arab. كَبِيرٌ,

magnus. Mighty, powerful, great, of pers. or thing, Job xv. 10. כְּבוֹדִי מֵאֲבִיךָ יָמִים, *greater than thy father as to days*; older, Ib. xxxi. 25; xxxiv. 17. 24; xxxvi. 5; Is. xvi. 14; opp. מֵעַם חֹזֶק. —, of the wind, Job viii. 2. — waters, Is. xvii. 12; xxviii. 2.

כְּבוֹדִי, m. — pl. non occ. Cogn. כֶּסֶד,

textit. Arab. كَفَرٌ, id. Cogn. كَفَلٌ, *stragulum. A sort of cushion, or pillow, covered or cased with goat's skin*, 1 Sam. xix. 13. 16. See Montfauc. Hexapla, Aq. μορφώματα, καὶ τὸ ἥπαρ τῶν αἰγῶν καὶ στρογγύλωμα τριχῶν. Two versions, manifestly of the same passage. See Schleusn. Lex. lxx. Vet. Test. under ἥπαρ, and στρογγύλωμα.

כְּבֵל, m. seg. fm. פֶּסֶד, pl. constr. כְּבָלִים.

Cogn. חֶבֶל. Syr. ܕܚܒܝܠ, *compes.* Arab.

כֶּבֶל, id. *Foot-lock, or fetter*, of iron, Ps. cv. 18; cxlix. 8, al. non occ. See my note on Job xiii. 27. Comp. Æsch. Prom. vinet. l. 76, and the scholiast.

כִּבֵּס, v. Kal non occ. Syr. cogn.

כִּבֵּס, Heb. כִּבֵּס, *subegit, &c.* Cogn. כִּוֵּס.

Part. m. כִּוֵּס, pl. non occ. *Fuller, cleanser*, of clothes, 2 Kings xviii. 17; Is. vii. 3; xxxvi. 2, in the phr. כִּוֵּס כִּוֵּס, only.

Pih. כִּוֵּס, כִּוֵּס, pres. כִּוֵּס. Constr. immed. it. med. כִּוֵּס, it. abs. it. כִּוֵּס, instr. כִּוֵּס, from, of. Propr. *Wash, cleanse*, clothes and the like: not the body, for then, רָחַץ is used. See Lev. xvii. 16; Num. xix. 19, &c., which

was done with כִּוֵּס, Jer. ii. 22; or, כִּוֵּס, Mal. iii. 2; — Gen. xlix. 11; xiii. 6. 34. 54; xi. 28. 40, &c. Metaph. from sin, &c. Ps. li. 4. 9; Jer. iv. 14, &c. On these lustral, or baptismal, washings away of moral or legal uncleanness, see Selden, de Synedriis Veterum Ebraeorum, lib. i. cap. iii.

Imp. f. כִּבֵּסְךָ, Jer. iv. 14. Aff. כִּבֵּסְךָ, Ps. li. 4.

Part. pl. m. כִּכְבֵּסִים, Mal. iii. 2.

Puh. כִּבֵּס, pres. non occ. *Be, become, washed, cleansed*, Lev. xiii. 58; xv. 17.

Hothp. Infin. כִּכְבֵּס (for כִּכְבֵּסִים, Gram. artt. 185. 2; 82. 3, i. q. Puh. Lev. xiii. 55, 56, al. non occ.

כִּכְבֵּר, adv. r. כִּכְבֵּר. Syr. ܕܚܒܝܠ, *forsan,*

jam, olim, &c. Arab. كَبِيرٌ, *annositas, &c.; v.*

כִּכְבֵּר, *excessit eum uno ætatis anno.* Expressive, for the most part, of time past. *Already, now, &c.*, Eccl. i. 10; iii. 15; vi. 10. With other particles, כִּכְבֵּר, Eccl. ix. 7. כִּכְבֵּר, Ib. ii. 16; iv. 2. Also the name of a certain river, Ezek. i. 1, &c., i. q. חֲבֵר, 2 Kings xvii. 6, &c.

כִּכְבֵּר, v. Kal non occ. See כִּכְבֵּר above.

Hiph. pret. non occ. pres. יִכְבֵּר. Constr. immed. *Multiplies*, Job xxxv. 16, only.

Part. m. כִּכְבֵּר, *Abundance*, Job xxxvi. 31, only.

כִּכְבֵּרָה, f. once, Amos ix. 9. *A sieve*, used to separate the *wheat* from the *chaff*, or the *larger* from the smaller *grain*; and, on his last account, so called perhaps. Aqu. Sym. κοσκίνω. lxx. λικμῶ. Comp. Luke xxii. 31.

כִּכְבֵּרָה, f. constr. כִּכְבֵּרָה, in which form only it occurs, r. כִּכְבֵּר. *A certain measure of extent* in length, but what it is impossible to say, Gen. xxxv. 16. See De Dieu on his place. Aquila, καθ' ὅσον τῆς γῆς. lxx. χαβραβά, Ib. xlvi. 7. lxx. κατὰ τὸν ἰσχύριον χαβραβά τῆς γῆς; two versions apparently of the same passage, 2 Kings v. 19: where the Greek translators leave the word they found it. See "Hodius de Bibliorum textibus," &c., p. 115. The شَوْبُ الْفَرَسِ,

course of the horse, of the Arabs, about three parasangs, according to Gesenius; but no reliance can be placed on this, as we have no means of connecting either its etymology, or its extent, with that of the Hebrew word

in question. And perhaps, after all, no positive measure is meant, but indefinitely, *some extent, some distance*, and nothing more: and this I have no doubt is the truth. And so, apparently, the Targum.

כָּבַשׁ, m. seg. pl. כְּבָשִׁים. Aff. pl. כְּבָשִׁי.—

כְּבָשָׁה, and כְּבָשָׁה, f. constr. כְּבָשָׁה, pl. כְּבָשָׁה.—

Arab. كَبَسَ, depressit. Syr. ܕܚܒ.

Heb. כָּבַשׁ, subegit. Cogn. Arab. كَبَسَ agnus anniculus; aries. A lamb from one to three years old; so called, perhaps, on account of its great gentleness, Exod. xii. 5; xxix. 39; Lev. iii. 7; iv. 32; xii. 6. כְּבָשָׁה, the young of its year; not more than a year old, Ib. xiv. 24. הָאֵשׁ, —, of the sin (guilt) offering, Num. vi. 12; vii. 17, &c. Metaph. Is. xi. 6. According to Gesen., Gen. xxi. 28, any sheep: so Simonis, Lev. iv. 32: for neither of which, however, are there any good grounds. Fem., Lev. xiv. 10; Num. vi. 14; 2 Sam. xii. 3, 4. 6: Gen. xxi. 29, 30.

כָּבַשׁ, m. once, 2 Chron. ix. 18. Syr.

כְּבָשָׁה, compressio; כְּבָשָׁה, scabellum. A footstool.

כָּבַשׁ, v. pres. יִכְבֹּשׁ. Constr. immed. it. med. לָ, for, to. Cogn. כָּבַשׁ, Reduce, subdue, humble, Jer. xxxiv. 11. 16; Neh. v. 5; 2 Chron. xxviii. 10. — force, Esth. vii. 8. Metaph., Zech. ix. 15, אֲבָנֵי הַיָּד, the stones of the sling, i. e. ward them off, see יָד, preceding. Mic. vii. 19, אֲנִינוֹתֵינוּ, —, our iniquities, i. e. as men, who would rise up against us, Gen. i. 28, of the creatures of the earth generally.

Infin. כָּבַשׁ, 2 Chron. i. c. Esth. i. c.

Imp. pl. aff. כְּבָשָׁה, Gen. i. c.

Part. pl. m. כְּבָשִׁים, Neh. i. c.

Niph. f. כְּבָשָׁה, pres. non occ. Be, become, subdued, humbled, &c. Constr. abs. it. med. יָבַשׁ, Num. xxxii. 22. 29; Josh. xviii. 1; 1 Chron. xxii. 18.

Part. pl. f. כְּבָשָׁה, Neh. v. 5, al. non occ.

Pih. כָּבַשׁ, once, 2 Sam. viii. 11, i. q. Kal, if not causative. Aquila, Sym. ὑπέταξεν. LXX. κατεδυστάσεν.

כְּבָשָׁה, masc. — plur. non occ. Arab.

כָּבַשׁ, accendit ignem. Gesen. cogn. Syr. ܕܚܒ, strinxit, contraxit. Probably the large ovens, kilns, or furnaces, in which

bricks, &c. were burnt in Egypt: in which ore or metals were fused, according to some. Hence, differing from כָּבַשׁ, Gen. xix. 28; Exod. ix. 8. 10; xix. 18. See LXX. The point of the expression, perhaps, consists in this, that the gain derived from the labour of the Israelites, should be more than equalled by the diseases made thus to originate from the ashes of the brick-kilns.

כָּר, masc., plur. כָּרִים, r. Arab.

כָּר, angustia; mortarium; כָּר, difficultis puteus, cujus aqua magno labore hauriri debet. Gr. kados. Lat. cadus. A sort of Earthen jar, or vessel, used for drawing water out of wells, Gen. xxiv. 14. 16. 18. 20. 43. 45. Carried usually on the shoulder, by persons of station, Ib. vr. 15; 1 Kings xviii. 34; Judg. vii. 16: — liable to be broken, Eccl. xii. 6. Also used for holding flour, 1 Kings xvii. 12. 14. 16. Aff. כָּרָה, כָּרָה.

כָּרָה, f. Chald. Lying, false, r. Heb. כָּר, which see, Dan. ii. 9, only.

כָּרָה, see r. כָּר below.

כָּרִי, see יָרִי.

כָּרִי, see יָרִי.

כָּרָה, masc. — plur. non occ. Arab.

כָּרָה, ingens rubedo. Chald. כָּרָה, Calcedonius. Castell. Some precious stone, probably the Ruby, Is. liv. 12; Ezek. xxvii. 16, only. Sym. καρχηδόνιος.

כָּר, non occ. whence, perhaps, as a root, the terms כָּרִי, and כָּרִי. See this last in its place below.—

כָּרָה, m. augm. fm. כָּרָה, Gram. art.

154. 10, pl. non occ.—only twice, Is. xxii. 18; xxix. 3. It has of late been usual to take this word as compd. of כָּרָה, as, or like, a ball, or sphere; which is any thing but suitable to the context in either case. In the first, there is a parenthesis—not usually observed—which should be read thus, vr. 17, הִנֵּה יְהוָה הוֹשִׁיעַ אֶת מִלְחָמָה עַל מִלְחָמָה נֶגֶד... אֶת אֶרֶץ רַחֲבֵה יָדִים וְגו', Behold, Jehovah (is) casting thee out (about to do so) as the casting out of a warrior... into a land of extensive districts. The parenthesis, — And investing (in a military sense) shall invest thee; binding shall bind thee about with a binding (constriction), a warlike inclosure (כָּרָה). In the latter place, וְהִנֵּה יְהוָה הוֹשִׁיעַ אֶת מִלְחָמָה עַל מִלְחָמָה נֶגֶד, and I will set up (as a camp) an inclosure, investment, against

thee, and I will press upon thee, &c.: see the rest of the verse. Whence it will be evident that some warlike apparatus must be intended. See the Targum in both places. The introduction of כ, as the particle of comparison, is weak and frigid. See my note on Job xv. 24, where the probable etymology of the word will be found.

כח, Particle, adv. see under כ. It is probably a contraction of כח, Infin. r. כח. Gram. art. 75; further contracted into כ: o which we have a remnant in the Syr. **ܟܚܐ** *naturam indidit, creavit, plasnavit* i. q. **ܟܚܐ**, r. **ܟܚܐ**; whence כח having the same signification. (a) *So, thus, in this form, manner, or the like.* כח **כח**, *thus say ye*; כח **כח**, *thus hath said, &c.*, i. e. in this manner used this form of words, giving the very words used, Gen. xxxii. 5, &c. Gram. art. 231. 13; Nold. p. 365, seq. So, Gen. xxxi. 37, *place thus*, i. e. in the manner shown by the gesture of the speaker, equivalent to (b) *here*. So the Syr. **ܟܚܐ**, *here*, as opposed to **ܟܚܐ**, *there*; it being evident that **כח**, and **כח**, are here the principal constituents of the compounds.

From the same root is the Syr. **ܟܚܐ**, *nimirum, scilicet*. See Lex. Syr. Michaelis, p. 412. Which must be fatal to the “כח, *sicut hoc*,” of Gesenius. See also Lex. Syr. Schaaf, p. 256. The Syr. **ܟܚܐ**, *ne, num?* and Heb. כח, are probably descended from the same root. Exod. ii. 12, &c. With other particles, כח, 1 Kings xxii. 20. כח, Exod. vii. 16; Gen. xxii. 5; Josh. xvii. 14; 1 Kings xviii. 45. It, **כח**, *he, she, it*, Nold. in their places.

כח, Chald. i. q. Heb. כח. (b) Dan. vii. 28. כח, *Thus far*, al. non occ.

כח, f. (concr. or Participial noun of כח, for כח. Gram. art. 73), pl. כח (for כח). Arab. **كحل**, *imbecillis, languidus*.

Cogn. כח, id. כח, *decrepitus fuit*. Syr.

ܟܚܐ, *exhalavit spiritum frigidum. Weak, languid, infirm*. Of the eyes, 1 Sam. iii. 2, *his eyes began* (to be, **כח**) *weak*. Of the mind, Is. lxi. 3, **כח**, *languid, infirm, mind*. Of a light, Ib. xlii. 3.

Of a disease **כח**, losing its virulence, Lev. xlii. 6. 21. 39, &c. Of a breach, Nahum iii. 19, **כח**, *not weak, languid, ruinous*, i. e. *vigorous*, by a Litotes: but used here apparently as an abstr. if **כח**, (כח) or the like is not omitted by the ellipsis.

כח, v. pres. **כח**. Constr. abs. See **כח** above. *Be, become, weak, languid*, of the eyes, Gen. xxvii. 1; Deut. xxxiv. 7; Zech. xi. 17; Job xvii. 7. See my note. Of the mind, or person, Is. xlii. 4.

Infin. **כח**, abs. Zech. xi. 17.

Pih. **כח**, pres. non occ. i. q. Kal, Ezek. xxi. 12. Gesenius places here, Lev. xlii. 6. 21. 26. 28. 56. But it is evident, from a moment's inspection, that **כח**, in these places, is the mere concrete noun noticed above. The truth is, none of the Lexicographers have seen the real character of that word, and hence their mistakes, 1 Sam. iii. 13, v. active, **כח**, *he made them not weak*, i. e. he contributed not to abate their *violence, rapacity, &c.* See ch. ii. 15, seq. See cogn. **כח**, with the etymon. Aquila, *καὶ οὐκ ἡμάρωσαν ἐν αὐτοῖς*.

כח, m. Chald. pl. **כח**. Part. noun.

Æth. **ክህል**: *potuit*. Arab. **كحل**, *proveciore ætate fuit; plene adulta fuit planta*. Cogn. Heb. כח, כח, &c. *Able, adequate to any task*, Dan. ii. 26; iv. 15; v. 8. 15. al. non occ.

כח, m. pl. **כח**, constr. **כח**. Arab.

كاهن, *administrator alieni negotii; operam*

viro deferens in necessitate. Castell. The primary notion seems to have consisted in *doing the business of, or acting as a mediator for, another*: whence derived it is impossible now to say. Thence, secondarily, *acting as a priest*: thirdly, after idolatry had been introduced, as *a diviner*; Arab. **كاهن**, i. e. *heathen priests*: and, fourthly, from their wealth and influence, Syr. **ܟܚܐ**, *æatus fuit; magnarum divitiarum (opum) possessor. A priest, or secondary mediator between God and man, both under the patriarchal and Jewish dispensations*, Gen. xiv. 18; xli. 45. 50; xlii. 2; Exod. ii. 16; i. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; Ps. cx. 4. In 2 Sam. viii. 18. Comp. Chron. xviii. 17; some have supposed the word to signify *minister*, in a political sense; which would be to take the usage here as

grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that *priests* in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged. Aff. pl. כֹּהֲנִים, &c.

כֹּהֵן, Chald. def. כְּהֵנָא, pl. כְּהֵנִי, i. q. Heb. כֹּהֵן. See כֹּהֵן above, Ezra vii. 12. 21 ix. 16. 18, &c. Aff. כְּהֵנִי. Hence the verb—

כֹּהֵן, v. Pih. pres. יִכְהֵן, Dagesh being implied, Gram. art. 109. Constr. abs. it. med. ל, to; א, in, of place; עֲהֵן, in place of. Syr. כְּהֵן, *sacerdotem egit*. Æth.

כֹּהֵן: id. *Act, officiate, as priest*. Exod. xxviii. 1. 3, 4. 41; xl. 13; Lev. xvi. 32; Num. iii. 4; Is. lxi. 10. כֹּהֵן יִכְהֵן פָּאֵר which seems highly parenthetical; כֹּהֵן ought evidently to be construed with עֲהֵן preceding: and יִכְהֵן, or עֲהֵן with פָּאֵר. It will then read thus: *will greatly rejoice in Jehovah; my soul shall exult in my God, as the bridegroom does over the bride* (comp. Ib. lxii. 5): *for he hath clothed me with the garments of salvation . . . (As the priest, כֹּהֵן, who) officiates adornedly, i. e. in rich vestments* (comp. Exod. xxviii. 41), *or as the bride; &c.* This will make every thing regular and obvious, which, it is astonishing, no one has seen.

Infinitive, כֹּהֵן, with ל, pref., Exod. xxix. 1, &c. כֹּהֵן, Hos. iv. 6. Aff. לִכְהֵן, Exod. xxviii. 1, &c.

כֹּהֵן, f. constr. כְּהֵנָה, pl. כְּהֵנוֹת. Syr.

כֹּהֵן, *sacerdotium*. Arab. كَهْنُوت, id. *The priesthood, or office of priest*, Exod. xxix. 9; Num. xvi. 10; Ezra ii. 62; Num. xxv. 13; Josh. xviii. 7. Pl., 1 Sam. ii. 36. Aff. כְּהֵנוֹת, כְּהֵנוֹת.

כֹּהֵן, masc. Chald. plur. כְּהֵנִי. Arab.

כֹּהֵן, *fenestra*; כֹּהֵן, *foramen magnum in pariete*. Syr. כְּהֵן, *fenestra*, once, Dan. vi. 11. *Windows; casements*.

כֹּהֵן, m. constr. כְּהֵן, pl. כְּהֵנִים, i. q. cogn. כְּהֵן. Syr. כְּהֵן, *pileus*. Arab.

כֹּהֵן, *mensura magna*, &c.; כְּהֵן, *calyx florum*. Gesenius has a long note here to

show that this word partakes of the form of a segolate or abstract noun, having occasionally the accent on the ultimate, or penultimate, syllable. But, on these accents no reliance can be placed: and, after all, the vowels are irregular even on this view. But, if we suppose כְּהֵן to have been written for

כְּהֵן, or כְּהֵן, as in the Arab. كَهْنٌ above, and the (ـ) of the pl. to stand for the alif (ا) of the Arabic, the vowels will be regular enough. The Syr. above is formed on the same analogy. It is strange that Gesenius did not see this. *A helmet*, 1 Sam. xvii. 5; Ezek. xxvii. 10; xxxviii. 5. *Metaph. Is. lix. 17. Pl., Jer. xli. 4; 2 Chron. xxvi. 14, al. non occ.*

כֹּהֵן, v. Kal non occ. Syr. כְּהֵן,

adussit. Arab. كَوَّى, *cauterizavit*.

Niph. pres. 2d pers. sing. כְּהֵן, *Be, become, burnt*, Is. xliii. 2: pl. f., Prov. vi. 28, al. non occ.

כֹּהֵן, m. i. q. כְּהֵן, Dan. xi. 6.

כֹּהֵן, f. once, Exod. xxi. 25. *Burning, branding, of the body*. Synon. כֹּהֵן, פ. Arab.

כֹּהֵן, *inustio*.

כֹּהֵן, m. constr. כְּהֵן, pl. כְּהֵנִים, constr.

כֹּהֵן. Arab. كَوْكَبٌ. Syr. כְּהֵן, *stella*; it. Æth. Of Arab. كَبٌّ; whence,

pilulæ. Cogn. كَوْبٌ, *calix*

rotunda. Engl. *Cup*. Compd., perhaps, of

כֹּהֵן + כֹּהֵן, and hence the (ـ) retained in the pl. abs. *Star*, Num. xxiv. 17; Amos . 26; Gen. xxxvii. 9; Job iii. 9. *Metaph. Job xxxviii. 7. See my note. Comp. Ps. xlviii. 3; Num. i. c. Of constellations, Is. xlii. 10; Obad. vr. 4. Pl., taken as intimating multitude, Gen. xxii. 17, &c. כְּהֵן, outgoing, i. e. rising of the stars, Neh. iv. 15. Aff. כְּהֵנִים, Ezek. xxxii. 7.*

כֹּהֵן, v. Kal pret. כָּהַן, once, Is. xl. 12, constr. immed. obj. it. med. א, instr. Arab.

כֹּהֵן, *mensuratum fuit*; כָּהַן, r. כֹּהֵן, *mensuravit*. Syr. كَامًا, id. *Measured*.

Pih. redup. כָּהַן, pres. כָּהֵן. Constr. immed. it. med. כָּהֵן. (a) *Contain* as in a vessel, 1 Kings viii. 27; 2 Chron. ii. 5; vi.

18. (b) *Sustain*, as with provision, Gen. xlv. 11; xlvii. 12; L. 21; 1 Kings iv. 7, &c. — with firmness, Mal. iii. 2; Jer. xx. 9; Prov. xviii. 14; Ps. lv. 23; cxii. 5, &c.

Infin. *נָחַל*, Ruth iv. 15, &c. Aff. *נִחַלְךָ*, 1 Kings xvii. 4.

Part. *נִחַלְתָּ*, Mal. i. c.

Puh. pl. m. *נִחַלְתֶּם*, *Were sustained, provided for*, 1 Kings xx. 27.

Hiph. pres. *נִחַל*. Constr. immed. (a) *Contain*, 1 Kings vii. 26. 38. (b) *Sustain, bear, support*, Jer. x. 10; Joel ii. 11.

Infin. *נִחַל*, (a) Ezek. xxii. 32: (b) Jer. vi. 11; Amos vii. 10.

כִּנּוּז, masc. — plur. non occ. Arab.

כִּנּוּז, *conglobata dactylorum massa*, i. q.

According to some, a *Sort of golden beads*, worn about the wrists and neck of Arabian women. Diod. Sic. lib. iii. c. xlv. Strabo. lib. xvi. Others suppose it to signify a belt or girdle ornamented with such beads, or the "*baccatum monile*," of Virgil. Exod. xxxv. 22; Num. xxxi. 50, only.

כִּנּוּז, v. Cogn. חָנַן, חָנָן. Syr. *ܕܢܐܝܢ*, *caepit esse*. Æth. *ነጋሥ*: *contigit*. Arab.

כָּנָן, *fuit*. Existence seems to be the primary notion: thence *order*, &c. Kal, once, Job xxxi. 15. Aff. parag. *כִּנּוּז*, *formed, fashioned*, set him in order.

Niph. *נִכַּח*, pres. *נִכַּח*. *Be, become; disposed, set in order, fixed, established*, of person or thing, Gen. xli. 32; Exod. viii. 22; xxxiv. 2; Judg. xvi. 26. 29; Ps. lxxxix. 38; ci. 7; Prov. xxv. 5, &c. Phrr. *נִכַּח*, Prov. iv. 18, *established (state) of the day*, i. e. full noon. Arab. *قائمة النهار*, id. Gr. *σταθερὸν ἡμαρ, σταθερά μεσημβρία*. Gesen. *שָׁחַר*, Hos. vi. 3, *established dawn*, i. e. full day; or *true dawn*, as opposed to the *false*, i. e. *الصبح الصادق*, opp. *τὸ ψευδὲς*.

الصبح الكاذب. The false dawn in the East, is a sort of premature twilight, which entirely disappears before the true dawn commences. The passage implies that the outgoing of Jehovah is clear and certain.—*רוּחַ נִכַּח, spirit, mind, so regulated*. So Ps. lvii. 8, *יָי, my heart is disposed, fixed*. *נִכַּח דְּבַר, the matter is fixed*, Gen. xli. 32. *אֵל נִכַּח, for a*

fixed thing, for certain, 1 Sam. xxiii. 23; xxvi. 4: Exod. xix. 11,—*נָחַד, let them be ready*. Ps. xxxviii. 18, *נָחַד נִכַּח, ready for stumbling*. Comp. Job xii. 5; xviii. 12; Prov. xix. 29. Fem. *נִכַּחָה, thing fixed, established, truth, &c.*, Ps. v. 10; Job xlii. 7, 8. *שָׁדַיִם נָחַד, both breasts were fixed*, i. e. fully grown, Ezek. xvi. 7.

Imp. *נִכַּח, Be, become, fixed, disposed, prepared*, Ezek. xxxviii. 7; Amos iv. 12.

Hiph. *נִכַּח*, pres. *נִכַּח*, apoc. *נִכַּח*. Constr. immed. it. med. *נִכַּח, obj. ל, אל, to, for, pers. or thing, נ, in, of place. Dispose, prepare, fix, establish*, Josh. iv. 4; 1 Sam. xiii. 13; 1 Kings vi. 19; 1 Chron. xvi. 3; Job xxix. 7; Ps. lxxxix. 3. 5; x. 17; lxxv. 10; lxviii. 11; 2 Chron. xvii. 5, &c. Phrr. *נִכַּח לִבּוֹ, prepared his heart*, disposed it, 2 Chron. xii. 14. *נִכַּח דְּרָכָיו, disposed (aright) his ways*, Ib. xxvii. 6. *נִכַּח מָוֶה, weapons of death*, i. e. deadly, Ps. vii. 14. *נִכַּח מִסְכּוֹ, his throne*, Ib. ciii. 19. *נִכַּח, for, נִכַּח, that he prepared*, 2 Chron. axa. 36. See letter ה above, p. 146, (d). *נִכַּח פָּנֶיךָ, thy face*, i. e. *direct, turn it*.

Infin. *נִכַּח*, Josh. iv. 3; iii. 17, &c. Aff. *נִכַּחְתָּ*, Nah. ii. 4; Prov. viii. 27, &c.

Imp. *נִכַּח*, Ps. cxix. 133; Prov. xxiv. 27, &c.

— pl. *נִכַּחְתֶּם*, Josh. i. 11, &c.

Part. *נִכַּחְתָּ*, Ps. lxxv. 7; Jer. x. 12, &c.

Hoph. *נִכַּחְתָּ*, pres. non occ. *Be, become, disposed, prepared, fixed*, Is. xvi. 5; xxx. 33; Zech. v. 11: Nahr. ii. 6, *נִכַּח*.

Part. *נִכַּחְתָּ*, pl. *נִכַּחְתֶּם*, Prov. xxi. 31; Ezek. xl. 43.

Pih. *נִכַּחְתָּ*, pres. *נִכַּחְתָּ*. Constr. immed. it. med. *נִכַּח, instr. נִכַּח, obj. ל, אל, to, for, pers. or thing, נ, in, of place. Dispose, prepare, fix, establish*, Ps. ix. 5; xxiv. 2; xl. 3; cvii. 36; Prov. iii. 19; Is. li. 13; lxii. 7; Deut. xxxii. 7, &c.

Imp. *נִכַּחְתָּ*, Job viii. 8. With ה parag., Ps. xc. 17. Aff. *נִכַּחְתָּ*, Ib.

Puh. pl. m. *נִכַּחְתֶּם*, i. q. Niph. Ps. xxxvii. 23; Ezek. xxviii. 13.

Hithp. pres. *נִכַּחְתָּ*, Prov. xxiv. 3: pl. *נִכַּחְתֶּם*, Ps. lix. 5: f. *נִכַּחְתֶּם*, Num. xxi. 27: 2d pers. *נִכַּחְתָּ*, Is. liv. 14. In all which places, except the first, ה is assimilated to the rad. כ, in Dagesh, Gram. art. 82. 3. Sense, i. q. Niph.

כִּנּוּז, masc. pl. *כִּנּוּזִים*, twice, Jer. vii. 18; xlv. 19. Lxx. *καυώνας*, which represents the Hebrew word merely in Greek letters. According to some, r. *כִּנּוּז*, thence *cakes*, as

having been exposed to heat in cooking. Gr. *πρόπαιον*. Gesenius takes כן as the root. Pih. כן, thence, *preparations of cookery*. It is of no importance, as to which etymon. is taken. It is not unlikely they were round flat cakes, made to represent the disk of the moon.

כוס, masc. plur.—f. כוסו. Syr. כُؤس, *calix*. Cogn. کُف, *collegit*, it.; دَمَشْأ, *loculus*. Arab. كَيْس, *crumena*. Cogn.

كُؤر, lit. *coacervatio*, thence, *calix*. I. *Drinking cup*, Gen. xl. 11. 13; 1 Kings vii. 26; 2 Chron. iv. 5. Often, *full cup*, Jer. xxv. 15; Ezek. xxiii. 32; Ps. xxiii. 5, &c. Thence, metaph. כוס ישועה, Ps. cxvi. 13, *cup of great salvation*, from that used at the Paschal feast. חֲמַרו —, of his fury. הִתְחַנְנָה —, of trembling, Is. li. 17. 22. Comp. Ps. xi. 6; xvi. 5; lxxv. 9; Jer. xvi. 7; li. 7; Lam. iv. 21; Ezek. xxiii. 33; Hab. ii. 16. Pl., Jer. xxxv. 5. Aff. כּוּס, &c.

II. Pl. non occ. A certain unclean bird, most likely the rough-billed pelican, which has a sort of bag attached to the lower part of his bill. See Boch. Hieroz. ii. p. 275; Lev. xi. 17; Deut. xiv. 16; Ps. cii. 7.

כור, masc.—plur. non occ. Syr. כּוּר, *fornax*. Arab. كُور, *fossio terræ*; كُور, *foculus*, aut *fornax ex luto structa*. A furnace for melting and refining metals; often metaph., Deut. iv. 20; 1 Kings viii. 51; Is. xlvi. 10; Jer. xi. 4; Ezek. xxii. 18. 20. 22; Prov. xvii. 3; xxvi. 21. Hence the verb—

כור, whence the pl. participial form, כּוֹרֵה, once, Ps. xxii. 17 (as Chald. of קָם of חָרַב, and pl. as כּוֹרֵה, for כּוֹרֵה, Ps. xlv. 9), persons *Digging, piercing into, or through*. So Gesenius thinks the word may possibly be taken. Two manuscripts, however, read כּוֹרֵה, for כּוֹרֵה, as he also shows. He should likewise have shown—which he has omitted to do—that this really is the reading of the Masora.* It is, therefore, the authorized reading of the Jews; and no doubt can exist as to its sense. Aquila gives κρησσαν, which clearly shows

that he read this as a verb, and most likely this very verb; verbs signifying *digging* often implying *shame* also: see חָרַב. The lxx. *σπουζαν*, proves the same thing: and, hence, that the reading of the Masora is the true one; and also, that recourse need not be had to Gesenius's Chald. reasons for its form; the כ being a mere *mater lectionis*, as in קָם, for קָם, Hos. x. 14. Gesenius tells us, that the most simple interpretation would be, taking the vulgar acceptance of the terms, "*sicut leones inhiant*. s. *imminent, manibus pedibusque meis*, i. e. *omnia membra lacerare minantur*." Why, then, it may fairly be asked, is the term כּוֹרֵה, introduced at all? That implying *dogs*, used just before, and again vr. 21, would have answered the purpose full as well, if this had been the sense intended. But, if the term *lion* is introduced for the greater strength, how are we to reconcile this with the notions of dividing the garments, and casting lots, as in vr. 19? Once more, Is it usual to put the hands and feet for all the members? I think not: certainly good proof of this ought to have been given. Nor are the grounds, on which "*inhiant*," and *imminent* are assumed, at all better. Nor is the assumption good, that David only is meant here. The terms just mentioned are not at all applicable to him in any case; much less are the predictions of the prevalence of true religion, with which the Psalm closes. Nor, indeed, is there any person except Christ, to which this Psalm can be fairly applied, as every candid inquirer must see. There certainly is a remarkable agreement visible between this Psalm, and the fifty-third chapter of Isaiah, which can leave no doubt on the mind of any one, that David could have been intended by neither; or, that the New Testament view of both is not the correct one.

כור, see כּוֹר.

כּוּשִׁי, m. pl. כּוּשִׁים, פּוּשִׁים. Patronym. of כּוּשׁ, *Native of Cush*, a *Cushite*, Jer. xlii. 23; xxxviii. 7. 10. 12; pl. 2 Chron. xxi. 16.

כּוּשִׁית, f. Num. xii. 1, &c.

כּוּשָׁן, m. i. q. כּוּשׁ, *Cush*, apparently, Hab. iii. 7.

כּוֹשְׁרוֹת, f. pl. once, Ps. lxxviii. 7; r. כּוֹשֶׁר. *Great prosperity, wealth*. lxx. ἐν ἀνδρείᾳ. Symm. εἰς ἀπόλυσιν. Theod. ἐν εὐδότησιν.

* Masora, on Num. xxiv. 9. See the other authorities to the same point, given on this place in Jahn's Heb. Bib.

כחזרת, see כחזר.

כחז, m. pl. כחזים. Syr. כחז, *mentitus*

est. Arab. كَذَبَ, *mendacium.* The primitive notion exists in *falling short, failing, deficiency*: hence, كَذَبَ, as a verb. *Non duravit; per incuriam erravit.* Conj. ii. *fefellit, vanusque fuit, &c.*; and Heb. applied to waters which occasionally fail. Comp. כחז, and כחז. Hence Paul's lie to God's glory, Rom. iii. 7, is his inadequate* preaching of it: not his falsehood in doing so. *Falsehood, lying, something falling short of the truth,* Ps. iv. 3; v. 7; Prov. vi. 19. — of idols, Ps. xl. 5; Amos ii. 4. — false oracles, Ezek. xiii. 6. Aff. כחזים, Amos, l. c.

כחז, v. See כחז above, Kal non occ. except—

Part. כחז, once, Ps. cxvi. 11. *Deficient, falling short, false.*

Pih. כחז, pres. כחז, constr. abs. it. med. ה, זל, זל. *Advance what is short of the truth; lie, deceive,* Mic. ii. 11; Ezek. xiii. 19; Job vi. 28; xxiv. 6; Ps. lxxxix. 36, &c. Metaph. of waters, *failing, deceiving the expectations,* Is. lviii. 11.

Infin. aff. כחזים, *Your deceiving, lying to* —, Ezek. xiii. 19.

Niph. f. כחז, *Is, becomes, fallacious; fails,* Job xli. 1. כחז, *thou fail; art proved deficient, false,* Prov. xxx. 6, al. non occ.

Hiph. pres. aff. כחזי, *Convicts me of falsehood; pronounces me false,* once, Job xxiv. 25.

כחז, rarely כחז, plur. non occ. Arab.

כחז, r. כחז, *pugnando vicit.* Infin. כחז.

כחז, *crassities.* I. *Strength, vigour, power,* applied to things animate and inanimate. — of God, Num. xiv. 17; Job xxiii. 6; xxx. 18. — of men, Judg. xvi. 6. 30; Job xxvi. 2. Meton. Gen. xlix. 3. כחזי, *thou art (the result of) my strength.* In much the same way of the produce of the earth, Gen. iv. 12; Job xxxi. 39. *Ability, fitness,* Dan. i. 4. *Wealth,* Job vi. 22; xxxvi. 19; Prov. v. 10. II. *A lizard,* so called from its great strength. Bochart.

Hiero. i., p. 1069; only, Lev. xi. 30. Aff. כחז, &c.

כחז, v. Kal non occ. Æth. አሕዘ :

negavit. Arab. جَعَدَ, id. See כחז.

Niph. כחז, pres. כחז. I. *Be withholden, concealed,* Ps. lxxix. 6; cxxxix. 15; 2 Sam. xviii. 13; Hos. v. 3. II. — *made useless, destroyed,* Job iv. 7; xxii. 20; Zech. xi. 9; Exod. ix. 15.

Part. f. כחזי, plur. כחזים, ii. sign., Zech. xi. 9. 16; Job xv. 28.

Pih. כחז, pres. כחז. Constr. abs. it. immed. it. med. ה, זל. *Keep back, withhold, conceal,* Gen. xlvii. 18; Josh. vii. 19; 1 Sam. iii. 17, 18; 2 Sam. xiv. 18; Is. iii. 9; Jer. l. 2; Ps. xl. 11; Job vi. 10, &c.

Hiph. pret. 1st pers. כחזתי, pres. כחז. Constr. immed. it. med. ה, זל. I. *Hold back, conceal,* Job xx. 12. II. *Bring to nought, destroy,* as in כחז, Exod. xxxiii. 23; Zech. xi. 8; Ps. lxxxiii. 5; 2 Chron. xxxii. 21.

Infin. כחזי, with כחז, 1 Kings xiii. 34.

כחז, v. once only, Ezek. xxxiii. 40. כחזי, *thou hast anointed thy eyes,* i. e.

with (الكحل), alcohol a composition of certain black powder, for the purpose of giving more brilliancy to its expression.

Arab. كحل, *illevit stibio oculos.*

כחז, m.—pl. aff. כחזים. (a) *Deficiency;* (b) *failure, falsehood.* (a) Job xvi. 8; (b) Hos. x. 13; xii. 1; Nah. iii. 2; Ps. lix. 13. Hence—

כחז, v. Synon. כחז, כחז, *Fail, be wanting, deficient,* once, Ps. cix. 24, with כחז, of.

Pih. כחז, pres. כחז. Constr. abs. it. immed. thing; it. med. ה, זל. *Hold back, withhold;* thence, *fail, deceive, deny, lie,* Josh. vii. 11; xxiv. 27; Jer. v. 12; Ps. xviii. 48; lxvi. 3; lxxxi. 16;—Gen. xviii. 15. In 1 Kings xiii. 18, כחז, *he lied to him,* is to be referred to כחז preceding: there being no reason for supposing that the old prophet had here recourse to falsehood. A vision had probably been afforded, in which—as in the case of Micaiah, 1 Kings xxii. 20, seq.—a spirit had been allowed thus to act upon his mind, for the purpose of trying the man of God. Applied, metaph.,

* And hence the point in the term, ἐνεπίσσευσεν following.

to inanimate things, Hab. iii. 16; Job viii. 18; Hos. ix. 2.

Impr. **כחש**, Zech. xiii. 4; Is. lix. 13, &c.

Niph. pres. pl. **יִכְחֹשׁוּ**, *Be, become* (convicted as), *false, liars, only*, Deut. xxxiii. 29, with **ל**.

Hithp. **יִכְחֹשׁוּ**, once, 2 Sam. xxii. 45, i. q. Niph.

כחש, m. pl. **כְּחָשִׁים**, *Deficient, wanting*, *lying*, Is. xxx. 9, only.

כִּי, Particle, thus derived apparently.

Arab. **كِي**, whence **كِي**, *inustio, stigma*; i. e. *a mark*, intended pointedly to indicate something. Whence the particle **כִּי**, *ut*,

ita, &c., the double letter being got rid of, in consequence of the frequency of its use, and the word itself used to excite attention to something following; as, *mark, observe*, or the like, as in our own *because*, i. e. *mark* as such; much in the manner of all imperatives, i. e. as verbal primitive nouns uttered with emphasis. In Syr. **ܕܝܢܐ**, *Ne, num?* interrogatively, and occasionally expressing doubt. In the Æth. **ከ** : is only found prefixed to the pronouns; as, **ከእኔ** : i. q. Heb. **אֲנִי**, Arab. **أَنَا**. And, for the purpose of exciting attention, or the like, these Heb. and Arab. particles are always used. See under **אֲנִי**. I conclude, therefore, that **כִּי** is also a particle of this sort, and, therefore, liable to a similar diversity of sense, according to the situations in which it is found; and not unlike the Pers. **کی**, **که**,

the Latin *quia, quippe, &c.* Examples: see Nold., p. 367, **כִּי** **בְּנֵי**, *observe, mark, in the matter, &c.*, Exod. xviii. 11, i. e. *for, because, &c.* **כִּי** **אֵלֶּה**, Deut. xxiii. 8. **כִּי** **נָא**, Ruth iii. 9, &c. Nold. 2. "*An utrum?*" whether. **כִּי** **נָא**, Gen. xlii. 33, *mark, ye are just*, i. e. represent yourselves as such; equivalent to our *that*. 3. *Annon, nonne?* **כִּי** **הֲלֹא**, *mark,—is it not so?—I have brought thee up, &c.* 4. *Certe, omnino: surely*, Num. xxii. 33; Ruth i. 10, &c. And so, with some slight variety, either as the terms of the context, or as the position in it of the particle, may require, in all the nine-and-twenty significations which Noldius ascribes to it. And let it be borne in mind, as noticed under **אֲנִי**, that, in the languages

of this family, all enouncements are *positive*; conditional, or subjunctive, or similar, expressions are formed, only by words introduced for that purpose, Gram. art. 232, seq. So much on the etymology and primitive force of this particle: let us now examine more particularly the usage and force of it.

This particle is had recourse to for *two* specific purposes: I.—which is not very frequent—for pointing out the first member of an hypothetical, conditional, or subjunctive sentence: II.—which is frequent—for marking the latter member of such sentence, as depending, in one way or other upon a preceding one, either expressed or implied. Examples of the first case, in which, nevertheless, relation to some preceding declaration is evident, 1 Sam. xxiv. 20, **כִּי** **יִבְרַח** **אֶת** **יְהוָה**, *if, or when, a man finds his enemy, &c.—so Jehovah, &c.* Exod. xxii. 22, **כִּי** **אִם** **יִשָּׁעַן** **אֶלִי** **וְגִי**, *for, when, if, he certainly cries to me, I will surely hear, &c.* Deut. vii. 17, **כִּי** **תֹאמַר** **בְּלִבְּךָ** **וְגִי**, *when, if, thou sayest in thy heart, &c.* In all which cases, **כִּי** is as nearly synonymous with **אֲנִי** as can be imagined: in some of which, indeed, it is introduced, apparently for the purpose of strengthening, — giving certainty, as in oaths,—to the protasis, or leading term of category. The precise term by which it is to be rendered by the translator, will entirely depend on the manner in which he views the whole. Examples of the second case:—these are innumerable—we can here give only a few, by way of specimen. In this case the construction of the protasis may be various: and the relation of the apodosis be various also, as being deduced from various views of the subject. Deut. **כִּי** **אֶחָד** **הוּא**, *for, because, he is thy brother.* Gen. xlii. 33, **כִּי** **בָנִים** **אַתֶּם**, — *that —*, i. e. the thing in question, *you are just men.* 2 Kings xvii. 34, **כִּי** **הָיְלָה** **אֲדַשְׁמֹרֶת**, — *that, they should deliver Samaria?* i. e. imagining them to be so circumstanced as to do this. Job xxxi. 18, **כִּי** **בְּנְעוּרִי**, *seeing that, because that, &c., from my youth.* Num. xxii. 33, **כִּי** **סָפָא** **אֲנִי**, *surely, without doubt, as a consequence, I had now slain even thee.* Here **אֲנִי** is in the protasis, implying negation. 1 Sam. ii. 21, **כִּי** **נִסְּךְ** **יְהוָה** **וְגִי**, *consequently, therefore, accordingly, i. e. from the blessing mentioned in vr. 20, Jehovah visited Hannah, &c.* In 1 Kings xviii. 27, it obtains, in both these usages, **כִּי** **אֲנִי** **הוּא** **קִיּוֹם** **וְגִי** **לֹא** **יִכְחֹשׁוּ**, *cry—because, for, he is a God: &c.*

put the case (i. q. אם) he is meditating, or he is pursuing, or he has a journey before him: perhaps he slumbers, (in every case) then be he excited. And so in innumerable instances which may be cited.

Gesenius labours, ineffectually, I think, in endeavouring to make this particle quadrate in every case with the Latin, *qui, quæ, quod*. Something like a similar sense may, certainly, thus be extracted from very many passages; but, the real question is, will these be genuine counterparts of their originals? It must surely be obvious to every one that they will not, because they exhibit undoubted infractions of the oriental idiom: and, as necessarily convey to the mind of the learner any thing but their true import. The principle, too, on which this conjectural mode of rendering is conducted, is most pernicious to the mind; leading it to imagine, that if a sense can be extracted, that will, of necessity, be the true sense; than which nothing can be more fallacious, e. g. Gen. iii. 19, *אֲשֶׁר לָקַחְתָּ מִן־הָאֲדָמָה*, "de qua sumptus es." (Lxx. ἐξ ἧς ἐλήφθης, &c.) But, if this were the sense, the expression would be equivalent, *אֲשֶׁר לָקַחְתָּ מִן־הָאֲדָמָה*, as in vr. 23, or *אֲשֶׁר לָקַחְתָּ מִן־הָאֲדָמָה*. Besides, it is evident, from the antithetic character of the construction, that this passage is intended to be considered as intimating a consequence of that which immediately precedes it; and of this, the following member also, commencing with כי, affords an illustration. This one instance only, is, therefore, quite sufficient to show, that, however this mode of proceeding may satisfy, or suit, certain translators and commentators, it is not that which is calculated to elicit the true sense of the original. It is true, indeed, that כי is a relative particle, as Dr. Gesenius affirms; still, it is by no means equivalent in its use—whatever might be said as to its origin—with the Latin *qui, quæ, quod*.

It is found in connexion with other particles, the compound then partaking of the sense of the whole, as in other combinations, as, אם כי, Gen. xxxii. 27, *אֲנִי מְסַלְּחָה לְךָ*, lit. *I send not, will not send, thee away, for surely thou shalt bless me*, i. e. until thou do so. In like manner, Lev. xxii. 6; Ruth iii. 18, &c.; Nold., p. 378, it. numm. 2, 3, 4; num. 5; Gen. xviii. 7, *אֲנִי מְסַלְּחָה לְךָ*, *this is not, for, but, surely God's house*, i. e. nothing else. So also Esth. ii. 15; Josh. xiv. 4, &c.

In 1 Sam. xxv. 34, it is in the apodosis of

a hypothetical construction. לֹא־יִהְיֶה... כי אם, unless thou hadst hasted, there had (not) surely remained, &c. The negative contained in לֹא־יִהְיֶה, is, as it is usual, supplied by the ellipsis to the second member or apodosis. So Num. xiv. 30; 1 Sam. xxx. 17; 2 Sam. xii. 3, &c.; Nold., num. 7—9; Gen. xlvii. 18, אם כי, for, but, surely, &c. So Ruth iii. 12; 1 Sam. viii. 9; 1 Kings xviii. 18; 2 Chron. xviii. 17, &c. And so, with some slight variation, all the other examples, however, compounded, as כי אם לֹא־יִהְיֶה, 2 Sam. iii. 13. כי נָס, Eccl. vii. 12; iv. 14; viii. 12, &c.; Nold., p. 380. And, p. 381, כי נָס, Jer. i. 8; 1 Kings ii. 7, &c. כי יָלַד, Jer. lii. 3. כי יִלְדָּן, Gen. xviii. 5; Num. x. 31, &c.

כִּי, masc. plur. non occ. Arab. كَيْ, inustio, once, Is. iii. 24. Branding, as a mark of infamy.

כִּיד, masc. once, Job xxi. 20. Arab. كَيْد, كَيْد, *fraus; ira inimici, &c.* Ruin, destruction.

כִּידוֹר, pl. m. constr. once, Job xli. 11, כִּיד. Arab. كَيْد, *excussio ignis. Sparks of fire.*

כִּידוֹן, masc. — plur. non occ. Arab. كَيْد, *fraus, stratagema, bellum.* Augm. כִּיד, *of, or belonging to, war. Lance, or spear, a missile perhaps, Josh. viii. 18. 26; 1 Sam. xvii. 6. 45; Jer. vi. 23; i. 42; Job xxxix. 23; xli. 20.*

כִּידוֹר, m. once, Job xv. 24, r. כִּיד (fm. כִּידוֹר, for כִּידוֹר, the dagesh being compensated perhaps by a perfect vowel. Arab. كَيْد, *agitata fuit nubes; effudit aquam.* Conj. vii. *præceps ruit, effususque fuit in aliquem. Attack, onset.* See my note on the place.

כִּידוֹן, m. once, Amos v. 26. Arab. Pers. كَيْوَان, Saturn, Acts vii. 43, καὶ τὸ ἄστρον τοῦ Θεοῦ ὠμῶν 'Ρεμφάν (al. 'Ραιφάν, 'Ρεφφάν, 'Ρεφάν, 'Ραφάν, 'Ρομφά, &c.), the Coptic ΡΗΕΦΙ, ΡΗΦΑΠ, &c. probably an ancient Egyptian name of Saturn, Kirch. Ling. Ægypt., p. 49; Jablonsk. Opuscul. ii. p. i.; Mich. Supplem., p. 1225, seq. Gesen. The image, or symbol, of the planet

is necessarily the thing meant here. See also **אֶשְׁרָה** above.

כִּיּוֹר, and **כִּיֹּר**, m. pl. **כִּיּוֹרִים**, and f. **כִּיּוֹרוֹת**.

Arab. **كُوْر**, *fossio terræ*; **كَار**, *dimidiatus* *uter*, &c. See **כור**, primarily a hole or pit dugged in the earth: thence, meton. I. *A sort of pot, or brazier*, in which fire was kept, Zech. xii. 6. II. *Lavers* of brass, in which the sacrifices were washed; five of these were placed on each side of the house, exclusive of the great brazen sea: and each containing forty baths. Also *a laver* for the use of the priests in the Tabernacle; for which, the *brazen sea* was a substitute in the Temple of Solomon, Exod. xxx. 18. 28; xxxi. 9; xxxv. 16; xxxix. 39;—1 Kings vii. 38. 40; 2 Chron. iv. 6, &c.: the latter marked (k) in the plan of the Temple given in the Appendix. III. *A fire-pan* for cooking meat, 1 Sam. ii. 14. IV. *A pulpit*, from its resembling a vessel of this sort. Auth. Vers. *A scaffold*, 2 Chron. vi. 13. See my note on Job xxix. 7.

כִּילִי, it. **כִּילִי**, m. Is. xxxii. 5. 7, only,

opp. **שֹׁרֵץ**. Arab. **كَيُول**, *meticulosus*;

כִּיּוֹל, id. it. *postrema aciei homo*. Cogn.

כִּיּוֹל, *superbus*. Cogn. Heb. **נָכַל**. Syr.

כִּיּוֹל, *decepit*. The termination, being plural, implies excess, Gram. artt. 139. 6; 223. 3. *Avaricious, oppressive*.

כִּיּוֹלֹת, f. pl. once, Ps. lxxiv. 6. Syr.

כִּיּוֹל, *securis, malleus*. Lat. *clavus*;

Engl. club; Arab. **كَلْب**, *compunxit* (stimu-

lavit) *calcari*. Cogn. **כָּלַף**, *compulit*.

Hammers, or axes.

כִּיּוֹל, f.—pl. non occ. Syr. **دَمْعَا**.

Pleiades. Arab. **كُومَة**, *cumulus*. The constellation of the *Pleiades*, Amos v. 8; Job ix. 9; xxxviii. 31. See my note, Job ix. 9. Hyde on the Tables of Ulugh Beigh, p. 32.

כִּים, masc.—plur. non occ. Arab.

כִּיּוֹל, *crumena*. Cogn. Heb. **כִּים**. Arab.

כִּיּוֹל, *poculum*; **כִּיּוֹל**, *congestio*; v.

כִּיּוֹל, *convolvit se serpens*. The primary

notion seems to have existed in surrounding comprehending; thence, *A purse or bag*, wherein to keep money, Prov. i. 14; Is. xlv. 6: or weights, Deut. xxv. 13; Mic. vi. 11; Prov. xvi. 11.

כִּיּוֹר, m. dual, **כִּיּוֹרִים**, r. **כִּיּוֹר**, once, Lev. xi.

35. *A pot, or jar*, earthen apparently, as liable to being broken. If reliance is to be placed on the dual form, having, perhaps, two compartments; but, if taken as a plural, more than two.

כִּיּוֹר, m. once, Prov. xxxi. 19, r. **כִּיּוֹר**.

A distaff. Aquila, Symm. Theod. **ἀνδρεία** (or **ἀνδρεία**). Lxx. **τὰ συμφέροντα**.

כִּיּוֹרֹן, for **כִּיּוֹרֹן**, Eccl. ii. 15.

כִּיּוֹר, Particle, compd., according to

Gesenius, of **כִּי** + **יֹר**, i. q. **יֹר** + **יֹר**, sic: rather, perhaps, of **כִּי**, part. and **יֹר**, aff.

pron. as in the Arabic **ذَلِكَ**, and

ذَلِكَ, lit. *hic*, vel *hoc*, *tibi*, where the pronoun is pleonastic. And so Schultens, on Job i. 5. 'This will account for the accent's being found on the penultimate, Exod. xii. 11; Num. viii. 26; Deut. xxix. 23; Josh. x. 25, &c. For **כִּיּוֹר**, see under **כִּי**, p. 23, above.

כִּיּוֹר, c. compd. of **כִּי** + **יֹר**, of r. **כִּיּוֹר**.

Arab. **كُوْر**, in *gyrum ambiens caput cidaris*: of

כִּיּוֹר, *convertit molam*; lit. any thing flat

and round; as, (a) *A cake of bread*, **כִּיּוֹר**, Exod. xxix. 23; 1 Sam. ii. 26; Prov. vi. 26:

pl. **כִּיּוֹרֹת**, Judg. viii. 5; 1 Sam. x. 3. (b)

A talent, of gold, silver, or lead, Exod. xxxviii. 25, 26; 1 Kings ix. 14; x. 10. 14;

Zech. v. 7, 8: Dual, **כִּיּוֹרִים**, 2 Kings v. 23: pl. **כִּיּוֹרִים**, constr. **כִּיּוֹרִים**, 2 Kings v. 5; 1 Chron.

xxii. 14; xxix. 7; Ezra viii. 26. (c) *Tract of country*, appearing to the eye as limited within a circle; particularly that adjoining

the western banks of the Jordan. Arab.

الْغُور, Gen. xiii. 12; xix. 17; 2 Sam. xviii.

23. **ἡ περιχώρας τοῦ Ἰορδάνου**, Matt. iii. 6. Chald. pl. **כִּיּוֹר**, i. q. Heb. (b) Ezra vii. 22.

כִּיּוֹל, once, **כִּיּוֹל**, with makkāph following,

כִּיּוֹל; with aff. **כִּיּוֹל**, pl. non occ. r. **כִּיּוֹל**, cogn.

כִּיּוֹל, &c. Syr. **حِلْ**, *mensura*. Arab. **כִּיּוֹל**, *mensuratum fuit*. Cogn. **כִּיּוֹל**, *men-*

sura. *Comprehending, limiting, seems to be* the primitive notion; thence, cogn. כָּלָה. Syr. כל, Gen. xvi. 12; כל, Job xxiv. 24; כל, Jer. xiii. 7, &c.

כל, Arab. كل, *detinuit, &c.*; כל, *omnis*; propr. subst. (a) *The whole, or all*, taken collectively; Lat. *totus*, Gen. xiii. 10; xix. 17. 25; Exod. xxix. 18; Is. xxxviii. 24; Job xxxiv. 13; Dan. vi. 4, &c.

Often with aff. pron. כל, Is. xxii. 1, &c. כל, Ib. xiv. 29. כל, Gen. xxv. 25. כל, 2 Sam. ii. 9. כל, Ezek. xxix. 2, &c.; Gen. xlii. 11; Deut. i. 22; Eccl. ii. 14; 2 Sam. xxiii. 6; Gen. xlii. 36; 1 Kings vii. 37, &c.

Hence, (b) *Complete, perfect, entire*. כל, *entire, mere, vanity*, Ps. xxxix. 6; Deut. vi. 5. Gr. *πᾶς*, Rom. xv. 13, &c.

(c) *Distributively. All, every*, Gen. ii. 2; Exod. xiii. 2; 1 Kings xix. 18. *Each one*, Is. xv. 3; Neh. iv. 10; Exod. xii. 6, &c. When two only are mentioned, *both*, Eccl. ii. 14; Prov. xxii. 2. *Indefinitely, any one*, Exod. xx. 4; Lev. iv. 2; Num. xxxv. 22; Judg. xix. 19; Jer. xiii. 7; Prov. xxx. 30, &c. Which, however, may be implied in any indefinite noun, as כל, Gen. xviii. 14; כל, Job xlii. 2; כל, Is. liii. 3. The Arab. *tanween*, *tanween*, has the same effect in the Arabic. Occasionally with the article, as in כל, Gen. vii. 2, &c.

(d) — *laxly, Many, most of*, Exod. xxxii. 26; Gen. xli. 57; Num. xvi. 32; 1 Kings i. 39, 40; Ps. ix. 2, &c. So, *πᾶς*, Matt. iii. 5; viii. 34, &c.; which may be expressed by our term *generally, generally speaking, &c.* So Judg. xvi. 17; Exod. i. 14; Deut. vii. 7, &c. Hence, equivalent to *πάρας*, adverbially.

This word appears occasionally to be redundant, as in כל, Job xxvii. 3; but this is not the case: on the contrary, it has its use in all, imparting the whole force of its meaning in every such construction. In l. c. כל, is to be construed with כל, *for still the whole of my breath is within me*; or, it may be taken adverbially, — *is wholly within me*. Comp. Gen. viii. 22; xxxix. 23, כל, lit. *every something*, i. e. *any thing whatsoever*. So 2 Sam. iii. 35. Compd. with prepositions, כל, כל, Gen. xxxix. 5; Deut. i. 31, &c. See Nold. p. 385, § 11. With aff. as noticed above, Ib. Construed with other particles, כל, כל, כל, &c. p. 386, seq. It receives the article like other attributives, when used substantively; as, כל, Eccl. ix. 1; Dan. xi. 2, &c., with prep.

כל, or כל, Chald. i. q. Heb. (a) Ezra vi. 11, 12; vii. 16; Dan. iii. 2. 5. 7. Aff. כל, Dan. ii. 38, &c. Def. כל, i. q. Heb. כל, Dan. ii. 40; iv. 9. (c) Dan. vi. 8, &c.

Compd. with other particles, כל, *All, every one, who* —, Dan. vi. 8; Ezra vii. 21: i. q. Heb. כל, i. q. Heb. כל, lit. *all before that*, i. e. *obvious that*; hence, *because, that, forasmuch as, &c.*, Dan. vi. 5. 23, &c. — כל, id., Dan. ii. 14; Ezra vii. 17, &c. Nold., p. 388.

כל, masc. plur. כל. Syr. כל, *prohibitio*. Æth. ከልከ: id. Arab.

כל, *custodia*. Lit. *restraint. Confinement, prison*. Aff. כל, in the phr. כל, his *prison-clothes*, 2 Kings xxv. 29; Jer. lii. 33. It. כל, and כל, *prison-house*, 2 Kings xvii. 4; Jer. xxxvii. 15, &c. Pl. כל, Is. xlii. 22. Hence —

כל, v. pres. כל. Constr. immed. it. med. כל, from; כל, in; it. abs. *Restrain, confine, withhold*, Jer. xxxii. 3; Hagg. i. 10; 1 Sam. xxv. 33, כל, Ps. cxix. 101, כל, *I have restrained, withholden*. 1 Sam. vi. 10, כל. The last three of r. כל, see Gram. art. 202. 4. Pres. Ps. xl. 10. 12; Is. xliii. 6; Gen. xliii. 6. כל, of כל.

Infin. כל, Eccl. viii. 8.

Part. pass. כל, it. כל, Jer. xxxii. 2; Ps. lxxxviii. 9. See under כל.

Niph. pres. כל, *Be, become, restrained, withholden*. Constr. abs. it. med. כל, Gen. viii. 20; Exod. xxxvi. 6; Ezek. xxxi. 15.

Pih. Infin. כל, Dan. ix. 24; but better referred perhaps to כל, *finishing*. See under כל.

כל, m. dual, usually as i. q. Arab.

כל, *ambo*. Æth. ከልከ: *duplicis generis*. *Of two sorts or kinds*: but the root may possibly be כל, *restraint*, in the sense of *disallowed, improper, unsuitable*: and hence, Lev. xix. 19, mean, *thou shalt not cause thy cattle to gender with an unsuitable kind; thy field thou shalt not sow with two improper, incongruous sorts (of seed); nor shall a garment of two disagreeing sorts, &c.* See כל, — *come upon thee*. In which, something like the "*simplex munditiis*," of Horace, seems to be inculcated, i. e. that the Israelites should be *pure, simple, plain*,

unostentatious, in their habits and practices. That a field should not simply be sown with diverse seed, or a garment composed of diverse sorts of cloth, seems to have no adequate object here: but, that *incongruities* should not be practised in these respects, although involving, perhaps, nothing beyond a question of taste, is of considerable importance as it regards morality: a vitiated taste, in the one respect seldom being unaccompanied with a similar one in the other.

פֶּלֶב, m. pl. פְּלָבִים, constr. פְּלִי. Arab.

كَلْب. Syr. ذَلْحَا, *canis*. A dog, considered as an unclean, ferocious animal: and hence (كَلْب, *kelb*) used as a term of reproach by Mohammedans towards Christians generally, Exod. xi. 7; Judg. vii. 5; Prov. xxvi. 11; Ps. lix. 7. 15; Is. lvi. 10; 1 Kings xiv. 11, &c. Metaph. applied to fierce, or otherwise bad men, 2 Sam. xvi. 9; 1 Sam. xxiv. 14. Comp. 2 Sam. iii. 8; Ps. xxii. 17. 21; Job xxx. 1. See my note. Ps. lxxviii. 24. Aff. פֶּלֶבֶת. In Deut. xxiii. 18, in the sense of קָדָשִׁים, as Gesenius thinks: and, in the same, *cuves*, Rev. xxii. 15. Damm, in his Homeric Lexicon (sub. κύων), endeavours to soften down some of these passages. He seems to have forgotten, that among the Hebrews this animal was considered as *unclean*, much more so when dead; which he takes to imply *harmlessness*! 1 Sam. xxiv. 15. So very liable are mere classical scholars to misunderstand and misrepresent Holy Writ. Yet even Homer is not without expressions of abhorrence as to the character of the dog, Il. A. 225; Z. 344. 356, &c., as also given by Damm.

יָלַ, כָּל, כָּלָה. Cogn. כָּלָה. f.—pl. פֶּלֶח. Syr. ڤَلَا, *omnis*. Used much as the

Arab. تَمَامًا, is. *Complete, finished, determined* upon, thing, &c. (for פֶּלֶחָה, i. e. fem. of concrete fm. פֶּלֶח.) With נִתְּנָה, Is. x. 23; xxviii. 22; Dan. ix. 27. נִתְּנָה, Zeph. i. 18; Dan. xi. 16. וְנִתְּנָה הָיָה, for הָיָה וְנִתְּנָה, if the word is not really the verb: in either case, it *shall be finished*, or, meton. *wasted, destroyed*. So Deut. xxviii. 32, of the eyes. Very frequently with עָשָׂה, and then used adverbially, as in the Arab. تَمَامًا. *Completely, entirely*, and occasionally, *even to*

destruction, Gen. xviii. 21; Jer. v. 19; xxx. 11; xlv. 28, &c. With עָשָׂה, Exod. xi. 1; it. וְנִתְּנָה, Ezek. xiii. 13; 2 Chron. xii. 12. Gesenius gives it as construed with פֶּלֶח, Jer. xxx. 11: וְנִתְּנָה, Jer. v. 18, &c. But this is a mistake, these particles clearly referring to the verb עָשָׂה, not to this word.

פֶּלֶחָה, v. pres. יִפְּלֶה, apoc. יָפֵל. Constr. abs. it. med. לֵ, אֵל, מֵ, לְ, to, for, according to; כֵּן, כִּסֵּם, פֶּ, (a) *Be complete, finished, determined*. (b) Meton. *wasted, decayed, ruined*. (a) Gen. xlv. 53; Exod. xxxix. 32; 1 Kings vi. 38; Is. x. 25; xvi. 4; xxiv. 13; xxvii. 10; Jer. viii. 20; Ezek. v. 13;—1 Sam. xx. 7. 9; Prov. xxii. 8, &c. (b) Gen. xxi. 15; 1 Kings xvii. 14; Lam. ii. 11; Job vii. 9. With נִתְּנָה, Ps. lxxxiv. 3: וְנִתְּנָה, Ps. lxxix. 4: פֶּלֶחָה, Job xix. 27: פֶּלֶחָה, Ps. lxxiii. 26: נִתְּנָה —, Ps. xxxvii. 20: cii. 4, &c. With ׀ parag. in pause, יִפְּלֶה, Is. xxxi. 3.

Infin. פֶּלֶחָה, Ruth ii. 23, &c.; Prov. v. 11. Aff. פֶּלֶחָה, Jer. xlv. 27.

פִּיחָה, v. pres. יִפְּיֶחָה, apoc. יָפִיחָה. Constr. abs. it. immed. it. med. לֵ, אֵל, מֵ, לְ, כֵּן. (a) *Complete, finish, determine*. (b) Meton. *Waste, ruin, destroy*. (a) Gen. xlv. 12; Ruth iii. 18; 1 Chron. xxvii. 24. Often with an Infin. having ל prefixed. *Finished, ceased to* —, Gen. xxiv. 15; xliii. 1; Num. vii. 1; Deut. xxxi. 4, &c. In Gen. ii. 2, and Ps. lxxviii. 33, *pronounce finished*, &c. See Gram. art. 154. 8, which affords a complete solution of the difficulty so long felt in Gen. ii. 2. It should be observed, that נִתְּנָה, and נִתְּנָה, following, have necessarily the same force, and are also in Pih. (b) Is. xxvii. 10; xlix. 4;—Gen. xli. 30; Jer. xiv. 12; 2 Sam. xxi. 15; Ps. xc. 9.

Infin. abs. פֶּלֶחָה, 2 Kings xiii. 17. 19, &c., it. פֶּלֶחָה, of cogn. r. Dan. ix. 24.

— constr. פֶּלֶחָה, Num. vii. 1; Deut. xxxi. 24, &c. Aff. פֶּלֶחָה, Jer. ix. 15, &c.

Imp. פֶּלֶחָה, Ps. lix. 14; pl. פֶּלֶחָה, Exod. v. 13. Part. מִפְּלֶחָה, pl. f. מִפְּלֶחָה, Job ix. 22; Lev. xxvi. 16.

Puh. פֶּלֶחָה, pl. m. pret. יָפִיחָה, pres. pl. *Were, became, finished, completed*, Gen. ii. 1; Ps. lxxii. 20, al. non occ.

פֶּלֶחָה, f. pl. פֶּלֶחָה, r. כָּלָה, “a coronando dicta.” Gesen. But no instance occurs in which a *spouse*, or *bride*, is said to be crowned. The word seems primarily to have marked some sort of *affinity*, as in the

Arab. كَلٌّ, orphanus, domestici; qui prole
ac parente caret; كَلَالَةٌ, longinquior cognatio,

uti patruelium, &c.; ^{טו}כֶּלֶה, *velum muliebree*.
Comp. נָזִיף, Is. lxi. 10. See also נָזִיף above.
I. *A daughter-in-law* (as a person adopted
into a family), Gen. xi. 31; xxxviii. 11. 16;
Lev. xx. 12, &c. II. *A spouse*, i. e. a
female under an engagement to marry, Is.
xlix. 18; lxi. 10; lxii. 5; Joel ii. 16, &c.;
apparently, *a newly married wife*, Jer. vii.
34; xvi. 9, &c. And, hence, perhaps, *a*
wife of some standing, Mic. vii. 6; Cant. iv.
8—12, &c. Aff. נִזְוָה, Gen. ii. cc.: נִזְוָהָ,
Lev. xviii. 15, &c.: pl. מִזְוָהִים, Hos. iv. 14:
מִזְוָהָ, Ruth i. 7, &c.

פִּלְתָּהּ, of פָּלַת + הָ, i. e. with the full form of the affix, instead of the more usual פָּלְתָּהּ.

פְּלִהֲנָה, id. fem.

קְלִיָּה, m. i. q. קְלִיָּה, see r. קְלִיָּה above, and Keri, Jer. xxxvii. 4; lii. 31, al. non occ.

פָּלוּב, masc.—plur. non occ. lit. *woven*,
platted, as a basket-work. Syr. ذَلَحْلَة,

corbis. Arab. كَلْب, inserto loro inter
duas corii partes, &c. I. *A fruit-basket*,
 Amos viii. 1, 2. II. *A bird-cage*, Lev. v.
 27, al. non occ. Gr. κλωβός, κλουβός,
 κλοβός. Boch. Hieroz. ii. p. 90, which see.

פְּלוּלוֹת, f.—pl. ounce, aff., Jer. ii. 2, פְּלוּלוֹת, *Thine espousals*, i. e. state in which these were entered into; so, נְשִׁימוֹת, in the same context.

קָלַח, m.—pl. non occ. Cogn. כלה, as in קשה, קשה; twice only, Job v. 26; xxx. 2. *Wealth, honour. Meton. Contempt, insolence.* See my Translations, and notes on these places. Cogn. Arab. **قال**, *invaluit planta.*

Cogn. قَتَلَ, id. Symm. *pān tò pròs zōh̄n*.
LXX. Hexap. συντέλεια. This is, therefore,
probably a rendering of some other of the
Hexaplar versions. In the former place the
LXX. has ἐν τάφῳ, for ἠτάτα, with a twofold
translation of the rest of the verse.

כֵּלִי, m. in pause, כֵּלִי, pl. כֵּלִים; constr. כֵּלִי, r. כֵּל; see above, or Arab. كَيْل. Contain, measure, &c., and hence we have

the vowels in the penult. (·), and (·), which, no doubt, ought to have been retained in every case. So aff. *בָּלִיט*, *בָּלִיט*, *בָּלִיט*, but *בָּלִיט* again takes (·). I. a) *Vessel* (as a container) of earthenware, gold, silver, &c., Gen. xxxi. 37; xlv. 20; Ezek. iii. 22: xi. 2; Jer. xlvi. 19; in various constructions qualifying the sense. (b) *Ship*, or *boat*, Is. xviii. 2. (c) *Musical instrument*, 2 Chron. xxxiv. 12; Amos vi. 5; because made, perhaps, in the shape of a jar or vessel. *בָּלִיט*, Psalm lxxi. 22. Metaph. vessels pouring out poisonous draughts. See *הָקֵה*, Is. xiii. 5; Jer. l. 25. Comp. Is. xxxii. 7. Hence, (d) *Arms*, i. e. instruments of war, Judg. xviii. 11. 16: of death, Ps. vii. 14. Phr. *arms-bearer*, armiger, *נָשֵׂא בָלִיט*, 1 Sam. i. 6, 7, seq.; xxxi. 4—6: *גִּבּוֹר בָּלִיט*, *an armoury*, Is. xxxix. 2. Hence, (e) *Implements* of husbandry, pec. the furniture of the ox, 2 Sam. xxiv. 22. Hence, also, (f) *Clothing*, indicative of condition, &c., as, *בָּלִיט*, *man's clothing*, Deut. xxii. 5. — of the bride, Is. lxi. 10. See *הָקֵה*, and *בָּלִיט*, above. Phr. *בָּלִיט הָקֵה*, *unfavoured vessel*, i. e. person so designated, Jer. xxii. 28; xlvi. 58, &c. So *בָּלִיט*, *perishing vessel*, Ps. xxxi. 13: on the contrary, *בָּלִיט הָקֵה*, *vessel of desire*, Jer. xxv. 34. *בָּלִיט*, Prov. xx. 15. Whence St. Paul's *vessels to honour and dishonour*, Rom. ix. 21; 2 Tim. ii. 21, &c. *בָּלִיט*, *vessel of the artificer*, 2 Sam. xvii. 28; Jer. xix. 11, &c. *בָּלִיט*, *implement of a shepherd*, Zech. xi. 15. *שׂוֹמֵר*, *keeper of do.*, 1 Sam. xvii. 22, &c., to which many more may be added.

פְּלִיָּה, i. q. פְּלִיָּה, r. כֵּלָה. Kethiv, Jer.
xxxvii. 4; lii. 31.

כְּלִיָּה, fem. plur. כְּלִיָּוֹת. Constr. כְּלִיָּוֹת, of seg. fin. כְּלִיָּה. Often with שְׁנֵי. Arab. كِلَيْتَ, كِلَيْتَ, كِلَيْتَ, ren; of كِلَا, ambo, as some think, because in pairs: others, of כְּלִיָּה, of two sorts. The reins of man or beast, Exod. xxix. 13, 22; Lev. iii. 4, 10; Job xvi. 13; Is. xxxiv. 6, &c. Metaph. xxiii. 14. Meton. considered as the seat of sense, thence of the feelings, Jer. xi. 20: with לֵב, lb. xvii. 10; xx. 12; Ps. vii. 10; Job xix. 27, מִלִּי כְלִיָּה בָּהֶן, my reins have been wasted, consumed, within me. Ps. lxxiii. 21; Prov. xxiii. 16. Aff. מְלִיָּחָה, מְלִיָּחָה.

פִּלְיוֹן, m. r. כלה, once, Deut. xxviii. 65.
Wasting away of the eyes.

בְּלִיּוֹן, m. r. בלה, once, Is. x. 22. *Consummation*. LXX. συντελεῶν. Gesenius and others make the first of these two words to be in the state of construction to the second, as above, in בְּלִיּוֹן. The analogy of the language will not admit of this.

בְּלִיל, m. } constr. בְּלִל, pl. non occ. r.
בְּלִילָה, f. } בל, i. q. בל. *Whole, entire*; adv. *wholly, entirely*; of beauty, Ezek. xvi. 14; xxvii. 3; xxviii. 12; Lam. ii. 15; Judg. xx. 40. *Whole of the city*, Exod. xxviii. 31, &c. *Wholly purple*—of sacrifices, *the whole, all*, as a *holocaust*, Deut. xxxiii. 10; Ps. li. 21. Of spoil, Deut. xiii. 13. Adv. Is. ii. 18; Lev. vi. 15 (22).

בְּלִל, v. pret. only, pl. בְּלִי, *They perished*, Ezek. xxvii. 4, 11, only. Cogn. בלה, בל, &c. LXX. συντέλεσαν.

Pih. redup. בְּלִבִּי. See under r. בל above.

בָּל, v. Chald. Shaf. aff. שְׂבִלָה, *Finished, completed, it*, Ezra v. 11: pl. שְׂבִלָה, *It*. iv. 12; vi. 14, al. non occ.

Infin. שְׂבִלָה, Dan. v. 3. 9, only.

Pass. pres. pl. שְׂבִלָה, Ezra iv. 13. In vr. 12, we have שְׂבִלָה, which the Keri directs to be read שְׂבִלָה, and very naturally restores the true reading. Gesen., however, thinks that ה has been thrown out of the verb; and so, in order to account for a manifest blunder, he makes no hesitation in creating an anomaly!

בָּלם, r. Kal non occ. Arab. كَلَمَ, *vulneravit*; كَلَّمَ, *disputavit*; كَالَمَ, *asperos sermones*.—*Hurt, &c.*, by words, seems to be the primary notion. Thence the noun—

בְּלִמּוֹחַ, f. constr. בְּלִמּוֹחַ, pl. בְּלִמּוֹחַ. Synon. בָּשָׁר, Ps. xxxv. 26; lxxi. 13. *Shame, confusion, ignominy*, Prov. xviii. 13; Is. xlv. 16; xxx. 3: and, as it has the property of suffusing the countenance, Ps. lxix. 8, the word is used, metaph., to express *clothing*, as with a garment, Ps. cix. 29; Ps. xxxv. 26; lxxi. 13, &c. Constr. Lev. xx. 11, &c. Pl. Mic. ii. 6, &c. Aff. בְּלִמּוֹחִי, &c.

בְּלִמּוֹחַ, f. *State, circumstance, of shame, &c.*, Jer. xxiii. 40. Hence the verb—

Niph. בָּלַם, pres. בָּלֵם. Constr. abs. it. med. בָּן, by, from; בָּ, of; צָ, till. *Be, become, ashamed, confounded*, with בָּשָׁר, occasionally, Num. xii. 14; 1 Chron. xix. 5; Ps. xxxv. 4; xl. 15, &c.

Infin. הָבֵלַם, Jer. iii. 3; viii. 12.

Part. בָּלֵם, pl. בָּלֵמִים, Ps. lxxiv. 21; 2 Sam. x. 5: f. בָּלֵמֹחַ, Ezek. xvi. 27.

Hiph. הָבֵלַם, and הָבֵלֵם, pres. בָּלֵם. Constr. immed. it. abs. it. med. הָבֵל. *Put to shame, make ashamed, injure*, 1 Sam. xx. 34; xxv. 7; Job xix. 3; Ps. xlv. 10; Is. xlv. 16, &c.

Infin. הָבֵלַם, Jer. vi. 15; Prov. xxv. 8.

Part. בָּלֵם, Judg. xviii. 7; Job xi. 3.

Hoph. הָבֵלַם, pres. non occ. i. q. Niph. Jer. xiv. 3; 1 Sam. xxv. 15, al. non occ.

בְּמָה, v. once, Ps. lxiii. 2. Constr. med. בְּ. Syr. כַּפְלַס, *caligine offusus est*.

Arab. كَمَعَ, *cæcutivit, mente debilitatus fuit*, with كَمَعَ in the parallel. *Desired intensely, even to fainting*. Aquila, ἐπεράθη σοι ἡ σάρξ μου. Symm. ἐμείπεται σε ἡ σαρξ μου.

בְּמָה, see בָּה.

בְּמֹ, Particle, i. q. בְּמָה, compd. of בָּ + מֹ, lit. *as, or like, that which*. This substitution of בָּ, for בְּ, has apparently arisen from the circumstance of (ר), i. e. ר', alif preceded by the vowel *fatah*, being pronounced in a manner approaching to ו'. This particle, therefore, is, as Gesenius has well remarked, equivalent to the Arab. كَمَا, and Syr. ܕܡܐ, which are similarly compounded.

We have a similar case in the pronunciation of מֹאֵב, which, fully written, would be, מֹאֵב; Syr. ܡܐܝܒ; Arab. مَاءِ أَب; lit. *water of the father*; an Oriental method of expressing *seed of the Father*. This substitution must have been very ancient. We find a similar difference even now existing between the Oriental and Occidental Syrians. The former would say, with Paul, *maran atha*; the latter, *moranetho*. Syr. ܡܪܢܐ, *our Lord cometh*. The literal sense of this particle is, therefore, as given above, and is synonymous with מֹאֵב; comp. Is. xli. 25: but is mostly used in the elevated style. For examples of its usage, see Nold., p. 389, seq.; which may be thus classed and abridged.

I. Whether used *singly, or doubly*, it always implies comparison, as to *persons, things, time, circumstances, events, &c.*

Used singly, מֹאֵב, *Whether a man*

such as I am? &c., Neh. vi. 11. **לֹא הָיָה כְּמוֹדִי**, *there was not its like*, Exod. ix. 18. **כְּמוֹ תַּנּוּר**, *as an oven* (heated), Hos. vii. 4. Sometimes adverbially, as, **וְאֶתְּפָרָה כְּמוֹ**, *I should thus recount*, Ps. lxxiii. 15. **כְּמוֹ יָרַדְתִּי**, *as though, or as that, we had brought forth*, Is. xxvi. 18. **כְּמוֹ לֵאמֹר**, *as though* (it were) *to eat up*, Hab. iii. 14. **כְּמוֹ הַיַּעַר עָלָה**, *as* (at the time) *the dawn arose*, i. e. *as when*, or at that period, Gen. xix. 15. Comp. Ezck. xvi. 57, &c.

II. Used doubly, or with other similar terms of comparison. **כְּמוֹ פָּאֵן**, lit. *its as though*, i. e. its comparison, (is) *as nothing*, i. e. taking the phrase used for the comparison intended by it; a thing common enough in the Arabic and Persic, Hag. ii. 3. So also, **כְּמוֹדִי כְּמוֹהֶם**, lit. *thy as though*, (is) *as their as though*, i. e. *thy comparison or likeness* (is) *as theirs*, Judg. viii. 18. Comp. Gen. xlv. 18; Ps. lviii. 10. See **אֶפְדָּר** above, p. 22.

Noldius makes **כְּמוֹ**, redundant in **כֵּן כְּמוֹ**, Is. li. 6; but this is unnecessary, as it refers to the first word in the construction, **כֵּן**, to **יִמְצֹאן**, thus. *And thus, or, in like manner, its inhabitants shall so die*, i. e. and this, or thus, I say, or speak, of its inhabitants, they shall so die, viz., **כְּנֶגְדִּי**, and **כְּנֶגְדִּי**, just mentioned. Nor is it omitted by the ellipsis in Jer. xv. 18, which may thus be rendered, *as, or like the most false, inconstant thing*, (i. e.) *waters not to be trusted*, i. e. as a constant, unfailling supply. In such places as Ps. lviii. 9, it is to be supplied, as is usual in most elliptical expressions; and in **כֵּן**, **כְּמוֹ**, &c., is, as noted in their places, and Gram. art. 230, seq.

This particle, as in some instances above, receives the affixed pronouns, as, **כְּמוֹנִי**, **כְּמוֹדִי**, **כְּמוֹהֶם**, **כְּמוֹהֶנּוּ**, **כְּמוֹהֶם**, **כְּמוֹהֶנּוּ**, &c.

It is also construed with other particles, as, **כִּי כְמוֹ**, **אֵין כְּמוֹ**, the combination necessarily partaking of the sense of both. See Noldius in their places.

כְּמוֹשׁ, m.—pl. non occ. the proper name of an idol of the Moabites and Ammonites. Syr. **دُعْدُعَا**, *incubus, suppressio nocturna*.

Cogn. Heb. **כָּשָׁשׁ**. Arab. **كَمْش**, *properus fuit; extrema amputavit, &c.* Probably the Mahā Dēvā, or destroying deity, of the Hindoos, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. Phr. **עַם כְּמוֹשׁ**, *people of Chemosh*, i. q. **כְּמוֹשׁ**, preceding, Num. xxi. 29.

כְּמוֹן, masc.—plur. non occ. Arab.

Gr. **κύμνον**. *The cummin*, herb o seed, twice only, Is. xxviii. 25. 27. Plin H. N. xix. c. viii.

כְּמָס, m. once, Deut. xxxii. 34. Part pass. of **כָּמַס**, extant in the Arab. **كَمَس**, whence **أَكَمَسُ**, or **أَكَمَسُ**, *qui vix videri possit*. Synon. **סוּט**, **חָתַם**, in the parallel. *Withdrawn from sight, secreted, laid, or treasured up*. Symm. **ἀποκείται**. LXX. **συνήκται**.

כְּמָר, pl. only, **כְּמָרִים**. Syr. **ܟܡܪܐ**, *sacrificulus*; v. **ܟܡܪܐ**, *tristatus est*. *Idolatrous priests*, from their ascetic character, as Gesenius thinks; but from the Pers. **کمر**, belt, worn by the Magi, as Ikenius thinks. See his Dissertation on the **כְּמָרִים**. 2 Kings xxiii. 5; Hos. x. 5; Zech. i. 4. Hence the verb—

כָּמַר, Niph. **כְּמָר**, pres. non occ. See **כָּמַר** above. Generally, *Became affected, warmed*, (comp. Lam. v. 10) *with intense feeling*, as, *compassion, love*: with **רַחֲמִים**, Gen. xliii. 30; 1 Kings iii. 26. Constr. with **אֵל**, **עַל**, med Hos. xi. 8; abs., Lam. v. 10. *Become, made black, with heat*. Syr. **ܟܡܪܐ**, *atratus*, al. non occ.

כְּמָרִירִי, pl. m. constr. of sing. **כְּמָרִיר**, cogn. fin. **חֲמִירִי**, and, with **י**, parag. **חֲמִירִי**. Prov. xxvii. 15; Jer. xliii. 10; Gen. xlix. 12. A sort of superlative of **כָּמַר**; whence,

כְּמָרִירִי, *atratus*: and, as things rather than persons constitute the rest of the context, *The blackest, most gloomy, afflicting, &c., things of day, of time, &c., once*, Job iii. 5. See my note on the place. Aquila, **σπαραγμοί**, i. e. taking **כֵּן**, as the particle of comparison.

כֵּן, masc. pl. **כֵּנִים**. Arab. **كُن**, *esse*, **כֵּן**, fm. **כָּנַר**, contr. **כֵּן**, **כֵּן**, and thence the (.) immutable in **כֵּן**, lit. *I. Being*; thence *Substantial, true*. Comp. **יֵשׁ**, and the Gr. **ὄν**, *ὄντως*, *ὀυσία*, implying *reality, certainty*, &c., Gen. xlii. 11. 19. 31; Is. xvi. 6. With **יֵשׁ**, *false, fallacious*. Hence the particle—

כֵּן, lit. II. *Real, true*; adv. *really, truly*; but admitting of being variously rendered, according to the context in which it is found, which exhibits this particle,

קָּיָם, more correctly, perhaps, קָיָם, i. q.

Comp. Matt. xxiii. 37. I. *The wing* of a bird, &c.: thence termed, (a) כנף, *bird of wing*, Gen. i. 21. כנף... צפור, vii. 14; Deut. iv. 17. כנף, *possessor of wing*, Prov. i. 17. כנף, *wanderer of wing*, Is. x. 14. — of the Cherubim, 1 Kings vi. 27, &c. Metaph. (b) כנפיה, Ps. xviii. 11; civ. 3. כנף, *of the morning*, cxxxix. 9: (c) as the means of protection, Ps. xvii. 8; xxxvi. 8; lvii. 2, &c.: (d) the extreme parts (wings) of an army, Is. viii. 8; i. q. כנפים, according to Gesenius, but see sub voce: (d) *the skirts* of the loose flowing upper garment, Deut. xxii. 12; 1 Sam. xxiv. 5. 12; Num. xv. 38, &c. Ellip. כנף אש, Zech. viii. 23; Ezek. v. 3; Hag. ii. 12. And, by a meton., (c) as the wing implied protection, so here

the *person protected*, i. e. *wife*, &c. כנף אִשָּׁה, *wing (skirt) of his father*, i. e. *wife*, Deut. xxiii. 1. Comp. xxvii. 20; Ezek. xvi. 8; Ruth iii. 9. Hence, with reference to the mysterious conception of Christ, ἐντοκλασεί, Luke i. 35. And so, generally. Abraham is said to be a *covering of the eyes of Sarah*, Gen. xx. 16: (f) *extreme part of the earth, or land*, Is. xxiv. 16. Pl., Job xxxvii. 3; xxxviii. 13; Is. xi. 12; Ezek. vii. 2: (g) — of abominations, Dan. ix. 27. Phrr. שֵׁשׁ כְּנָפַיִם, *six two-fold wings*, i. e. *six wings*, taken by two and two, Is. vi. 2. Comp. Ezek. i. 6; x. 21. In Mal. iii. 20, מְרַפֵּא בְּכָנָפָיו, lit. *a healer in his wings*, i. e. He is, by the sending forth of his beams, a dispenser of light, warmth, and consequently of health; referring to Christ.

כנף, v. Kal non occ. See כנף above.

Niph. once, Is. xx. 20, pres. כִּנְפֵּי. Gesen.

“*operuit, occultavit se.*” Arab. كَنَفَ, *text.* But in the sense of *protection*, and, therefore, quite unsuitable to this place. The Arabic root signifies also, *deflexit, secessit*, constr. with عَنِ, from: the sense will then be nearly that of the Auth. Vers. and suit the acceptation of the noun כנף, in that of *extreme part*. The context, however, requires rather the Pih. כִּנְפָה, which is very probably the true reading. *Put away, remove to a distant part.*

כנש, v. Chald. i. q. Heb. כנס. Collect, *gather together.*

Infin. כִּנְשָׁנָה, Dan. iii. 2, only.

Ithp. Part. m. מִכְנִישָׁן. *Being, becoming, assembled*, &c., Dan. iii. 3. 27, only, pl.

כְּנָתָהּ, fem. Aff. כְּנָתָהּ, Syr. ܟܢܬܐ, pl. ܟܢܬܐ, *socius, socii*; r. ܟܢܬܐ, *titulo appellavit.* See כנף above. Lit. *a naming, or calling*; meton. *company, society*; and abstr. for coner. Person of the same calling or society: thence, *Companion, associate.* Pl. כְּנָתָהּ, aff. כְּנָתָהּ, Ezra iv. 9. 17. 23; v. 3. 6; vi. 6. 13. Gesenius makes all these aff. of כנף, pl. of כנף; but no such pl. occurs: nor is it necessary, for the sake of analogy, to suppose any such thing.

כֶּסֶד, m. once, Exod. xvii. 16, in the phrase יְסֵד יָהּ, *throne of Jah*, i. e. as erected among the Israelites. Gesenius thinks the reading suspicious here, and proposes יָסֶד, from יָסָה, preceding: which would be mean and frigid.

כֶּסֶד, and כֶּסֶדָה, masc.—pl. non occ. synon. רוֹד, חֶדֶשׁ, Ps. lxxx. 4. Syr. ܟܬܡܐ, *primus dies plenilunii*, &c. Gesen. from Bar

Ali, &c. Arab. كَسَا, *induit pulchritudinem*;

ܐܟܫܝܐ, *dignitate conspicuus.* So the moon, Job xxxi. 26, ܐܝܬܐ ܗܝܬܐ, *gloriously walking on*, proceeding, i. e. as if gorgeously appareled. Comp. Cant. vi. 10. It is not improbable, therefore, that ܟܬܡܐ, *operuit, induit*, is the root, especially as it never could have been unknown that the moon received its brightness, as a coating, from another. Twice only, Ps. l. c. and Prov. vii. 20. *The new moon*: thence meton., *feast of do.*

כֶּסֶדָה, twice, כֶּסֶדָה, pl. כֶּסֶדָה (for כֶּסֶדָה), masc. Syr. ܟܬܡܐ, *cathedra.* Arab.

ܟܪܫܐ, id. v. ܟܪܫܐ, *fundamentum jecit domus*; ܟܪܫܐ, *cum res super aliam con-*

geritur. The primitive notion seems to consist in *placing* one thing upon another; thence *stability*, as in the foundations of an edifice: and hence applied to a *regal chair*, or *throne.* Comp. Prov. xvi. 12; xxv. 5; as the seat of power. “*Velo pensili torpenta*” (taking the root as כֶּסֶד, or כֶּסֶדָה), Gesenius. But thrones were not so—necessarily—veiled. The throne of God, necessarily is (Job xxvi. 9); but not so earthly kings who personally appeared to give judgment. The insertion of ܐ too in all the dialects, is perhaps too much to be supposed a mere compensation of Dagesh, Job xxxvi. 7; 2 Sam. iii. 10.

כֶּסֶדָה, v. pres. non occ. Syr. ܟܬܡܐ, *operuit.* Arab. كَسَا, id. *Cover, conceal.*

Part. כֶּסֶד, Prov. xii. 16. 23, only.

— pass. constr. כֶּסֶד, *covered*, Num. iv. 6. 14; Ps. xxxii. 1. in the phr. ܟܬܡܐ ܕܥܝܢܐ, *covered*, as to *sin*: i. e. *pardoned.* See כֶּסֶד. The notion seems to have originated in our first parents requiring clothing, when they had discovered that nakedness was shameful. Hence cleanliness of garments, white garments, &c. denoting purity. Comp. Eccl. ix. 8; Rev. iii. 4; xvi. 15, &c.

Niph. f. ܟܬܡܐ, *Been, became, covered, concealed*, Jer. li. 42, only.

Infin. **הַכְסִיחַ**, the *being covered, concealed*, Ezek. xxiv. 8, only.

Pih. **כָּסַח**, pres. **כֹּסֵחַ**, apoc. **כִּסֵּחַ**. Constr. immed. it. med. **כָּסַח**, **כָּסַח**, on, upon, it; **כָּסַח**, it. **כָּסַח**, instr. so **כָּסַח**, **כָּסַח**, Ps. cxliii. 9; it. **כָּסַח**, from; i. q. Kal. *Cover, conceal*, Num. ix. 15; xxii. 5; Job xv. 27; xxiii. 17;—Ezek. xvi. 10; xviii. 7. 16; Jonah iii. 6, ellip., Gram. art. 220;—Gen. xxxviii. 14; Exod. x. 15; Jer. xlv. 8; Ezek. xvi. 8. Covering the head, Is. xxix. 10, bringing into circumstances of distress. Comp. 2 Sam. xv. 30; v. **כָּסַח**. Ellip. of **כָּסַח**, or **כָּסַח**, Deut. xxii. 12. Metaph. *covering sin*, i. e. blotting it out, Ps. lxxxv. 3; Prov. x. 12; Neh. iii. 37. Synon. **כָּסַח**. Phr. **כָּסַח** —, lit. *the eye of the land*, i. e. the very land, or *the land itself*, as Arab. **كَسَحَ**, Num. xxii. 5. Metaph. **כָּסַח** **כָּסַח**, *reproach has covered, suffused, my face*, Ps. lxix. 8; Jer. li. 51. **כָּסַח** —, *horror hath covered them*, Ezek. vii. 18. **כָּסַח** —, Ps. xlv. 16. **כָּסַח** —, *violence*, i. e. dissemble, Prov. x. 11, &c. Comp. Job xxxi. 33; Ps. xxxii. 5. Meton. *clothe*, Is. lviii. 7; Ps. civ. 6, &c. In Ps. cxliii. 9, **כָּסַח**, i. q. **כָּסַח**. See my note on Job xxxvi. 32. Comp. Mal. ii. 16, i. e. *by thee I conceal me: am safely guarded*. Lxx. **κατέφυγον**. Ezek. xxxi. 15, **כָּסַח**, *I covered*, i. e. restrained the deep on his account. Comp. Job xxxviii., from which, perhaps, this figure is borrowed. Lxx. **ἐνέσθησα**.

Infin. **כָּסַח**, Exod. xxviii. 42; Mal. ii. 13, &c. Aff. **כָּסַח**, Exod. xxvi. 13.

Imper. pl. aff. **כָּסַחוּ**, *Cover us*, Hos. x. 8.

Part. **כָּסֹחַ**, Gen. xviii. 17, &c.: pl. **כָּסֹחִים**, f. **כָּסֹחָה**, Is. xi. 9; Ezek. i. 11. Aff. **כָּסֹחַ**, Ezek. xxvii. 7: pl. **כָּסֹחִי**, Is. xiv. 11.

Puh. pl. m. **כָּסַח** (for **כָּסַח**), i. q. Niph., Ps. lxxx. 11; Prov. xxiv. 31.

Pres. **כָּסֵחַ**, Eccl. vi. 4; plur., Gen. vii. 19, 20.

Part. pl. m. **כָּסֹחִים**, 1 Chron. xxi. 16.

— f. **כָּסֹחָה**, Ezek. xli. 16.

Hiph. pres. apoc. **כָּסַח**, i. q. Niph. Puh. Gen. xxiv. 65; 2 Kings xix. 1; Is. xxxvii. 1. Pl., Is. lix. 6; Jonah iii. 8.

Part. **כָּסֹחַ**, pl. **כָּסֹחִים**, 1 Kings xi. 29; 2 Kings xix. 2; Is. xxxvii. 2.

כָּסַח, i. q. **כָּסַח**.

כָּסֹחָה, Is. v. 25. See **כָּסֹחָה**.

כָּסֹחָה, f.—pl. non occ. r. **כָּסָה**. Syr.

كَسَحَ, *absconsio*. Arab. **كَسَوَة**, *indu-*

mentum. (a) *Covering*: meton. (b) *clothing*.

(a) Gen. xx. 16, **הָיָה לָהּ כִּסָּה עֵינַיִם**, *he, or it, is to thee a covering of the eyes*. According to Gesenius, the thousand shekels just mentioned, were to be considered as a mulct, or fine, from the king of Gerar, to induce Sarah to connive at his fault: and this he argues is the meaning of the Lxx. **ταῦτα ἔσται σοι εἰς τιμήν τοῦ προσώπου σου, καὶ πᾶσαι αἱ μετὰ σοῦ**. Which any ordinary reader of Greek would, perhaps, take to mean, *these shall be for the honour of thy person, &c.*, i. e. those shekels were to be considered as a present of honour, just as dresses of honour are now, when given by princes in the East. The *covering of the eyes* here seems to intimate much the same thing as St. Paul's *covering* for the woman, 1 Cor. xi. 5, seq., i. e. to procure the respect due to her, Job xxvi. 6. (b) Job xxiv. 7; xxxi. 19; Exod. xxii. 26; Deut. xxii. 12; Is. l. 3. Aff. **כָּסֹחָה**, **כָּסֹחָה**, **כָּסֹחָה**, **כָּסֹחָה**.

כָּסַח, v. pret. pres. non occ. Arab.

كَسَحَ, *amputavit rem*. Syr. **كَسَحَ**, id.

Part. pass. f. **כָּסֹחָה**, *Cut off*, as a branch, &c., Ps. lxxx. 17.

— pl. m. **כָּסֹחִים**, Is. xxxiii. 12, al. non occ.

כָּסִיל, masc. pl. **כָּסִילִים**. Arab. **كَسِيل**, *iners, piger*. As *firmness, inflexibility*, or the like, are usually found affording the primary notion to *wisdom, justice, truth, &c.*, *weight* to respectability: see **כָּבֵד**, **כָּבֵד**; so laxness, instability, lightness, &c., to *folly, falsehood, baseness*. Synon. **כָּסִיל**, opp. **כָּבֵד**, Eccl. vi. 8. I. *A fool*, particularly as to religion, Prov. i. 32; x. 1; xiii. 19, 20; Ps. xlix. 11, &c. II. The name of a certain constellation, apparently *Orion*. See my note on Job ix. 9; xxxviii. 31;—Amos v. 8. Pl. aff. **כָּסִילִים**, *their orions*, lit. i. e. constellations similar to that. The term probably originated in the contempt shewn by believers to the practice of elevating heathen heroes into deities, and giving them a place among the constellations.

כָּסִילָה, f. once, Prov. ix. 13, in **כָּסִילָה**, *Woman of foolishness*, i. e. foolish woman or wife.

כָּסִיל, pl. **כָּסִילִים**. See **כָּסִיל** above. From the notion of inactivity, naturally arose that of fatness, denseness: hence (a) *The loins*,

Job xv. 27; Lev. iii. 4. 10. 15; iv. 9; vii. 4. (b) *The viscera* (as in זֶרַע, פֶּסַח, פֶּסַח), Ps. xxxviii. 8. See Bochart. Hieroz. i. p. 506. Thence *slowness*, whence (c) *expectation, confidence*, Ps. lxxviii. 7; Prov. iii. 26; Job vii. 14; xxxi. 24. (d) *Foolishness*, Eccl. vii. 25. Aff. פֶּסַח, &c.

פֶּסַח, f. of פֶּסַח. (a) *Confidence, hope*, Job iv. 6. (b) *Foolishness*, vain fruitless confidence, Ps. lxxv. 9, al. non occ.

פֶּסַח, m. — pl. non occ. The ninth month of the Hebrew year so called, but why it cannot now be discovered, Zech. vii. 1; Neh. i. 1; 1 Maccab. i. 57. χασελεῦ.

פֶּסַחִים, m. pl. A people so called, Gen. x. 14; 1 Chron. i. 12. *The Colchii*, according to Bochart. (Phaleg. lib. iv. c. xxxi.)

כסם, v. pret. non occ. pres. pl. m. כסמם, once, Ezek. xlv. 20. Castell. i. q. κοσμέω, *adorn*: for which he cites several of the versions as favourable. Gesen. i. q. כָּסַם, *crop, cut*: but even this may here mean, *cutting to adorn*, &c.

Infin. abs. כסם, Ib. al. non occ.

כסמם, fem.—plur. masc. כסמם. Arab.

כֶּסֶם, *ervinæ*. Cogn. كَيْسُوم, *confertius herbis hortus*. A kind of corn, spelt apparently. See Cels. Hierob. ii. p. 98, seq.; Exod. ix. 32; Is. xxviii. 25; Ezek. iv. 9. Aquila, ζέα. Lxx. Θεοδ. δλυρα.

כסם, v. pret. non occ. pres. 2 pl. כסמם.

Arab. كَس, validè contudit comminuitque:

whence كَيْسِيس, *caro quæ super lapides siccata contunditur et redacta in polentæ formam, reservatur in itineris commeatum*. Hence, *To apportion*, i. e. determine the fractional part, rather than to *number*, as usually taken; once, Exod. xii. 4. Lxx. συναριθμήσεται.

פֶּסַח, c. pl. aff. פֶּסַח: as a verb, פֶּסַח, *desire*: thence, *grow pale* with desire: and thence, *pale*; and so applied (a) to *silver* (so ἀργυρος, from ἀργός, *albus, white*, Gesen.): thence (b) to *money*, generally. (a) Gen. xxiii. 15. פֶּסַחֶשׁ, *shekel, or weight, of silver, money*. *Shekel*, however, is mostly omitted, as, Gen. xx. 16; xxxvii. 28; Deut. xxii. 19. 29; Hos. iii. 2, &c. (b) *Money*, Gen. xxiii. 13; Deut. xxiii. 20; Exod. xxi.

21. פֶּסַח, for פֶּסַח. In Gen. xlii. 25. 36, Gesenius thinks *silver bars*, or *bullion*, is rather meant. The distinction is of no importance. Aff. פֶּסַח, &c.

פֶּסַח, c. Def. פֶּסַח, Chald. i. q. Heb. פֶּסַח, Dan. ii. 32. 35. 45; v. 23; Ezra vii. 15, &c.

פֶּסַח, v. pret. non occ. pres. פֶּסַח, פֶּסַח.

Arab. كَشَب, *avidè voravit carnes*. See

cogn. كَشَب, كَشَف. *Desire intensely*, constr. med. פֶּ, Job xiv. 15; Ps. xvii. 12.

Niph. f. פֶּסַח, *Be, become, intensely desirous*. Constr. med. פֶּ, for, Ps. lxxxiv. 3; Gen. xxxi. 30.

Infin. abs. פֶּסַח, Gen. i. c.

Part. פֶּסַח, *Not desiring intensely for . . .* Supply the ellipsis from Ps. lxxxiv. 3, פֶּסַח, *the courts of Jehovah*, i. e. by an elegantly inserted litotes, *irreligious nation*, Zeph. ii. 1. Lxx. ἀναιδευρον, *unlearned, ignorant*, intending, apparently, the same thing. Gesen. "*gens sine pudore*," i. e. not growing pale with shame. But this is unexampled in these dialects: al. non occ.

כסם, f. pl. כסמם, aff. פֶּסַח, Ezek. xlii. 18. 20, only. Hence the sing. ought to be פֶּסַח, of the seg. m. פֶּסַח, or r. כסם, not כסם, as Gesenius thinks: nor do the examples פֶּסַח, and פֶּסַח, bear him out here, as a fem. form may have been the ground-form of the pl. as in some other instances. Syr. حَبْص, *gibbus* (bunch, or pod, perhaps). Cogn. حَبْص, *stramen*. Cushions, commonly: but, most probably, some sort of ornaments placed on the idols. ὁ Εβραῖος, φυλακτήρια. Sym. υπαγκύματα. Lxx. προσκεφάλαια.

פֶּסַח, see כ, Is. lix. 18.

פֶּסַח, Chald. adv. compd. of פֶּ + פֶּ, r. Heb. פֶּסַח, *answered*; and of this פֶּסַח, of which פֶּסַח, Ezra iv. 17, is a contraction—is a fem. form: lit. *according to, as, answer, purpose, &c.*, not differing greatly from Heb. פֶּסַח. So, therefore, Dan. iv. 34; Ezra iv. 21, &c. But, accordingly, Ezra iv. 13. Now, but, Dan. ii. 23; Ezra iv. 14, &c. פֶּסַח, Dan. ii. 23; v. 15; Ezra v. 17. פֶּסַח, Ib. vr. 16. Not unlike the פֶּסַח, of the Heb., 1 Kings xxii. 16; in sense, synon. Heb. פֶּסַח. See Nold., p. 394.

פֶּסַח, fem. of the last. So on. Lit.

according to, as, object, intention, &c. כָּפָה, id. contr., Ezra iv. 17;—Ib. iv. 10, 11; vii. 12.

כַּעַס, masc. plur. כָּפָסִים. Arab. v.

أَكْمَتَ, abiit tumidus ira. Cogn. قَعَسَ,

i. q. شَدِيدٌ, violent. (a) Vexation, sadness, opp. רָפוּ, Eccl. vii. 3. Meton. (b) Anger, indignation, (a) Eccl. i. 18; ii. 23; xi. 10; Prov. xvii. 25; xxi. 19: (b) Deut. xxxii. 19; Ezek. xx. 28; 2 Kings xxiii. 26. Aff. כָּפָס, &c.

כַּעַס, m. in Job only, i. q. כָּפָס, Heb. Job v. 2; vi. 2; x. 17; xvii. 7. Aff. כָּפָס, &c.

כָּף, f. dual, כַּפַּיִם, pl. כַּפּוֹת. Syr. كَفْل,

incurvatio. Arab. كَفَّ, manus usque carpum: pec. vola. Hence (a) the palm of the hand; or (b) meton. the hand: (c) the sole of the foot: (d) the foot of a beast: (e) a bason or phial, for oil, &c.: (f) cup or receptacle for the stone of a sling, &c.: (g) bending, or curved, palm-branches. (a) Lev. ix. 17; 1 Kings xvii. 12, &c. (b) i. q. כַּף, and used much in the same way. See כַּף, Gen. xl. 11. 21; Lev. xiv. 15. 26. With כָּף, clapping the hands, 2 Kings xi. 12; Ezek. xxi. 19: it. with כָּפָה, Num. xxiv. 10. כָּפָה, Nah. iii. 19; Ps. xlvii. 2. כָּפָה, Is. lv. 12, &c. כָּפָה, in the power of —, with various verbs, Prov. vi. 3; Is. lxii. 3; Jer. xii. 7, &c. With כָּפָה, followed by כָּפָה, putting the life in jeopardy, i. e. into a situation easily to be lost, Judg. xii. 3; 1 Sam. xxviii. 21; Job xiii. 14, &c. By כָּפָה, — hand on the mouth, implying silence, Job xxix. 9. It. כָּפָה, out of the power, Judg. vi. 14; 1 Sam. iv. 3; 2 Sam. xiv. 16, &c. With כָּפָה following, keep, protect, &c., Exod. xxxiii. 22; Ps. cxxxix. 5; Job xxxvi. 32, &c. See my note, and comp. Is. xlix. 2. 16; li. 16; Hab. iii. 4; Zech. ix. 14. With כָּפָה preceding, i. q. כָּפָה, Lev. xiv. 28;—Ps. xci. 12, &c. כָּפָה, to, in addition to, Lam. iii. 41: into, Judg. xiv. 9. With כָּפָה, spreading out the hands in prayer, Exod. ix. 29; Ps. xli. 21; Ezra ix. 5, &c. With כָּפָה, lift up—to obey, honour, &c., Ps. cxix. 48; cxli. 2; lxxxviii. 10, &c. With כָּפָה, cleanse, purify, Job ix. 30. Comp. Is. xxxiii. 15; Ps. xxvi. 6, &c. Opp. כָּפָה, Is. lix. 3. Phrr. כָּפָה, labour of the hands, Ps. cxxviii. 2. כָּפָה, pure of hands; inno-

cent, Ps. xxiv. 4. כָּפָה, cleanness of my hands; my innocence, Gen. xx. 5; Ps. lxxiii. 13. כָּפָה, Job xxii. 30. כָּפָה, violence in my hands; am violent, Job xvi. 17; 1 Chron. xii. 17. כָּפָה, —, Ps. vii. 4. כָּפָה, Job xxxi. 7. See my note. כָּפָה, work of his hands, Ps. ix. 17. כָּפָה, will of her hands; labour willingly performed, Prov. xxxi. 13. כָּפָה, fruit of —, Ib. vr. 16. כָּפָה, hold, recline on, the distaff, Ib. vr. 19.

(c) Of the sole of the foot, Deut. ii. 5; xi. 24; xxviii. 65. כָּפָה, rest to the sole of thy foot. Comp. Gen. viii. 9; for rest generally. Pl., Josh. iii. 13; iv. 18; Is. lx. 14. כָּפָה, — of my footsteps, 2 Kings xix. 24. Hence the usage, כָּפָה, from the sole of thy foot to thy crown, Deut. xxviii. 35; 2 Sam. xiv. 25. כָּפָה, —, Is. i. 6—כָּפָה, beneath the soles —, 1 Kings v. 17 (3). כָּפָה, —, at the soles —, Is. lx. 14. Place of —, Ezek. xliii. 7.

(d) Foot of a beast, Lev. xi. 27. See כַּף. (e) Bason or phial, Num. vii. 14. 20, &c. Pl., Exod. xxv. 29; Num. vii. 84, &c.

(f) Cup — of the sling, &c., 1 Sam. xxv. 29. כָּפָה, — of the thigh joint at the hip, Gen. xxxii. 26. 33.

(g) Bending, or curved, branches, &c., Lev. xxiii. 40.

Aff. כָּפָה, &c.

כָּף, m.—pl. only, כַּפַּיִם, Jer. iv. 29; Job xxx. 6, only. Syr. Chald. كَفْل, rupes. Rocks; whence the κηφᾶς, cephas, i. q. πέτρος of the N. T. Gesen.

כָּפָה, v. pres. only, כָּפָה. Arab.

كَفَّى, retro vertit. Cogn. كَفَّى, sufficit.

Cogn. كَفَّى, clausit astrictis vinculis. Syr.

كَفَّى, abscondit. כָּפָה, averts, satisfies, anger; once, Prov. xxi. 14. Sym. σβέσει ὀργήν. Lxx. ἀναρπήμεν ὀργάς.

כָּפָה, f.—pl. non occ. Aff. כָּפָה, i. q. כָּפָה, (g) above. (a) Bent, or curved, branch, Is. ix. 13; xix. 15. In the phr. כָּפָה, lit. curved branch and reed, i. e. the old and young: the old and venerable, elder (כָּפָה preceding) as bent with age; the young as straight, shooting up as a bulrush. Aq. Incurvum καὶ στρεβλόντα. Sym. Lxx. ἀρχὴν καὶ τέλος. Theod. κεφαλὴ καὶ ἄγμύον. (b) Branch, generally, Job xv. 32.

כָּפָה, masc.—pl. constr. כָּפָה. Æth.

הִדֵּל: *modius*. Arab. كَفَرٌ, *vas dacty-*

lorum; كَوَافِرٌ, *cadi magni, lagenæ prælonge.*

(a) *A vessel or cup*, covered, as Gesenius thinks, r. כַּף, Ezra i. 10; viii. 27; 1 Chron. xxviii. 17. (b) *Hoar frost*, as covering every thing, according to Simonis, Exod. xvi. 14; Ps. cxlvii. 16; Job xxxviii. 29.

כָּפִי, m. once, Hab. ii. 11. Syr. كَحْف, *contractit, connexuit*. Arab. كَفَسَ, *fasciæ*

infantis. *A tie-beam*, i. e. a beam reaching from wall to wall, and so confining them as not to allow them to bulge outwards, according to some. See Castell, sub voce. But the context seems to require something more; it declares that the stone shall cry out of the wall, and that the כַּף, from the timber (כָּפִי), shall answer it. It must signify, therefore, *something in the timber*, not the timber itself; just as the stone is something within the wall. And, if the word—as the Syriac implies—signifies *tie or ligature*; *Cramp*, *hold-fast*, *tenon*, or some such word, will give its true sense. Some Gr. versions, “σκόληξ de ligno.” Lxx. κάνθυρος ἐκ ξύλου. Aq. μάζα ἐκ ξύλου. Sym. σύνδεσμος οἰκοδομητῶν ξύλινος. Theod. and vers. E. σύνδεσμος ξύλου.

כָּפִיר, m. pl. כָּפִירִים. (a) *A young, newly weaned lion*. See Ezek. xix. 2, 3. The different Heb. names for the lion, Bochart. after the rabbins, thus arranges, as to their age, 1. נִר, 2. נֶשֶׁר, 3. אֵר, or אֵי, 4. שֶׁר, 5. פֶּשֶׁר, 6. לִבְיָא, 7. לֵשׁ; agreeing with Shakspeare's seven ages in man, Hieroz. i. p. 713, seq.; Ps. xvii. 12; civ. 21; Judg. xiv. 5. Metaph. (b) applied to *fierce and cruel men*, Ps. xxxiv. 11; xxxv. 17; lviii. 7. Comp. Jer. ii. 15; Ezek. xxxii. 2. (c) Also to men bold in a good cause, Prov. xxviii. 1; Mic. v. 7; applied to the “*remnant*,” in the apostolic times, who were the means of subduing heathenism. (d) Also to *powerful or leading men*, Ezek. xxxviii. 13; Nah. ii. 14. Aff. כָּפִירִי, כָּפִירִי.

masc. dual, כָּפִלִים. Arab. كَفَل, *par, tantundem*. Æth. ከፋል: *pars, portio*. Syr. cogn. كَحْل, *complexio brachii*.

כָּפִל, for the doubling of his curb, Job xli. 5. See my translation. *Doubling, twofold*, Job xi. 6; Is. xl. 2: this last passage is

probably an imitation of a certain part of the book of Job. See my Job, Introd. p. 25, seq. Gesenius makes Job xi. 6, to mean, “*complicationes sapientiæ*,” i. e. the wisdom of God as inexplicable!

כָּפִל, v. pres. non occ. See כָּפִל. Double,

i. e. add like to like, constr. med. כָּפִי, Exod. xxvi. 9. Synon. כָּפִי, כָּפִי.

Part. pass. כָּפִל, Doubled, Exod. xxviii. 16; xxxix. 9.

Niph. pres. f. כָּפִל, Be, become, doubled, repeated, once, Ezek. xxi. 19.

כָּפִי, m. — pl. non occ. Syr. كَحْل, *funelicus*. *Hunger, want*, Job v. 22; xxx. 3.

כָּפִי, v. f. pret. only, כָּפִי, *Became languid, wasted, wanting*, Ezek. xvii. 7.

כָּפִי, v. pres. non occ. See כָּפִי above. Bend, bow down, once, Ps. lvii. 7.

Infinitive, כָּפִי, once, Is. lviii. 5.

Part. pass. pl. כָּפִי. Persons bent, bowed down, with distress, Ps. cxlv. 14; cxlvi. 8.

Niph. pres. 1st pers. כָּפִי, Shall I be, become, bowed down; here, bow myself, Mic. vi. 6, al. non occ.

כָּפִי, masc. — plur. non occ. Arab.

כָּפִי, — act. כָּפִי, — *cecit, operuit*. Angl.

כָּפִי. Castell. Hence, in a theological sense, Syr. كَحْف, *abstersit, purgavit*. It is peculiar to the Scriptures to consider sin, not as entirely done away, so that absolute perfection now becomes man's character—which would involve impossibilities, taking him as he is,—but as covered, concealed, or the like, by virtue of God's favour through Christ; so that righteousness—which really exists in none—is imputed, counted on, as belonging, and attaching, to the true believer. Comp. Ps. xxxii. 1, with Rom. iv. 7, seq.; Ps. lxxxv. 2, &c., and see under letter כָּ above. Hence, 1. *A propitiation, expiation, price of redemption*, i. e. made the means of taking away sin, and rendering man acceptable to God: such were various rites under the law, all which received their completion in the sacrifice of Christ, Exod. xxi. 30; xxx. 12; Job xxxiii. 24. See my note. Used also in a secular sense, as redeeming from punishment, &c., Num. xxxv. 31, 32, &c. — as a bribe, 1 Sam. xii. 3; Job xxxvi. 18, &c.

II. Pitch. Arab. كَفَرٌ, *pix quæ picantur*

naves. Syr. **ܚܒܬܐ**, *bitumen*—as used in smearing over ships, &c., Gen. vi. 14, only.

III. *A village*. Arab. **كُفْر**, *pagus, vicus*, i. e. a number of buildings erected nearly together for the purpose of mutual protection and safety: not unlike *cover*, i. e. protection for game, as in the phrase of sportsmen. 1 Sam. vi. 18, only.

IV. *A shrub*, so named. Gr. **κύπρος**; Lat. *cyprus*: transplanted perhaps from the Island so called. Its leaves, when dried and reduced to powder, compose the Henna, **حناء**, of the Arabs, with which their women colour their eye-brows, &c. See Cels. Hierobot. i. p. 222, seq. Its flowers grow like the clusters of the grape: hence, Cant. i. 14, **אֶשֶׁל הַכֶּפֶר**, *clusters of the cyprus*: pl. **אֶשְׁלִים**, Ib. iv. 13, al. non occ. So named, according to Simonis, because used for anointing.

כֶּפֶר, m. pl. **כְּפָרִים**, i. q. **כֶּפֶר**, sign. iii. *A village*, Josh. xviii. 24, constr.; Neh. vi. 2; Cant. vii. 12; 1 Chron. xxvii. 25, al. non occ.

כְּפָרִים, m. pl. used, apparently, by way of excellence, Gram. art. 223. 3. *Efficient, or great, expiation*, Exod. xxix. 36; xxx. 10. **הַקָּדָשׁ הַכֶּפֶר**, *sin (offering) of expiation*, Ib. vr. 16. **כֶּסֶף הַכֶּפֶר**, *money of —*, Num. v. 8. **יֵם הַכֶּפֶר**, *ram of —*, Lev. xxv. 9. **יֵם הַכֶּפֶר**, *day of —*.

כַּפֶּתֶר, f. Lit. *covering*, i. e. of the ark of the covenant; a plate of pure gold laid flat on the top of it; and usually termed *The mercy seat*. Lxx. **ἐλεηστήριον**, and **καταπέτασμα**. Others, **βλήμα**. Exod. xxv. 17, seq.; xxvi. 34; xxx. 6; xxxi. 7, &c. Phr. **בֵּית הַכֶּפֶתֶר**, *house of the propitiatory*, i. e. the Holy of holies, 1 Chron. xxviii. 11.

כֶּפֶת, v. once only, Gen. vi. 14. See **כֶּפֶר** above, sign. ii. *Pitch, smear with pitch, or bitumen*.

Pih. **כָּפַר**, pres. **כֹּפֵר**. See **כֶּפֶר** above, sign. i. Arab. **كُفِرَ**, *expiavit crimen*. Constr. med. **כָּ**, instr. **כֵּל**, **כֶּל**, **כֶּלֶךְ**, **כֶּלֶךְ**, it. immed., Deut. xxxii. 43; Ps. lxxv. 4; lxxviii. 38. *Cover*, i. e. *expiate sin*. Meton. *The person guilty of sin*. Ps. li. cc., Exod. xxx. 10; Lev. iv. 20. 26. 31, &c. — or *thing* subject to uncleanness, &c., Deut. i. c.; Lev. xiv. 53;

xvi. 16. 33; Ezek. xlv. 20;—Ib. vr. 17. 24; Num. v. 8; 2 Sam. xxi. 3; 2 Chron. xxx. 18, ellip. The more full expression according to Gesenius, to be found in Lev. iv. 26, and v. 18. And, in a secular sense, *Appease, assuage, anger*, Gen. xxxii. 21. Prov. xvi. 14. *Avert, purchase, bribe off, calamity*, Is. xlvii. 11. See **כֶּפֶר** above, sign. i. Infin. Exod. xxx. 15, 16, &c. Aff. **כֹּפֵר**, *my expiating*, Ezek. xvi. 63. See Exod. xxix. 36; Is. xlvii. 11.

* Imp. **כָּפַר**, Deut. xxi. 8; Lev. ix. 7, &c.

Puh. **כָּפַר**, pres. **כֹּפֵר**. *Be, become, expiated*, Is. vi. 7; xxii. 14; xxvii. 9; Prov. xvi. 6; Num. xxxv. 33: with **כֶּ**, for, implying cause; it. **כָּ**, instr., Exod. xxix. 33. (b) *Blot out*, i. e. *abolish*, a covenant, Is. xxviii. 18.

Hithp. pres. **כֹּפֵר**, i. q. Puh. 1 Sam. iii. 14; it. **כָּפַר** (for **כֹּפֵר**, Gram. art. 193. 4), Deut. xxi. 8.

כַּפֶּשׁ, v. Kal non occ. Cogn. **כָּפַשׁ**, and

כָּפַשׁ. Arab. **انكفَسَ**, *contortus fuit*. Cogn.

כִּסַּס, *obruit domum ejus, depressit; kift, propulit vehementius*.

Hiph. aff. **הִכְפִּישָׁנִי**, *He hath overwhelmed, covered, me, in the dust*; once, Lam. iii. 16.

כַּפַּת, v. Chald. pres. non occ. **כָּפַת**, once, Dan. iii. 21. Arab. **كَفَتَ**, *ad pectus adstrinxit infantem*. Sam. **כָּפַח**, *cohibuit; כָּפַח*, *constrinxit*. Cogn. Heb. **כָּפַח**. *They bound*.

Pah. Infin. **כָּפַח**, Dan. iii. 20.

Part. pl. m. **כֹּפֵחַ**; *Bound*, Ib. 23, 24, al. on occ.

כַּפֶּתֶר, m. pl. **כְּפָתִים**. Compd. of **כָּפַר**, *tezt*, and **כָּפַר**, *coronavit*. Gesen. Rather, perhaps, **כָּפַר**, *spira cidaris obvoluta; in gyrum ambiens caput cidaris; it. circulus in gyrum circumvolutus, and כָּפַר, coronavit*. I. *Twisted capitals of columns*, Amos ix. 1; eph. ii. 14. II. *Ornamented heads*.

bowls—similar perhaps to such capitals—of the golden candlestick, Exod. xxv. 31. 33, 34, seq.; xxxvii. 17, &c. Lxx. **σφαῖρα**; Vulg. *spæcula*; Josephus Antiq. lib. iii. cap. i. § vii.: and, after him, interpreters generally, *Pomegranates*. Aff. plur. **כְּפָתִים**.

כַּפְתָּרִים, m. pl. *People of Caphtor*. See **כָּפַר**, x. 14; Jer. xlvii. 4; Amos ix. 7.

קר, m. pl. קרים. Arab. كَرَّ, *iteravit*,

&c., from playfulness. I. *Fatted or pasture lamb*, Deut. xxxii. 14; 1 Sam. xv. 9 2 Kings iii. 4; Ps. xxxvii. 20; Is. xvi. 1 xxxiv. 6, &c.

II. By a meton., *The place, or pasture, of their feeding*. Arab. أَكْرَارٌ, *campus*, Is.

xxx. 23; Ps. lxxv. 14. לְבָשׁוּ קִרְם הַצֹּאֵן, *the flocks clothe the pastures*, i. e. cover and adorn them by their numbers. But, see Schult. animadv. ad Ps. lxxv. 14.

III. *Battering rams*, Ezek. iv. 2; xxi. 27.

Gr. κρλος. Arab. كَبِش, *aries*; pec. *machina bellica*. So the Gr. See Bochart. Hieroz. i. 429.

IV. פֶּר הַחֶמֶל, Gen. xxxi. 34. *The haudaj, or small portable chamber*, in which the Eastern women ride on the backs of camels; furnished with curtains and a shade to skreen them from inquisitive eyes, and from the burning rays of the sun. Arab.

كُور, it. مَكْوَر, *sella camelina*.

כר, m. pl. קרים. Arab. كَرَّ, *corus tritici*;

כר, id. it. *genus mensuræ aridorum Babylonicum*, &c. Both a liquid and dry measure, containing ten ephahs or baths; and equal to the חֶמֶר. See Captain Jervis's Essay on the Primitive Universal standard of weights and measures, p. 10, seq.; 1 Kings v. 2. 25; Ezek. xlv. 14. Pl., 2 Chron. ii. 9; xxvii. 5, al. non occ.

כרה, v. Chald. in—

Ithp. אִתְּחַרַּב, Dan. vii. 15, only. Syr. and Chald. דָּלַי, *doluit*. Was, became, pained, afflicted.

כרבול, v. i. q. according to Gesenius, כָּבַל, *accinxit, induit*; but found only as a pass. part. קָבַל, in 1 Chron. xv. 27. *Equipped, clothed*, or the like, as the context requires. Lxx. περιεσσωμένος. In Gram. art. 197. 2, is given the analogy of its conjugation, from Kimchi. Arab. جَاءَ يَمْسِي

مَكْرَبَلًا, *venit languide incedens*. Slightly girded, perhaps, as is usual with the flowing upper garments of the Orientals.

כרבול, f. Chald. Aff. קָבַלְתָּן. Their mantles, i. e. loose flowing upper garments;

once, Dan. iii. 21. Theod. περικνημίσαν, al. non occ.

כרה, f. pl. constr. קָרָה. Arab. كَرَا, *fodit puteum*, &c. Æth. ከፖ፡ *fodit*; lit. *a digging*, once, Zeph. ii. 6, in קָרָה וְיָצִים, *diggings, or wells, of shepherds*. Comp. Gen. xxvi. 25. Lxx. Κρήνην πομὴν ποιμνίων.

כרה, v. pres. יִקְרָה. See כרה above. Constr. immed. it. med. ל, pers. it. Infin. it. קָרָה, against. I. *Dig*, as a well, pit, &c., Gen. xxvi. 25; L. 5; Exod. xxi. 33; Num. xxi. 18; Jer. xviii. 20. 22; Ps. vii. 16; xl. 7. אָזְנֶיךָ קָרָה לִי, lit. *ears hast thou digged*, i. e. opened, as a well, &c., for me. Lxx. it. Heb. x. 9, ὥμα δὲ κατακρίσω μοι. Aquila, ὠρία δὲ ἔσκαψάς μοι. Lxx. in some mss. Theod. Edd. v. vi. ὠρία δὲ κατακρίσω μοι. The Heb. seems to say, thou hast given me open ears, i. e. given me the means of obedience. See קָרָה above. The Apostle transfers this to the *body*—as the interpretation probably then in use—which afforded the same theological sense in the main, although differently worded.—Ps. lvii. 7; cxix. 85. And, as the toil of digging may have been compared with that of bargaining, i. e. making a purchase with apparent strife, as in the Eastern markets; hence

II. — (a) *Buying, purchasing*. Arabic كَرَا, *conduxit*, Deut. ii. 6; Hos. iii. 2; Job xl. 30. See my note. And, as bargaining, covenant making, was often carried on with feasting—hence (b) 2 Kings vi. 23. Hence also—

כָּרָה, f. *A feast*, Ib., al. non occ.

כְּרָבִיב, masc. plur. קְרָבִיבִים. *Cherub, plur. Cherubim*. Certain symbolical figures, described, Ezek. i. 6, seq., and apparently intended to represent the Deity. Each figure had four faces, that of a man, of a lion, of an ox, and of an eagle; symbolizing, perhaps, the wisdom, fearfulness, power, and ubiquity, of God. Of this sort are many of the symbols given in the Revelation, and particularly the τέσσαρα ζῶα, mentioned in the fourth chapter. Such also are the horses of Zechariah (chap. vi.). See my Exposition of the Rev. l. c. It would be idle to offer anything on the etymology; nothing satisfactory having yet been discovered. Castell, Simonis, Gesenius, &c., may be consulted by those who wish to see what has been said on

this subject, Exod. xxv. 19; xxxvi. 8 2 Sam. xxii. 11; 1 Kings vi. 24—26; Ps. xviii. 11; Ezek. xxviii. 14, &c. Pl., Gen. iii. 24; Exod. xxv. 19, 20. 22; xxxvii. 8 &c.

כְּרוֹז, m. Chald. Def. כְּרוֹזָא. Syr. כְּרוֹזָא. *præco.* Arab. كَارِز, id. *A proclaimer, crier, or herald*, once, Dan. iii. 4.

כַּר, v. Chald. Syr. כַּן, *prædicavit.* Arab. كَرَّ, id. occ. only in—

Aph. pl. m. כְּרוּ. *They proclaimed; once* Dan. v. 29.

כְּרִי, m. Pl. according to some; but it may be a mere generic noun denoting whole class, or even a patronym. The *keri* has for it, 2 Sam. xx. 23, כְּרִי. A title given to a certain officer in the army, a captain of an hundred; of the same rank, apparently, with the כְּרִי, or *couriers*, 2 Kings xi. 4. 19. In 2 Sam. xx. 23. Aq. ἐπὶ τοῦ χερηθι, καὶ ἐπὶ τοῦ φεληθι. Sym. ἐπὶ τῶν χερηθαίων, καὶ ἐπὶ τῶν φεληθαίων. Theod. ἐπὶ τοῦ πλυνθίου καὶ ἐπὶ τοὺς δυνατούς. In Kings ii. cc. lxx. and Theod. τὸν χορὸν καὶ τὸν ρασεῖμ. Which shows that nothing specific was known of this word when these translations were made.

כְּרִיתוֹת, and כְּרִיתוֹת, fem. plur. aff. כְּרִיתוֹת, r. כַּר, *secuit, amputavit; lit. Cutting asunder, divorce; always with כַּר preceding.* Writing, bill of divorce, Deut. xxiv. 1. 3; Is. l. 1; Jer. iii. 8. Aq. βιβλίον κοπῆς. Sym. βιβλίον διακοπῆς. Theod. βιβλίον ἐξολοθρεύσεως. LXX. ἀποστασίον.

כְּרִיב, m. aff. כְּרִיב, twice only, Exod. xxvii. 5; xxxviii. 4. Compd. of כְּרִי and munimentum. (Syr. כְּרִי, orbis, volumen, &c.) and כְּרִיב, vinculum. (Æth. ክርብ : sporta viminea.) *A sort of brazier, or basket, placed on the grating of the altar, for the purpose apparently of containing the fire, and keeping it from falling over.* LXX. ἐσχάραν. Αλλ. σύνθεσιν.

כְּרִיב, m. once, Cant. iv. 14. Arab.

כְּרִיב, *crocus, vulgo curcuma; unde et crocus indicus dicitur, et ab formam Cyperus indicus esse Dioscor. i. 4, putatur.* Castell.

sub voce. Syr. כְּרִיב, id. Castell. The word is an augment. fm. of כְּרִי, perhaps, if not a foreign word. See Cels. Hierobot. ii. p. 11, seq.; Auth. Vers. *Saffron.* Arab. زعفران, Avicen. and Abul Fadl. LXX. κρόκος.

כְּרִיב, f. pl. once, Is. lxvi. 20. Arab.

כָּרָה, *regressus fuit, recurrit, &c.* Whence,

כְּרִיב, *huc illuc convertit se, &c.* Dromedaries (Gr. Δρομῆς, *cursitans, velox*), so called from their agility and swiftness in travelling. See Herod. lib. iii. c. 103.

כְּרִיב, m. (f. Is. xxvii. 2, 3), pl. כְּרִיב.

Constr. כְּרִיב. Arab. كَرَم, *generositate indolis*

superavit alium, &c. Act. كَرَم, it. *vitis, vinea.* I. *A vineyard*, Exod. xxii. 4; Deut. xx. 6; xxviii. 30. 39; Amos v. ii. כְּרִיב, vineyards of desire; desirable, Is. xxvii. 2. כְּרִיב, vineyard of wine; recent. edd. read כְּרִיב, here also. To which the Jewish people, as planted in a fruitful land, by the interposition of Divine power, are often assimilated. Comp. Ps. xlv. 3; Is. iii. 14; v. 1, seq.; xxvii. 2, seq.; li. 3. Comp. Matt. xx. 1, seq.; xxi. 28; Luke xx. 9. II. *Orchard*, planted with any valuable trees, Judg. xv. 5; Job xxiv. 18. See my note here. Aff. כְּרִיב, &c. Hence—

כְּרִיב, m. pl. כְּרִיב, sing. non occ. *Vine-dressers*, Joel i. 11; Is. lxi. 5, &c. Aff. כְּרִיב.

כְּרִיב, m. patronym., Num. xxvi. 6.

כְּרִיב, masc.—plur. non occ. i. q. כְּרִיב, *Crimson*, as it should seem from the etymology. Compd. Pers. كَرَم; Sanscr.

krimi. *A worm, and אל, bright red.*

Gesen. Arab. كَرَم, *coccus baphica, hinc*

ermes, Crimson. كَرَم, *coccineus vermi-*

culatus; vox armen. Castell. So, vermillion,

of the French vermeil, Gesen., 2 Chron. ii.

l. 13; iii. 14, al. non occ.

כְּרִיב, masc.—pl. non occ. Aff. כְּרִיב,

Kings xix. 23. Compd. of כְּרִיב + כְּרִיב. The

ageh in כְּרִיב, in כְּרִיב, may be considered as compensation for the loss of כ. Lit. vine-

yard of God, i. e. *best vineyard*. See under **כרם** above, p. 24, sign. ii. I. *Carmel*, a very fruitful hill, situated on the south of the tribe of Asher, and not far from the Mediterranean sea. Mostly with the definite article, 1 Sam. xv. 12; xxv. 40; 1 Kings xviii. 19, 20. 42; Jer. iv. 26; Cant. vii. 6; Amos i. 2, &c. Hence—

II. *Any well cultivated, or fruitful place*, as an orchard, field, &c., abounding with fruit trees, &c., opp. to woods, deserts, mountains, Is. x. 18; xvi. 10; xxix. 17; xxxii. 15, 16; Jer. iv. 26; xlviii. 33; 2 Chron. xxvi. 10; Mic. vii. 14, &c.

III. Meton. *First produce, or fruits*, as obtained from the best cultivated grounds, Lev. ii. 14, **כֶּרֶם**... **בְּפִרְתָּם**, *an offering of first fruits... the produce of a fruitful field*, i. e. as being the best. Aquila. Symm. ἀπαλὰ λάχανα ὁσπριώδη. Lxx. χιθρα ἐρικτά. Theod. πῖνα ἀλφίτα. Lev. xxiii. 14; 2 Kings iv. 42, **וַיִּכְרֹם**, seems to signify, *and first fruits generally*, without specifying further. Lxx. καὶ παλάβας.

כְּרִמְלִי, m. Patronym. of **כְּרִמְלִי**, sign. i., 1 Sam. xxx. 5, &c.

כְּרִמְלִיָּה, f. 1 Sam. xxvii. 3.

כְּרִמְאָה, fem. plur. **כְּרִמְאָה**, Chald. Arab.

כְּרִסִּי, *solium*. Syr. **כְּרִסִּי**, id. *A throne*, i. q. Heb. **כְּרִסִּי**, Dan. v. 20; vii. 9. Aff. **כְּרִסִּי**, Ib.

כְּרִסִּיָּה, v. pres. aff. only, **כְּרִסִּיָּה**, once,

Ps. lxxx. 14. Arab. **כְּרִסִּיָּה**, *toto ore valide momordit*, al. non occ. *Devours it*.

כְּרִעַ, m. dual, **כְּרִעִים**, sing. non occ.

Arab. **كِرَاعٌ**, **كِرَاعٌ**, *crura animalium*. Syr. **כְּרִעַ**, *crus, tibia*. Both the legs, or leg bones, Exod. xii. 9; Lev. i. 13; viii. 21; ix. 14; Amos iii. 12. Of the springing legs of the locust, Lev. xi. 21, &c. Aff. **כְּרִעִי**.

כְּרַעַ, v. pres. **כְּרַעַ**. Constr. abs. it. med. **כְּרַעַ**, in, of place; **כְּרַעַ**, on; **כְּרַעַ**, to; **כְּרַעַ**, before;

כְּרַעַ, under. Arab. **كِرَاعٌ**, metaph. *incurvatus est inter precandum*. *Bowing down*, as an animal by folding the legs; whence the usages, Gen. xlix. 9. See Num. xxiv. 9, **כְּרַעַ** **כְּרַעַ**, *they bowed down on their knees*, Judg. vii. 6. Comp. Is. xlv. 23: (a)

for worship, 1 Kings xix. 18; Ps. xxii. 30; lxxii. 40; xcvi. 6; 2 Chron. vii. 3: (b) indicative of weakness, Judg. v. 27; 2 Kings ix. 24; Ps. xx. 9; Is. x. 4; xlv. 1, 2; lxv. 12: (c) — to lie down, Gen. l. c. Num. l. c.: (d) — as animals to bring forth their young, Job xxxix. 3: hence of women, 1 Sam. iv. 19: (e) — for adulterous purposes, Job xxxi. 10.

Infin. **כְּרַעַ**, 1 Kings viii. 54.

Part. **כְּרַעַ**, Esth. iii. 5.

— pl. m. **כְּרַעִים**, Ib. iii. 2.

— f. **כְּרַעִיָּה**, Job iv. 4.

Hiph. **כְּרַעַ**, pres. 2d pers. **כְּרַעַ**. *Make, cause, to bow down*. Constr. immed. it. med. **כְּרַעַ**, Ps. xvii. 13; xviii. 40; 2 Sam. xxii. 40; lxxviii. 31. Meton. *Depress, afflict*, Judg. xi. 35.

Infin. **כְּרַעַ**, Ib.

כְּרַבָּס, m. once, Esth. i. 6. Arab. Pers.

كِرْبَاسٌ, **كُرْبَاسٌ**, **كُرْبَاسٌ**; Lat. *carbasus*; Gr. *κυρβασίας*. *A very fine and precious sort of cotton*, either white or of any colour, as purple. Cels. Hierobot. ii. 161, has a passage from Strabo, illustrating well the place above mentioned: "Et mox," says Celsius, 'de Rege Indorum;' "*aurea lectica margaritis circumpendentibus recubat; distincta sunt auro et purpura carbasa, quæ indutus est.*" See the whole of the article. It. Schroeder. de ornatu mulierum, p. 108, seq.

כְּרַר, v. Kal non occ. Arab. **كَرَر**, *recurrat*. Æth. **ከረከረ**: *voluit*.

Pih. redup. **כְּרַר**. Arab. **كِرْكِر**, *huc illuc nubem egit ventus*.

Part. m. only, **כְּרַר**, Synon. **כְּרַר**, 2 Sam. vi. 14. 16. *Leaping about, dancing*. Aquila, *καρχαρούμενον*. Sym. *καγκάροντα*. Lxx. *ἀνακρουόμενον*. Comp. 1 Chron. xv. 29, where **כְּרַר** seems to be put for it,—al. non occ.

כְּרִשָּׁה, m.—pl. non occ. once, Jer. li. 34.

Syr. **כְּרִשָּׁה**, *venter*. Chald. Æth. id. Arab.

כְּרִשָּׁה, *ventriculus animalis ruminantis*. Aff. **כְּרִשָּׁה**, *his stomach*.

כְּרִשָּׁה, v. pres. **כְּרִשָּׁה**. Arab. **كِرَشَ**, Metaph. *Pressit eum, afflixit, maceror, conj. vii., in the primary sense, dissectus fuit*.

Constr. immed. it. med. **כָּרַת**, **כָּרַת**, **כָּרַת**, pers. **כָּרַת**, of thing; **כָּרַת**, in, of place. I. *Cut off*, or down, as trees, branches, idols, shrines, the head, foreskin, skirt of the garment, &c. Deut. xix. 5; Is. xiv. 8; xlv. 14; Jer. x. 3 xxii. 7; xlv. 23; 2 Chron. ii. 9;—Num. xiii. 23, 24;—Exod. xxxiv. 13; Judg. v. 25, 26. 30;—1 Sam. xvii. 51; v. 4;—Exod. iv. 25;—1 Sam. xxiv. 5. 12.

II. Meton. *Kill* men, Jer. xi. 19.

III. Pec. in the phr. **כָּרַת**, equivalent to the Gr. **ῥάπτω**, **τέμνω**, **τέμνω** **σπονδάς**. Lat. *icere*, *ferire*, *percutere fœdus*. Gesen. Engl. *Strike a bargain*, from cutting up and dissecting, the parts of animals sacrificed, or otherwise slaughtered, on such occasions. But, as **כָּרַת** signifies *the feast* joined in on these occasions—see p. 93 above—the division of the parts of the animal among the guests, over which agreement was evinced, was perhaps rather meant. So the apostle,

Christ our passover is sacrificed for us, therefore, let us keep the feast, &c., 1 Cor. v. 7, 8. And, on the slaughtering, &c. of the animal, see Hieroz. i. lib. ii. c. xxxiii. p. 323, seq. Gen. xv. 10; Jer. xxxiv. 18, 19;—Deut. iv. 23; v. 3, &c. Job xxxi. 1 **כָּרַת** **כָּרַת**: see my note on the place. **כָּרַת** is sometimes omitted by the ellipsis: as, 1 Sam. xi. 2; xx. 16; xxii. 8; 2 Chron. vii. 18; Is. lvii. 8. **כָּרַת**, as Hag. ii. 5; and **כָּרַת**, as, Neh. x. 1, is put for it.

Infin. **כָּרַת**, Hos. x. 4, &c. Constr. **כָּרַת** Jer. xxxiv. 8. With Makkáph, **כָּרַת**, 1 Sam. xxii. 8. Aff. **כָּרַת**, 1 Sam. xxiv. 12.

Imp. pl. **כָּרַת**, Josh. ix. 6, &c.

Part. **כָּרַת**, pl. **כָּרַת**, Is. xiv. 8; Neh. x. 1. Constr. **כָּרַת**, Ps. l. 5.

— pass. **כָּרַת**, constr. **כָּרַת**, Lev. xxii. 24; Deut. xxiii. 2.

— pl. f. **כָּרַת**, 1 Kings vii. 2.

Niph. **כָּרַת**, pres. **כָּרַת**, *Be, become, cut down, off*, of a tree, Job xiv. 7; Is. lv. 13. — of man, Gen. ix. 11; Ps. xxxvii. 9, &c. **כָּרַת**, from the city, Zech. xiv. 2: it. **כָּרַת**, from its people, Gen. xvii. 14. **כָּרַת**, —, Lev. xvii. 4. 9; xviii. 29; xx. 18. **כָּרַת**, Exod. xii. 15. **כָּרַת**, Num. xix. 20. **כָּרַת**, Exod. xii. 19, &c. Metaph. of a land, by famine, Gen. xli. 36: of a name, Ruth iv. 10: of hope, Prov. xxiii. 18; xxiv. 14:—of faith, Jer. vii. 28;—Josh. ix. 23, **כָּרַת**, —, a servant from among you, i. e. your being servants shall continue. Comp. 2 Sam. iii. 29. — of waters, divided, Josh. iii. 13; iv. 7. —

of meat cut between the teeth, Num. xi. 33. — of wine, Joel i. 5. — of the bow, Zech. ix. 10, &c.

Puh. f. **כָּרַת**, Judg. vi. 28, m. **כָּרַת**, Ezek. xvi. 4, where the Keri directs to **כָּרַת** to be read; i. q. Niph. al. non occ.

Hiph. **כָּרַת**, pres. **כָּרַת**, Constr. immed. it. med. **כָּרַת**, obj. it. **כָּרַת**, **כָּרַת**, **כָּרַת**, i. q. Kal. *Cut off*, as men, nations, beasts, &c., Lev. xvii. 10; Josh. xxiii. 4; Zeph. iii. 6; Ezek. xxv. 7. — name, Is. xiv. 22; Zech. xiii. 2. — memory, Ps. cix. 15. — idols, Lev. xxvi. 30; Mic. v. 12. — sustenance, Nahum ii. 14. — chariots, Zech. ix. 10. — flattering lips, Ps. xii. 4, &c.

Infin. **כָּרַת**, Exod. viii. 5, &c. Aff. **כָּרַת**, Is. xlviii. 9. **כָּרַת**, Jer. li. 62.

Hoph. **כָּרַת**, once, Joel i. 9, i. q. Niph. *Cut off*, made to cease.

כָּרַת, f. pl. part. pass. r. **כָּרַת**, above. Lit. *Things cut*, beams, 1 Kings vi. 36; vii. 12.

כָּרַת, masc. plur. **כָּרַת**. I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of Crete, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos x. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from **כָּרַת**: but not a word to identify *Caphor* with *Crete*. If, moreover, this people was so called, after the name of their country, they would here have been termed, **כָּרַת**, not **כָּרַת**. No reliance can, therefore, be placed on this reasoning. See, also, Gen. x. 13, 14. Lxx. **χελεθ**, **κρητας**, **κητῶν**, in these places respectively, and r. 6, in the last, has **κρητ**, for Heb. **כָּרַת**, which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7. 23, occurring with **כָּרַת**, according to Gesenius, *Executioners* ("carifices") and *couriers*. Of the first of these interpretations however no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East; also under **כָּרַת**.

כָּשֵׁל, m. } i. q. כָּשָׁל, which see—pl. m.
כְּשִׁילָה, f. } כְּשִׁילָה. A lamb, from the

first to the third year, Lev. iii. 7; iv. 35; xvii. 3, &c. Pl., Gen. xxx. 32, 33, 35, &c. Fem., Lev. v. 6.

כְּשִׁילָה, pl. כְּשִׁילָה, Patronym. Descendant of כְּשִׁילָה, Gen. xxii. 22. Chaldean, i. e. an inhabitant of Chaldea or Babylonia. See my Introduction to the book of Job, sect. iii. p. 28. Is. xliii. 14; xlviii. 20; Jer. xxiv. 5; xxv. 12, &c. Also put for Chaldea, כְּשִׁילָה being omitted by the ellipsis, Jer. l. 10; Ezek. xvi. 29, &c. See under כְּשִׁילָה, p. 16 above. It. Chald. Def. כְּשִׁילָה, pl. כְּשִׁילָה, Def. כְּשִׁילָה, i. q. Heb. Dan. iii. 8. Also, an astrologer, magician, Ib. ii. 10; iv. 4; v. 30, &c. See also כְּשִׁילָה above.

כָּשָׁל, v. כָּשָׁל, once, Deut. xxxii. 15, i. q. כָּשָׁל, which see. Arab. كَسَا, induit pulchritudinem; conj. viii. indutus fuit aries pinguetudine. Thou coveredst, i. e. thyself with fatness: and this the order of the context evidently requires. LXX. ἐπλάτυνθη.

כָּשִׁיל, m. once, Ps. lxxiv. 6. Arab. كَسَل, coegit in unum; كَاتَل, profligavit; r. כָּשִׁיל, corruit. LXX. ἐν πελέκει. An az. Targ. in Jer. xvi. 22.

כָּשֵׁל, v. pres. non occ. See כָּשֵׁל above. Constr. abs. it. med. 3, instr. it. in, among, &c.; כֵּן, from, because of; מֵאָחֶר, backwards. Totter, stagger, (a) from weakness, Ps. cix. 24, of the knees. See my note on Job xii. 5, on this sort of expression, Is. lviii. 3; Job iv. 4. Synon. רָע, כָּשָׁל, &c. (b) Stumble, from striking against something, Lam. v. 13; Hos. xiv. 2; iv. 5; Jer. vi. 21; xlvii. 12; Lev. xxvi. 37; Is. viii. 15. Hence, generally, (c) Stumble to fall, Ps. xxvii. 2; Jer. xlvii. 6; Is. xxviii. 13, &c. Metaph. Is. lix. 14.

Infin. abs. כָּשֵׁל, Is. xl. 30, only.

Part. כָּשֵׁל, Is. viii. 27, &c., pl. f. כָּשֵׁל, Is. xxxv. 3.

Niph. כָּשֵׁל, pres. כָּשֵׁל. Be, become, tottering, stumbling, from weakness, &c., Is. xl. 30; Dan. xi. 14. 19. 33; Prov. iv. 14. 19; xxiv. 16; Ezek. xxxiii. 12; Ps. ix. 4; Hos. v. 5, &c.

Infin. aff. כָּשֵׁל, Dan. xi. 34; and, ה, omitted, with prep. כָּשֵׁל, for כָּשֵׁל. In his fall taking place, Prov. xxiv. 17.

Part. כָּשֵׁל, Zech. xii. 8, pl. כָּשֵׁל, 1 Sam. ii. 4.

Pih. pres. once, f. כָּשֵׁל, Ezek. xxxvi. 14, i. q. Kal.

Hiph. כָּשֵׁל, pres. כָּשֵׁל. Cause, make, to stumble, Mal. ii. 8; Ps. lxiv. 9; Jer. xviii. 15; Prov. iv. 16; Keri. 2 Chron. xxv. 8; xxviii. 23. Meton. fail, become weak, Lam. i. 14, &c.

Infin. כָּשֵׁל, 2 Chron. xxv. 8; xxviii. 23, aff.

Hoph. part. pl. only, כָּשֵׁל, Made to stumble, Jer. xviii. 23.

כְּשִׁילוֹן, m. once, Prov. xvi. 18. An entire fall, i. e. ruin.

כָּשָׁה, masc. plur. only, כָּשָׁה. Arab.

كَشَفَ, manifestavit, &c. Hence,

discoverer, revealer, a title given to certain interpreters of dreams, &c., still in the East. See my Travels of Ibn Batuta, p. 9, note. Certain magical rites, as, incantations, 2 Kings ix. 22; Is. xlvii. 9. 12; Jer. xxvii. 8; Mic. v. 11; Nah. iii. 4. כָּשָׁה, lady, possessor, of witchcrafts. LXX. ἡγουμένη φαρμάκων. Aff. כָּשָׁה, &c. Il. cc. Hence the verb—

Pih. כָּשָׁה, Acted the magician, used witchcraft, 2 Chron. xxxiii. 6, only.

Part. כָּשָׁה } pl. m. כָּשָׁה. Magician,
— f. כָּשָׁה } wizard; f. witch, Exod. vii. 11; Deut. xviii. 10; Dan. ii. 2; Mal. iii. 5: fem., Exod. xxii. 17.

כָּשָׁה, m. pl. aff. כָּשָׁה, Your magicians, once, Jer. xxvii. 9.

כָּשָׁה, v. pres. כָּשָׁה. Syr. كَشَفَ, prosperatus est. Pah. prosperavit. Arab.

كَشَرَ, levior risus. Cogn. אשר, Gesen. Do well, be acceptable, Esth. viii. 5. Constr. לָקַי, Eccl. xi. 6, al. non occ.

Hiph. Infin. כָּשָׁה, The giving of prosperity, Eccl. x. 10, only. Symm. ὁ γοργευσάμενος.

כְּשִׁילוֹן, masc. sing. only. Prosperity, profit, Eccl. ii. 21; iv. 4. Symm. ἐν γοργότητι. LXX. ἐν ἀνδρίᾳ.

כָּתַב, masc.—pl. non occ. Syr. كَتَبَ, scriptura. Arab. كَتَبَ, and كِتَابَ,

id. Lit. (a) writing; thence, (b) Epistle, letter; (c) register, record; (d) Scripture. Differs from כָּתַב, in this particular, that כָּתַב

has respect to the *manner* of writing (Arab.

כָּתַב, *decrevit; consuit utrem, &c.*, as if engraving, cutting into something were the primitive notion), **כָּתַב**, to the *matter*, or things enumerated. Gesenius's "pro antiquiore כָּתַב," is, therefore, groundless. See Esth. i. 22; iii. 14; iv. 5; viii. 13. **כְּתִיבָא**, *copy, exemplar, of the writing*, Ib. iii. 12; viii. 8, 9, &c. (b) 2 Chron. ii. 10. (c) 2 Chron. xxxv. 4; Ezek. xiii. 9; Ezra ii. 62; Neh. vii. 64; Esth. ix. 27. (d) Dan. x. 21. Aff. **כְּתִיבָא**, *כְּתִיבָא*.

כְּתִיבָא, Chald. i. q. Heb. Def. **כְּתִיבָא**, and **כְּתִיבָא**, pl. non occ., Ezra vi. 18; vii. 22; Dan. v. 7, 8, 15—17. 24, 25; vi. 9—11.

כָּתַב, v. pres. **כָּתֵב**. See **כָּתַב** above. **כָּתַב**, immed. it. med. **כָּתֵב**, obj. it. **כָּתֵב**, pers. to, for; it. **כָּתֵב**, to, on, against; **כָּתֵב**, to, on; **כָּתֵב**, from; **כָּתֵב**, in, with. *Write, engrave*, (a) as in a book or table, Exod. xxxiv. 1; Deut. vi. 9; xi. 20; xxvii. 3, 8; Jer. xxxvi. 2. (b) *Epistles, letters, &c.*, 2 Chron. xxx. 1; Ezra iv. 7; Job xxxi. 35; Exod. xxxii. 32; Deut. xvii. 18; xxiv. 1, 3; Jer. xxxvi. 17. (c) *Register, enrol*, Ps. lxix. 29; lxxxvii. 6; Is. iv. 3; Jer. xxii. 30. (d) — as a law, *decree*, Is. lxxv. 6; Job xiii. 26.

Infin. **כְּתִיבָא**, Jer. xxxii. 44. Constr. Deut. xxxi. 24; Ps. lxxxvii. 6, &c. Aff. **כְּתִיבָא**, Jer. xlv. 1.

Imp. **כָּתֵב**, Exod. xvii. 14, &c. With Makkáph, **כָּתֵב**, Ib. xxxiv. 27, &c. it. Aff. **כְּתִיבָא**, Is. xxx. 8, &c. Pl. **כְּתִיבָא**, Deut. xxxi. 19, &c.

Part. **כָּתֵב**, Jer. xxxvi. 18; pl. **כְּתִיבָא**, Ib. xxxii. 12.

— pass. **כְּתִיבָא**, Deut. xxviii. 61, &c.: pl. **כְּתִיבָא**, Exod. xxxi. 18, &c.

— f. **כְּתִיבָא**, 2 Sam. i. 18, &c.: pl. **כְּתִיבָא**, 2 Chron. xxxiv. 24.

כָּתַב, v. Chald. pres. 1st pers. pl. **כְּתִיבָא**, i. q. Heb. Dan. v. 5; vi. 26; vii. 1; Ezra iv. 8; v. 7, &c.

Part. **כָּתֵב**, Ezra vi. 2, &c.

כְּתִיבָא, f. once, Lev. xix. 28. *Writing*.

כְּתִיבָא, and **כְּתִיבָא**, pl. m. Name of a people so called: not a colony of the Phenicians, as Gesenius will have it: for these were the descendants of Ham; but a tribe descended from Japhet, Gen. x. 4. Inhabitants of Cyprus, as some think, from a

city named, Gr. *κίτιον*, or *κίττιον*, Joseph. Antiq. lib. i. cap. vi. § 1; Epiphan. adv. Hær. xxx. § 25. But here both have been deceived in one instance, viz., 2 Kings vii. 6, as Bochart. has shown, Phaleg. i. p. 178, by taking **כְּתִיבָא**, for **כְּתִיבָא**. Generally, the people inhabiting the shores of the Mediterranean, Num. xxiv. 24; Jer. ii. 10; Dan. xi. 30, &c. See Bochart. l. c. Michaelis Spicileg. i. p. 103, seq.

כְּתִיבָא, masc. — plur. non occ., r. **כְּתִיבָא**. Usually, *beaten oil*, from olives beaten in a mortar, according to Rabbi Solomon, from which the oil distils without being subjected to the press; and thence, the *most pure*. But this, as is often the case with the rabbies, has been fabricated for the mere purpose of fitting the thing. It is most likely, that, as *fine powder* is obtained, in many instances, by *beating* in a mortar, or the like, *fine oil* has, by way of comparison, been termed **כְּתִיבָא**; lit. *beaten small*, Exod. xxvii. 20; xxix. 40; Lev. xxiv. 2; Num. xxviii. 5; 1 Kings v. 25. Comp. Arab. per metath.

כָּתַב.

כְּתִיבָא, masc. once only, aff. **כְּתִיבָא**, Cant.

ii. 9. Arab. **كُتِلَ**, *massa luti*. Our wall. Lxx. τοῦ τοίχου ἡμῶν; it. Chald. pl. def. **כְּתִיבָא**, Ezra v. 8, al. non occ.

כְּתִיבָא, masc. once, Dan. v. 5, i. q. Heb.

כְּתִיבָא.

כְּתִיבָא, m.—pl. non occ. *The finest gold*.

See my note on Job xxxviii. 16. Arab.

כָּתַב, *abdedit*; lit. *a laying, or treasuring up*, Job, l. c. 19; xxxi. 24; Prov. xxv. 12; Dan. x. 5; Cant. v. 11; Ps. xlv. 10. Meton. *Dress ornamented with such gold*. Hence the verb, Kal non occ.—

Niph. **כְּתִיבָא**, part. Lit. *laid, treasured up*, constr. **כְּתִיבָא**, *before me*, i. e. with me; has not been washed, or blotted, out. Usually, *Spotted, defiled, &c.*, of the Syr. **כְּתִיבָא**, *maculavit*; but this is, probably, a secondary sense, taken from vestments spotted with fine gold ornaments (see **כְּתִיבָא** above): once, Jer. ii. 22.

כְּתִיבָא, f. pl. aff. **כְּתִיבָא**, constr. **כְּתִיבָא**.—

כְּתִיבָא, f. pl. **כְּתִיבָא**.—

Arab. **كُتِلَ**, *filum lineum*. Eng. *Cotton*.

Syr. **ܬܘܢܝܬܐ**, *tunica, indusium*. A sort of under garment, or shirt, worn by the priests and others, Exod. xxix. 5; Lev. viii. 7; xvi. 4; reaching occasionally to the ancles: see under **סב**, Gen. xxxvii. 3. 23, seq.: worn also by women, Cant. v. 3; 2 Sam. xiii. 18, 19. See Jahn's *Biblische Archäologie*, 1 Theil. ii. Band. p. 73, seq. Pl., Gen. iii. 21; Exod. xxviii. 40; xxix. 8; Lev. viii. 13, &c. Aff. **ܦܬܝܬܐ**, Job xxx. 18. **ܦܬܝܬܐ**, Is. xxii. 21, &c.

ܦܬܝܬܐ, c. constr. **ܦܬܝܬܐ**, is the form taken; pl. m. aff. **ܦܬܝܬܐ**, of **ܦܬܝܬܐ**, and f. **ܦܬܝܬܐ**, constr.

ܦܬܝܬܐ. Arab. **كَتَف**, *humcrus*. Syr.

ܬܠܕ, id. (a) *The shoulder*, as bearing burdens, Is. xli. 7; xlix. 22; Ezek. xii. 6, 7. 12, &c. As a place of attack, *the back*, Is. xi. 14. Comp. 1 Sam. xvii. 6. — of an animal, Ezek. xxiv. 4; Is. xxx. 6. (b) Applied to *the side* of an edifice, see **י**, 1 Kings vi. 8; vii. 39. — of the sea, Num. xxxiv. 11. — of a town or region, Josh. xv. 8. 10, 11; xviii. 12, seq. So, according to Gesenius, Is. xi. 14. Pl., *shoulders* of a garment, Exod. xxviii. 7. 12; xxxix. 4. 7. 18. 20. (b) *Sides of gates*, Ezek. xli. 2. 26. (c) *Shoulders* of axles, or pivots, 1 Kings vii. 30. 34. See Braun. de Vestitu Sacerd. p. 467, seq.

ܦܬܝܬܐ, masc. — plur. non occ. Pers.

ܕܝܬܐ, *dignity, estimation*. Greek *κίραρις*, *κιδάρις*. See Thes. Gr. Steph. Ed. Valp. Vol. i. p. ccccxvii. *Persian diadem or crown*, Esth. i. 11; ii. 17; vi. 8, al. non occ. Hence the verb—

Pih. plur. **ܦܬܝܬܐ**, pres. non occ. Constr. immed. it. med. **ܦܬܝܬܐ**. *Surround, encompass*, in a hostile manner, Judg. xx. 43; Ps. xxii. 13, al. non occ.

Hiph. pret. non occ. pres. pl. m. **ܦܬܝܬܐ**,

ܦܬܝܬܐ. Constr. immed. it. med. **ܦܬܝܬܐ**, **ܦ**. (a) *Surround, come about*, in a friendly sense, Ps. cxlii. 8. (b) *Comprehend*, Prov. xiv. 18, **ܦܬܝܬܐ** **ܦܬܝܬܐ** **ܦܬܝܬܐ**, but the subtle comprehend knowledge. Aquila, ἀναμενοῦσι γινώσκουσιν. Lxx. κρατήσουσιν αἰσθήσεως. Theod. στεφθήσουσιν γινώσκουσιν.

Part. **ܦܬܝܬܐ**, *Surrounding*, as an enemy, Hab. i. 4, al. non occ.

ܦܬܝܬܐ, fem. plur. **ܦܬܝܬܐ**. *Cincture*, or *capital*, of a column, 1 Kings vii. 16. 19, 20, &c.

ܦܬܝܬܐ, pret. non occ. pres. **ܦܬܝܬܐ**. Syr.

ܕܠܐ, *percussit*. Cogn. Heb. **כרע**. Constr. med. **ܦܬܝܬܐ**. *Break, bruise*. Metaph. of chastisement, once, Prov. xxvii. 22. Aquila, Theod. ἐὰν κόπῃς τὸν ἄφρονα, κ.τ.λ. Lxx. ἐὰν μαστιγοῖς, κ.τ.λ.

ܦܬܝܬܐ, v. pres. **ܦܬܝܬܐ**, 1st pers. Arab.

ܦܬܝܬܐ, *invitem coegit*. Cogn. **كَنَت**,

minutiores partes lapidum; **ܦܬܝܬܐ**, id in quo quid contunditur. Constr. immed. it. med.

ܦܬܝܬܐ, **ܦ**. (a) *Beat, or break*, to pieces, synon. **ܦܬܝܬܐ**, Is. xxx. 14, as a vessel, generally, Lev. xxii. 24; Deut. ix. 21. (b) *Beat out*, as iron by a smith, Joel iv. 10. (c) — *down*, as enemies, Ps. lxxxix. 24. Synon. **ܦܬܝܬܐ**, al. non occ.

Part. pass. **ܦܬܝܬܐ**, Is. Lev. ii. cc.

Pih. **ܦܬܝܬܐ**, pres. non occ. i. q. Kal. (a) 2 Kings xviii. 4; 2 Chron. xxxiv. 7. (b) Is. ii. 4; Mic. iv. 3. (c) Zech. xi. 6.

Puh. **ܦܬܝܬܐ**, pl. m. *Be, become, broken, beaten* to pieces. Constr. **ܦ**, instr. once, 2 Chron. xv. 6.

Hiph. pret. non occ. pres. pl. **ܦܬܝܬܐ**. Constr. immed. it. med. **ܦܬܝܬܐ**, Num. xiv. 45; Deut. i. 44, al. non occ.

Hoph. pret. non occ. pres. **ܦܬܝܬܐ**, pl. **ܦܬܝܬܐ**, i. q. Puh. (a) Is. xxiv. 12; Mic. i. 7. (c) Jer. xli. 5, al. non occ.

4

ל, *Lamed*, is the twelfth letter of the Hebrew alphabet, Gram. art. 4: and, as a numeral, stands for thirty, Ib. It occasionally interchanges with letters of the same class, Ib. artt. 24; 79. 2: and as noticed in their several places in this work. Gesenius makes it also interchangeable with ד, in אֶדָּה i. q. אֶל; but this is doubtful. See under the former, p. 17, seq. above. He also thinks that, when occurring as the last of a quadriliteral word, as in חֲרָלָה, &c., it forms a sort of *diminutive*, as in the Greek, Latin, &c. But of this no good proof can be made out.

As to its etymology, it may be either an abridged form of אֶל, Arab. إِلَيَّ, *ad*,

versus, &c.; v. وَلَيَّ, *avertit faciem, amicus fuit*, &c.—See under אֶל, p. 29 above;—and signify, *to, towards, as to*, &c.: or it may be a contraction of the cogn. לִי, Gram. art. 171. 5. Arab. لَوِي, *plicuit, contorsit, membrum; propensus fuit in rem*. And hence imply, *connexion with, adherence to*, any thing, &c. Which will amount to much the same thing.

The vowels proper for this particle, when connected with other words, are shown, Gram. artt. 107; 119. 12; 121. 3; 174. 3, seq.

This particle, which is always inseparable, Gram. art. 172, is used as a preposition, implying—

I. (a) Motion, progress, &c., towards any place. *To, towards*, Exod. xxvi. 20; Is. li. 6; Job x. 19; xx. 6; Dan. iv. 9; Ps. lxxviii. 19; Ruth i. 8, &c.

And thence, by a meton. (i. e. having come to —), *At, in*, any place, or thing. So the Gr. εἰς, ἐς, for ἐν. לְפָנֵי אֶתְנָה, *at, in, the door of his tent*, Num. xi. 10. לְפָנֵי אֶתְנָה, Prov. viii. 3. לְפָנֵי אֶתְנָה, Gen. xlix. 13. לְפָנֵי אֶתְנָה, Ps. cix. 31; Is. lxxiii. 12. Comp. Ps. cx. 1. So — לְפָנֵי אֶתְנָה, *passim*. So also, לְפָנֵי אֶתְנָה, Ps. xli. 7. לְפָנֵי אֶתְנָה, 2 Chron. xxxii. 5. לְפָנֵי אֶתְנָה, Hos. v. 1. לְפָנֵי אֶתְנָה, Is. li. 14. In all which places it is synonymous with the prep. אֶל.

(b — to person, Gen. xxiv. 54, &c.

(c) — or thing, 1 Sam. xvi. 7; 2 Kings x. 21; xxi. 16; Is. liii. 7; Jer. xii. 15, &c.

(d) — or time, *To, till, until*, Lev. xxiv. 12; Deut. xvi. 4; Is. xxv. 8, &c.

And thence, by a meton., as above. (a) *At, in*, any time, season, &c. לְפָנֵי אֶתְנָה, Ps. xxx. 6; lix. 17. לְפָנֵי אֶתְנָה, Job xxiv. 14. לְפָנֵי אֶתְנָה, Gen. xlix. 27; Ps. xc. 6: fully, לְפָנֵי אֶתְנָה, Gen. viii. 11. So לְפָנֵי אֶתְנָה, Josh. x. 27. So also, לְפָנֵי אֶתְנָה, 1 Chron. xvi. 40; 2 Chron. ii. 3.—Period, or season. לְפָנֵי אֶתְנָה, Ezra x. 8. לְפָנֵי אֶתְנָה, 1 Kings x. 22. In passages such as Gen. vii. 4; Amos iv. 4; 2 Sam. xiii. 23, &c. our *for, till*, or some such word will be most suitable, as coming under the first head here. The instances given by Gesenius ("de conditione")—in which the sense of *in* seems to be intended, as in לְפָנֵי אֶתְנָה, "*in separation*," i. e. alone; לְפָנֵי אֶתְנָה, "*in securitate*," will come more properly under a following head (f). לְפָנֵי אֶתְנָה, Ps. xlv. 15, comes not under this head, but ought, evidently, to be construed with מְשֻׁבָּצוֹת, preceding; thus, מְשֻׁבָּצוֹת לְפָנֵי אֶתְנָה, *of interwoven (materials) of various (sorts) with gold is her*

clothing; such as the زَرْبَان, *gold-woven of the Persians at the present day*. The text here, therefore, as in many other cases, has been disjoined by the punctuists.

(e) — metaph. or relation, fitness, propriety, &c. to action, event, circumstance, &c. *To, for, in order to, for the purpose of*, &c., as the context may especially require. Josh. xxii. 29. לְבָנֹה מִזְבֵּחַ לְעֹלָה לְמִנְחָה וְלִזְבֹּחַ, *to build an altar for offering, for mincha, and for sacrifice*. Neh. viii. 4. עָשׂוּ לְפָנֵי אֶתְנָה, *they made for the matter, occasion*. Exod. xii. 13. נָגַף לְפָנֵי אֶתְנָה, *disease to destroy*. And such, as in the first and last examples here, is the construction of Infinitives or verbal nouns generally.*

(f) — also to person, thing. *To, for, as 'o, belonging to, with respect to*, &c. Lam. ii. 12. וַיִּצְוֵנִי אֶתְנָה, *he hath set me up...* for the arrow, i. e. as a mark. Ps. v. 3. הִשְׁמַעְתָּה לְפָנֵי אֶתְנָה, *attend to the voice*. 1 Kings

* וְהָיָה, 1 Kings vi. 19, as also Ib. xvii. 14. Kethiv, ought, no doubt, to be taken as an unusual form of the Infinitive, as Gesenius and Ewald have observed. In this case the usage will be regular.

vi. 12, *אֲשֶׁר לְדָבָר*, which was to, BELONGING to, the oracle. Comp. 2 Chron. i. 6. *אֲשֶׁר לְנֶסֶן*, tying to the vine, Gen. xlix. 12. *מִכָּסְפֵי הַתֵּנָן*, — on all sides as to the tent, Num. xvi. 14. So the obscure passage, Ps. xii: 7, *צִדְקָה בְּצִלְ אֵשׁ*, purified in the crucible, as to the earth, i. e. as to the earth, for earthy particles contained in it. *לְרֵעֵהוּ יִשְׂנֵא*, to, or as to, his friend, is he hateful, Prov. xiv. 20. In all which cases words not directly influencing their complementary terms (Gram. art. 228. 5, seq.) will necessarily be used. And so in all those cases in which ל is made to precede a nominative absolute, Gram. art. 216. 15. *לְקָדוֹשִׁים*, as to the saints, Ps. xvi. 3. *לְאִשָּׁה*, as to the afflicted, Job vi. 14, &c. And so generally the places in which Gesenius proposes the Latin "*adeo*," as an equivalent to this particle, viz., Deut. xxiv. 5. 2 Chron. vii. 21; Eccl. ix. 4; 2 Chron. v. 12, which exhibits a large number of instances of this sort, e. g. *לְכֻלָּם יִשְׁאָף לְחֵמָן לִדְחֹן וְלִגְדִּים* —, as to the whole of them, to Asaph, to Heman, to Jeduthun, to their children, &c.: and so also, a large number of those interpreted both by him and Noldius, by the Latin "*ab*," expressing anything but the real sense of this particle; as, *מִמֶּנִּי יִהְיֶה*, Psalm belonging to (or of) David, Ps. iii. 1, &c. *אֲנִי מִפִּי הָאֵל*, I am, according to thy mouth (word), God's, i. e. for, or belonging to God; standing on his part; as the context manifestly requires. So, *לְאִשְׁרָם*, Hos. vi. 10; *יִשׁ לַיהוָה*, Jehovah's day, i. e. in which he will do some great thing, Is. ii. 12. Comp. Ps. lxxxi. 5; Jonah iii. 3; *עַד נִהְיָה לְאֵלֹהִים*, a great city, as to God (i. e. taking God as the measure of comparison, which is the greatest that can be imagined. For similar instances of comparison with ל, see Gram. art. 241. 12—14). 1 Kings x. 1. Comp. Ps. xviii. 45; Job xxxvii. 1, &c. Ps. iii. 9, *לַיהוָה הַשִּׁלְוָה*, to Jehovah belongs salvation, i. e. to him it is to be ascribed; or, in another point of view, of him it comes. Comp. Judg. vii. 18. In 2 Sam. iii. 2, viz., *בְּנֹר אֶמְנֹן לְאִדְנֵעַם*, which Gesenius translates, "*primogenitus ejus (Davidis) erat Amnon ab Ahinoam.*" He has not seen the construction, which is this (see the beginning of the verse), *וְהָיוּ לְדָוִד*, and there were born to David....and his first-born Amnon (was born) to Ahinoam, i. e. continuing the same construction, and understanding the verb as repeated. And so of innumerable other instances, which it would be tedious to give.

In many cases this particle gives a sense nearly equivalent to that supplied by ה. See under this letter: and this may be expressed in English, by for, e. g. Gen. ii. 22, *לְאִשָּׁה*, for a woman, i. e. he so constructed it as to become a woman, 2 Sam. v. 3. *לְמֶלֶךְ*, for king, i. e. to be king; which may be written, *לְהִיכֹלֵם*. See under the v. הָהָה. Comp. Gen. ii. 7; Job xlii. 12; xvii. 12; Lam. iv. 3; v. 15; Joel iii. 4, &c.

In such passages as *וְהָיָה לְמֶלֶךְ יִשְׂרָאֵל*, 1 Kings xv. 31, the construction is not adopted merely because the "*status constructus minus placebat*," the state of construction pleased less, as Gesenius says, for then *וְהָיָה שְׂרָרָה אֶמְנֵם*, Gen. xxv. 7, could scarcely have been allowed. No: in such cases the introduction of ל, as in the Arabic, may be said to supply the place of the definite article to the last governing noun (here *יִשְׂרָאֵל*); which the term *אֶמְנֵם*, as a proper name, could not receive. There is, therefore, a substantial reason (not a "*minus placebat*") for taking this construction here.

Those instances in which ל may be said to mark an accusative case after a transitive verb, may be thus resolved—*as to, with respect, reference, to, &c.*, is perfectly equivalent to the particle הָ. See under that term, p. 63, above. It is, but reasonable, therefore, that it should be found occupying precisely the same situation in many cases in the Hebrew, and very commonly in the Syriac and Chaldaic; and this is the fact. See Jer. xl. 2; Lam. iv. 5; Job v. 2, &c. Is. viii. 1; which Gesenius gives here, should be rendered, *as to the hastening of the spoil, the hurrying of the contempt, &c.* See under the verb *הָסִיף*, p. 189 above. Or, the ל preceding *סִפֵּה*, here may be taken as the Arabic ل, lam of corroboration, signifying, *surely, certainly, or the like*. The passage will then read—surely (there shall be hastening) a hastening of the spoil, a hurrying of the contempt. The latter appears to me the best interpretation of this place. See also Nold., p. 395, seq. In p. 415, seq. a large number of instances of its omission is given.

The same usages of this particle obtain, for the most part in the Chaldaic. A few places only need be enumerated, Dan. ii. 5. 17; iv. 19; vi. 11; vii. 2. Equivalent to the Heb. הָ (f. above), Dan. ii. 10. 23—25; v. 4, &c. Often prefixed to Infinitives, as, Dan. ii. 9, 10. 12, &c. Gesenius and Winer

make it, in certain cases, equivalent to the Latin *ut*, and as giving a sense not unlike the Latin *optative, imperative, &c.*, e. g. — כִּכְרִי, *benedictus sit*; in all which cases the preformative of the future (our present) is supposed to be rejected. But this is the same thing as to say, that we have, in these cases, the mere naked form of the Infinitive or Imperative (Gram. artt. 182. 10; 189 &c.): and, if so, in the case of the Infinitive, the usage is identical with that of the Heb. (f. above). In that of the Imperative, the לֹא will be that of corroboration, as noticed in the last article; which will suit every case so occurring.

A very large number of instances will be found in Noldius (pp. 418, seq., 434, seq.) in which this particle is prefixed to other words or particles. In all which cases the sense will be found such, as the compound—duly observing what has been delivered above—should naturally give.

לֹא, sometimes לוֹא, rarely לוֹ, r. לוֹ

Arab. لَوَّ, *difficultus*. Heb. לוֹא. See my note on Job vi. 21. A particle (a) of *negation*; and occasionally (b) of *prohibition*.

i. q. Arab. لَا. Syr. ܠܐ, *non*. Engl. No.

not; by no means, &c. Used with every part of speech except the Imperative of verbs: while לוֹא is used mostly with the present tense. See לוֹא, p. 28, above. It differs from לוֹא, in that this negatives the existence of anything; לוֹא, its *properties, qualities, action, &c.* See לוֹא above, p. 25.

(a) Of negation. לוֹא הִמְשִׁיר, *he had not caused rain*, Gen. ii. 5. לוֹא יָסֵד, *had not been founded*, Ezra iii. 6. לוֹא נָדָה, *they removed not away*, Ps. lxxviii. 30. לוֹא חָזַר, *is not borne in mind*; mentioned, Job xxviii. 18. לוֹא יִבְצֵר, *is not, may not be, withholden*, Gen. xi. 6, &c. And, carrying the present tense on into the future, the particle becomes (b) *prohibitive*; as, לוֹא תַעֲשֶׂה, *you may not, shall not, make*, Lev. xix. 4. לוֹא תֵּשֶׁב, *you shall not afflict*, Ib. xlv. 17. לוֹא תָבוֹא, *come not in*, Prov. xxii. 24, &c. In all which cases לוֹא is perfectly equivalent to לוֹא. "*Differt ab לוֹא*," says Gesenius, "*quod est dehortantis*:" which, our last example from the Proverbs is sufficient to annihilate. See the whole verse. Gesenius places לוֹא יִבְצֵר, Exod. xxviii. 32, under this head: which is clearly erroneous: לוֹא being there plainly negative,

signifying, *it shall not be torn*, or rather *tearable* (detur venia verbo), i. e. such as not to admit of tearing or rending.

When the sentence is intended to be interrogative, לוֹא will be equivalent to לוֹא; as, לוֹא לִי הֵלֵךְ, *Did not my heart go?* 2 Kings v. 26. לוֹא יִשָּׁאֵר, *Will they not leave?* Jer. xlix. 9. לוֹא אֶחָד, *Shall I not spare?* Jonah iv. 11, &c. לוֹא, Gen. iv. 7; xx. 5, &c. Often used affirmatively; as, 1 Sam. xx. 37; 2 Sam. xv. 35, &c.

When joined with attributives, it negatives their *quality* or *property* (Gram. art. 241. 4); as, לוֹא חָכָם, *not wise*, i. e. *unwise*, Deut. xxxii. 6; Hos. xiii. 13. לוֹא טוֹב, *not good*, unsuitable, Gen. ii. 18. לוֹא חָזָק, *not strong*, weak, Prov. xxx. 25. Comp. Ps. xliii. 1; Deut. xxxii. 21; Jer. v. 7; Is. x. 15; xxxi. 8, & לוֹא, as in לוֹא טוֹב, Prov. xxiv. 23, seems to be more emphatic. The expression nearly equivalent to this in the English is, *anything but*, i. e. the thing is anything else but what its name implies. So לוֹא אֶחָד, *lit. not any one, none*, 2 Sam. xiii. 20; Job xiv. 4, &c. Nold. p. 425. It should be remembered that, in these cases, the *quality*, not the *existence of the thing*, is negated.* In most such cases, therefore, *not any*, or some such expression is to be understood as implied in the term לוֹא: *any, some*, or the like, being occasionally expressed by לוֹא, as Exod. x. 15; or, by the noun's wanting the definite article.

Often compounded with לוֹא, as, לוֹא יוֹדֵעַ, Job xv. 32. Comp. Num. xxxv. 23; Is. lv. 1; Ezek. xxii. 29: and other instances given by Noldius, p. 184, seq., from which it will be evident that all such constructions are elliptical; † e. g. לוֹא יוֹדֵעַ, i. q. לוֹא יוֹדֵעַ, *at a time, which is not his day*. So, in the next case, לוֹא רֹאֶה, *lit. in not seeing*: more fully, לוֹא יִרְאֶה לוֹא יִרְאֶה, or the like: and so in every similar case. The construction, לוֹא, as in לוֹא בִּקְרָא, לוֹא בִּקְרָא, joined with the last by Gesenius, as being of the same character, is of a totally different kind; for here the particle לוֹא negatives some *action* or

* And hence this particle is termed by the Arabian Grammarians, **لا لنفي الجنس**,

e. لا, *for negating the quality*. See also ram. art. 233. 3, note.

† And so Gesenius makes לוֹא, equivalent to לוֹא, Lex. Man. p. 517.

property preceding, with which the preposition א has nothing to do. This usage, therefore, comes under one or other of the cases noted above. And one passage in Job, viz., xxx. 28, בָּלֵא הָרָפָה, "*non sole atratus*," he has, clearly, misunderstood: the *gloom*, *blackness*, &c. implied in רָפָה preceding, never being said to be the result of a hot sun: on the contrary, the light and warmth of the sun are universally appealed to as sources of delight and comfort. See my note on Job vi. 15. Nor can Cant. i. 6, be cited as opposing this. The meaning of Job plainly is, that he goes on in gloom (metaph. misery), because the light and warmth of the sun (metaph. usual sources of comfort) have been withholden from him. Mistakes of this sort will, of necessity, often be made where the ingenuity of conjecture is unrestrained by a due regard to usage.

In many cases, ל is found written (*kethiv*) where the *keri* and the context require that לו, *to, for, him*, be read. The mistake has probably originated in the copyists' writing after some one reading the text to them. See Exod. xxi. 8; Lev. xi. 21; 1 Sam. ii. 3, &c., as cited by Noldius, p. 422, seq., and noticed, p. 1444, in the "Annotationes et Vindiciæ."

A large list of combinations of this particle, with other words and particles, will also be found in Noldius, p. 425, seq., and in their proper places; which, it will be seen, require the significations which their single component parts duly understood would naturally give.

In the Chald. לו, once לה, Dan. iv. 32, i. q. Heb. *No, not, &c.*, Dan. ii. 5. 9—11; iii. 12. 14, &c. With the interrogative ה, לוה, Ib. iii. 24; iv. 27. Ib. 32, לוה, *as not*, supp. existing. The place is clearly elliptical; the particle, therefore, retains its usual

לְמַדְבִּי, for לְמַדְבִּי, Hiph. Infin. r. ארד, i. q. דאב, 1 Sam. ii. 33.

לָמַד, v. pres. תִּלְמַד, 2d pers. apoc. תִּלְמַד. Constr. abs. it. med. ל, Infin. Syr. لَمَّ, laboravit. Arab. لَمَّ, coarctatus fuit. See לו above, and my note on Job iv. 2. *Be weary, faint*; meton. *vexed*, Gen. xix. 11; Job iv. 2. 5, al. non occ.

Niph. תִּלְמַד, &c. pres. non occ. Constr. med. א, instr. עַל, upon; לו, Infin. and with Infin. immed. *Become weary*.

faint; meton. *pained, vexed*, Is. xvi. 12; Jer. ix. 4; xx. 9;—Is. xlvii. 13;—Is. i. 14; Jer. vi. 11; xv. 6; Prov. xxvi. 15:—*it. dislike, loathe*, Exod. vii. 18. LXX. οὐ δυνήσονται.

Part. Ps. lxxviii. 10.

Hiph. תִּלְמַד, pres. pl. m. תִּלְמַד. Constr. immed. it. med. תִּלְמַד. *Make weary, vex*; meton. *ruin*, Ezek. xxiv. 12; Is. vii. 13; Mic. vi. 3; Jer. xii. 5. Meton. Job xvi. 7: see my note. Symm. ἐκόπασέ με.

לְמַדְר, for לְמַדְר, Infin. Niph. r. מַדְר.

לְמַדְר, v. once, 2 Sam. xix. 5; constr. med. מַדְר, i. q. לו. *Vail, or cover the face*. For מַדְר, Job xv. 11. See מַדְר above, and my note on the place.

לְמַדְר, see מַדְר.

לְמַדְר, see לו.

לְמַדְר, and לְמַדְר, masc. pl. תִּלְמַדִּים, it. f.

לְמַדְר. Arab. لَمَّ, consolidatio; لَمَّ, concordia hominum. *A family, tribe, or nation*, i. q. מַדְר, synonym. לו, גר, Gen. xxv. 16. 23; xxvii. 29; Prov. xi. 26; xiv. 28. *God's people*, Is. li. 4, &c. *The heathen*, Ps. vii. 8; ix. 9; xlv. 3, &c. Aff. מַדְר, Is. l. c. Also the name of a certain people, Gen. xxv. 3.

לְב, c. with makkáph, לְב, pl. f. לְבוֹר. Aff. לְבִי, לְבִי, &c. A contraction (Gram. art. 77) of—

לְבִי, c. constr. לְבִי, pl. לְבוֹר, "לְבִי, cavus fuit," says Gesenius: which is groundless.

Arab. لَبَّ, consistens; cor, mens, &c.

Firmness, solidity, or the like, seems to be the primary notion: thence applied to the heart, as the principal organ of life: and thence is supposed to be the seat of the

thoughts, feelings, &c. So the verb لَبَّ,

substitit, mansitque aliquo loco: nucleo prædita fuit bacca: polluit intellectu, &c. (a)

The heart, of man generally; of beasts, rarely, Dan. iv. 13 (16);—2 Sam. xviii. 14; Ps. xlv. 6, &c. (b) i. q. עָשָׂה, the seat of life, Ps. lxxiii. 21; lxxxiv. 3; cii. 5; Jer. iv. 18. Hence said to live, be sick, to sleep, be sustained by food, &c., Ps. xxii. 27; Is. i. 5; Eccl. ii. 23; Gen. xviii. 5; Ps. civ. 15, &c. (c) The seat of the various affections, Jud.

xvi. 15; Deut. iv. 29; vi. 5; Prov. v. 12; xxxi. 11; lvii. 8; lxxiii. 21; cix. 16; Eccl. ii. 20, &c. Hence said to be sad, sorry,

wounded, grieving, &c., Prov. xiii. 12; xiv. 13; Is. lxi. 1. And hence, again, melted, hardened, uncircumcised, Is. xiii. 7; Deut. xx. 8; Ezek. xi. 19; xxxvi. 26. Hence also certain actions are ascribed to it, Hos. vii. 14; Is. xxxiii. 18; Ps. xxxviii. 9; Lam. ii. 19. And, hence, said to be vested with moral qualities, as *pure*, &c., Ps. li. 12 ci. 4; lxiv. 7; 1 Kings iii. 6; ix. 4; Neh. ix. 8; Prov. vii. 10; Job xxxvi. 13. And hence the phrr. לֵב לֵב, *in heart and heart*, i. e. saying one thing, but intending another, Ps. xii. 3. Comp. 1 Chron. xii. 38. רָחֵב — *broad*, assuming; easy, Prov. xxi. 4; Is. lx. 5. גָּל — *greatness of*, Is. ix. 9. גָּבַח — *highness, haughtiness of*, Ezek. xxviii. 5. אֲשֶׁר לִבְךָ, *What is in thy heart*; i. e. intention, will, &c., 1 Sam. xiv. 7; xiii. 14. Is. x. 7; lxiii. 4. חָכֵם לֵב, *wise of heart*, Job ix. 4. Comp. 1 Kings x. 24. חֲסֵרֵב *deficient of heart*, i. e. of understanding, Prov. vii. 7; ix. 4. אֲנָשִׁי לֵב, *men of heart*, i. e. of understanding, Job xxxiv. 10. לִי לֵב, *to me is heart*, i. e. intelligence, Ib. xii. 3. לֵב, *might of heart*; prevailing wisdom, Ib. xxxvi. 5. See my note. הִגְבִּחַ אֶת־לִבּוֹ, *he stole, as to the heart*, i. e. he stole away secretly, not having spoken of it, Gen. xxxi. 20. דִּבֶּר אֶל לֵבּוֹ, *he spoke to the heart of*, i. e. kindly, affectionately, 2 Chron. xxxii. 6, &c. בִּדְּוֹן לֵב, *trying, examining, the heart*, 1 Chron. xxix. 17, &c. To which a very great variety may still be added; which, however, the student will profitably collect for himself.

Metaph. *The middle, or interior, part of anything*, Exod. xv. 8; Ps. xli. 2. Of the sea, Deut. iv. 11: of heaven, 2 Sam. xviii. 14: of a certain tree. Aff. לִבְנִי, לִבְנִי, לִבְנִי, &c.

לב, לבב, Chald. i. q. Heb. Aff. לִבִּי, לִבִּי, לִבִּי, Dan. ii. 30; iv. 13; vii. 4. 28, &c. Hence the verb—

Niph. pres. לִבֵּב, once, Job xi. 12. *Takes heart, becomes bold, daring.* Arab.

لَبَّ, conj. iv. *incessu vehementi fuit.* Syr.

لَبَّ, *audax fuit.* See my note on the passage. Symm. διακηνὴς θρασύναυ. LXX. νήχεται λόγοις. See Schleusn. Lex. Vet. Test. sub voce νήχω.

Pih. לִבֵּב, pres. f. לִבְבָּב, constr. immed. lit. I. *Gave heart to any one; encouraged, emboldened*, Cant. iv. 9. Symm. and vers. E. ἐθαρουνάς με. LXX. ἐκαρδίωσας ἡμᾶς. "Ab-

stulit alicui cor." Gesen. A notion foreign to Biblical usage, but common enough to modern balladmakers.

II. *Make certain cakes*, termed לִבְנֹת: a sort of pancakes, apparently, 2 Sam. xiii. 6. 8, al. non occ.

לִבְנֹת, fem. pl. sing. non occ. Arab.

لُبَّابٌ, *sinceritas rei: simila* (perfectissimum) tritici; *medulla panis.* A sort of *pancakes*, made perhaps of the finest wheat flour, 2 Sam. xiii. 6—8. 10. LXX. κολυπίδας.

לִבְהָ, f. contr. of לִבְהָ, Gram. art. 73, constr. לִבְהָ, once, Exod. iii. 2. לִבְהָ, *in a flame of fire.*

לִבְהָ, f. of לב; whence the pl. לִבְהָ, once, Ezek. xvi. 30. Aff. f. לִבְהָ, *thy heart.* Pl., Ps. vii. 10; Prov. xv. 11, &c. See לב, above.

לִבְוָה, see לִבְוָה, below.

לִבְוָה, and לִבְוָה, masc. pl. non occ. r. לבש. *Upper, or outer, garment*, 2 Kings x. 22; Esth. vi. 8; Is. xiv. 19; Job xiv. 7. 10; xxxi. 19; xxxviii. 14; and xli. 5. See my notes. In Mal. ii. 16. This term has of late much been taken to signify *a wife*. The passage seems obscure; but, after mature consideration, will, I think, be found to contain no such sense. The context manifestly treats on the inhumanity then shown by the Israelites to their wives. The verse under consideration thus proceeds, *when one hates, he dismisses* (saying) *ehovah, the God of Israel, has (so) commanded. And so he conceals violence with his cloak*, i. e. when any one chooses to dislike his wife, he divorces her at once, citing the precept (Deut. xxiv. 1) of divorce; and by this means he cloaks over his violent conduct. It is very true the Arab. لِبَاسٌ,

is used to imply either wife or husband, as 'ococke (on this place), Schultens (on Ps. kv. 14), and Michaelis (sup. Lex. Heb. n. 272), have shown; but, then, the Arabian usage is anything but this of the prophet; which is quite direct. Besides, the construction of לִבְוָה (see under the verb above) cannot be fairly applied in any such sense: which was not then known. I am compelled to conclude, therefore, that the whole is founded on mistake.

לְבוֹשׁ, m. Chald. pl. aff. לְבוֹשָׁא, i. q. Heb. occ. only, Dan. iii. 21; vii. 9.

לָבַט, v. Kal non occ. Syr. لَبَطَ, concitavit. Arab. لَبَطَ, festinavit, &c. Hurry, generally implying failure. See v. שָׁחַ, p. 189.

Niph. pret. non occ. pres. לִבֵּט, Stumbles, falls, Prov. x. 8. 10; Hos. iv. 14. Aquila, δαρήσεται. Symm. βασανισθήσεται. Theod. φυρήσεται. LXX. υποσκαλισθήσεται.

לִבְיָ, c. (i. q. לִבְיָא, see Gram. art. 74), pl. לִבְיָא, f. לִבְיָא. Lion, generally, Nah.

ii. 13. Metaph., Ps. lvii. 5. Arab. لَيْبِي, multum expetivit cibi. Cogn. لَبَّ. Syr.

لَبَّ, was bold, &c. See לב above. לִבְיָ, "a rugiendo dictus," says Gesenius. On what authority he does not say. I can find none. Aff. לִבְיָא, Nah. l. c.

לִבְיָ, m. pl., see לִבְיָ. A fierce she lion, according to Bochart. Hieroz. i. p. 719. Gesenius objects, because Ezek. xix. 2, on which the argument of Bochart. rests, is written לִבְיָ. Bochart. saw this, and objected to the punctuation of the word there, declaring that it was contrary to analogy, "contra analogiam." Probably Bochart. is right. Arab. لَبْوَة, لَبَاة, &c. Leana.

See Lex. Arab. Freytag. sub v. لَبَّ, Gen. xlix. 9; Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 20; Job iv. 11; xxxviii. 39; Is. v. 29; xxx. 6, &c. LXX. λέων, σκύμνος.

לִבְיָ, f. Ezek. xix. 2. See לב above. LXX. σκύμνος. ALL. λέαινα.

לָבָן, m. pl. לָבָנִים } constr. sing. m. לָבָן, }
לָבָנָה, f. pl. לָבָנֹת } once, Gen. xlix.

12. Arab. لَبَن, lac. (a) White, Gen. xxx. 35; Exod. xvi. 31; Zech. vi. 3; Lev. xiii. 4. 10; Gen. xxx. 37, &c. (b) Proper name, Laban, Gen. xxiv. 29, &c. (c) لَبَن, used in the more emphatic style, to signify the moon (from its whiteness), as قَمَر is for the sun (from its heat). So Arab. قَمَر, albus fuit,

قَمَر, Gesen. Is. xxiv. 23 xxx. 26; Cant. vi. 10, al. non occ.

לבן, v. pres. 2 pers. pl. with ה parag. לָבָנִי (of לָבָנִי below). Let us make bricks or tiles, Gen. xi. 3, only.

Infin. לָבֵן, with prep. ל, Exod. v. 7. 14, only. Arab. لَبَنَ, lateres formavit e luto, coxitque.

Hiph. לָבֵן, pres. לִבֵּן, constr. abs. it. immed. (a) Be, become, white, pure, Is. i. 18; Joel i. 7; Ps. li. 9, (b) Make white, clean, Dan. xi. 35, al. non occ.

Hith. pres. לִבֵּנִי, They shall be, become, white, clean, Dan. xii. 10, only.

לָבָנָה, fem.—pl. masc. לָבָנִים, constr. לָבָנִי,

Exod. v. 19. Arab. لَبَنٌ, later e luto coctus. Brick, or tile, as made of chalky or white earth, according to Vitruvius. ii. 3, and Harmer. observ. 15, ch. iii. vol. i. edit. 1816.... Gen. xi. 3; Exod. v. 16. 18; Is. ix. 9; Ezek. iv. 1, &c.

לָבָנָה, m. twice, Gen. xxx. 37; Hos.

iv. 13. The white poplar. Arab. لَبْنِي.

See Celsius, Hierobot. i. p. 292, seq. See ll. cc. in the Gr. of the LXX.

לָבָנָה, f. once; constr. לָבָנִי, Exod. xxiv. 10. Whiteness, according to some: others take the word as derived from לָבָנִי, as signifying tiled, or paved, work. See LXX.

לָבָנָה, לבֹּזֶנֶה. Aff. לבֹּזֶנֶה. Gr. λίβανος, λιβανωτός. The purest frankincense, so called from its whiteness. Plin. H. N. lib. xii. c. xiv.; Lev. ii. 1. 15; v. 11; xxiv. 7; Num. v. 15; Is. lx. 6; Jer. vi. 20; Cant. iv. 6. 14, &c. The tree which produces it, is, according to Ibn Batuta (see my

Translation, p. 61), termed الكندر, El Kondor. It "has a thin leaf, which, when scarified, produces a fluid like milk; this turns into gum, and then is called lobān." Whence, no doubt, with the article el, we have the "olibanum" of the druggists.

לָבָנֹן, m. The Libanus, or Lebanon; so called from the whiteness of the snow always resting on its highest eastern point. In simple prose, always with the definite article, לבֹּזֶנֶה, according to Gesenius, 1 Kings v. 6. 9, &c. In the more lofty style, always without it, Ps. xxix. 6; Is. xiv. 8, &c. It may here be remarked that, generally, the lofty style excludes all particles, as much as is consistent with perspicuity: of which the student will satisfy himself by comparing a Psalm, or

a passage in the middle part of the book of Job, with the same quantity of context in the style of mere narrative.

לָבַשׁ, and לָבַשׁ, pres. לִבֵּשׁ, constr. abs. it. immed. it. med. לָבַשׁ, it. לָבַשׁ, instr., Esth. vi. 8, &c. Syr. **لَبَسَ**, *vestivit se*. Samar.

Æth. id. Arab. **لَبَسَ**, id. it. *obscurum*, e *confusam illi effecit, proposuitque rem. Put on clothing; cloak, &c.*, Lev. vi. 3, 4; xvi. 23, &c. Metaph. as *clothing* is supposed to cover the body, so certain *qualities* are also supposed to *affect* it: as, *majesty, &c.*, Ps. civ. 1. — *power*, Is. li. 9. — the *worm* Job vii. 5. — *slain, men*, Is. xiv. 19. — *ignominy*, Job viii. 22; Ps. xxxv. 26; cix. 29. — *justice*, Job xxix. 14. — *righteousness, &c.*, Is. lix. 17. — *terror*, Ezek. xxvi. 16. — *ruin*, Ezek. vii. 27. — *salvation*, 2 Chron. vi. 41. Applied also to the fields, as *covered* with flocks, Ps. lxxv. 14. See לָבַשׁ, above. — to the influences of the Holy Spirit, as *overshadowing* (Luke i. 35), and *actuating* the whole man, Judg. vi. 34. 1 Chron. xii. 18; 2 Chron. xxiv. 20. Hence the virtues of the mantle of Elisha, 1 Kings xix. 20: comp. v. 16. — of the handkerchiefs and aprons taken from the body of Paul, Acts xix. 12. — of touching the garment of Christ, Matt. ix. 20, &c. — of the shadow of Peter, Acts v. 15.

Infin. לָבֹשׁ, abs., Hag. i. 6: it. לָבַשׁ, Gen. xxviii. 20; Lev. xxi. 10.

Imp. לָבֹשׁ, 1 Kings xxii. 30: f. לָבֹשׁ, 2 Sam. xiv. 2: pl. לָבֹשׁ, Jer. xli. 4.

Part. pl. m. לָבֹשִׁים, Zeph. i. 8.

— pass. לָבֹשׁ, לָבֹשׁ, constr. לָבֹשׁ, 1 Sam. xvii. 5; Prov. xxxi. 21, &c.

Puh. Part. masc. pl. only, לָבֹשִׁים, *Being, becoming, clothed*, 1 Kings xxii. 10, &c.

Hiph. לָבִישׁ, pres. לִבֵּשׁ, constr. it. immed. it. med. לָבִישׁ, it. med. לָבִישׁ, on, upon, Gen. xxvii. 16: לָבִישׁ, of. *Clothe* any one, Is. lxi. 10: the לָבִישׁ of instr. being understood, Gram. art. 220. On this place, see also under letter לָבִישׁ above, Gen. xli. 42; Exod. xxviii. 41, &c. Metaph.—with *salvation*, Ps. cxxxii. 16; Is. i. c.—*shame*, Ps. cxxxii. 18. — *scorn*, of the neck of the horse, Job xxxix. 19. See my note. — *heaven with blackness*, Is. l. 3.

Infin. לָבִישׁ, Esth. iv. 4.

Imp. לָבִישׁ, Zech. iii. 4.

Part. aff. לָבִישְׁךָ, *Clothing you*, 2 Sam. i. 24.

לָבַשׁ, v. Chald. pres. לִבֵּשׁ, i. q. Heb. Dan. v. 7. 16, only.

Aph. pl. masc. לָבִישִׁים, i. q. Heb. Hiph. Dan. v. 29. med. לָבִישׁ, pers. immed. thing, al. non occ.

לָבַשׁ, לָבַשׁ, see לָבַשׁ, and לָבֹשׁ.

לָבִי, m.—pl. non occ. The *Log*, a liquid measure among the Jews, containing, according to Dr. Aubuthnot, 24·3 dec. solid inches.

Syr. **لَبَّ**, *pelvis*, Lev. xiv. 10. 12. 15. 21. 24, al. non occ.

לָבָה, Chald. i. q. לָבָה, Heb. לָבָה.

לָבָה, i. q. לָבָה, Kethiv, Deut. iii. 11.

לָבָה, m. pl. לָבָה, constr. לָבָה. Arab.

لَبَّ, *lingua ignis, flamma. Flame—*

לָבָה, f. pl. לָבָה, constr. לָבָה, constr. sing. לָבָה, pointed like a tongue, and hence, perhaps, applied to weapons, the lightning, &c.; or the comparison might have originated in the brightness or flashing of each, Judg. xiii. 20; Is. xiii. 8; lxvi. 15. — of lightning, Joel ii. 5; Is. xxix. 6. — of a sword, Nah. iii. 3; Job xxxix. 23, &c. Meton. the weapon itself, Judg. iii. 22. See under לָבָה, p. 117, above. Fem., Num. xxi. 28; Ps. cvi. 18; Is. iv. 5; Dan. xi. 33; Ezek. xxi. 3; Ps. cv. 32; xxix. 7, &c.

לָבָה, masc. once, Eccl. xii. 12. Arab.

لَبَّ, Act. v. لَبَّ, *addictus fuit rei. Intense occupation, study.* Jauhari, اللِّبَّة. اللِّبَّة.

لَبَّ, وقد يحرك فلان فصيح اللِّبَّة, i. c.

لَبَّ the tongue; and, with a vowel, eloquent of tongue. See לָבָה in the preceding member.

לָחָה, v. cognn. לָחָה, once, pres. f. apoc. לָחָה. *Faint, feeble, languishing*, Gen. xlvii. 13. LXX. ἐξέλασε.

Hithp. redup. part. מְלָחָה, once, Prov. xxvi. 18. Syr. **لَحَّ**, *obstupuit.*

Arab. لَحَّ, *terra ampla nebulae obnoxia; e. subject to the mirage. Insane, mad, person.* Aquila, κακοθυλόμενοι. Symm. πειρώμενοι. LXX. ὁππερ οἱ ἰωμένοι.

לָחָה, Chald. r. לָחָה, under לָחָה.

לח, masc. i. q. לח, once, Gen. iii. 24.

Syr. ܠܚܡ, *flamma*. Hence—

לח, v. pret. pres. non occ.

Part. לח, pl. לחים, *flaming fire*, Ps. civ. 4. *Inflamed*, furious men, Ib. lvii. 5.

Pih. לח, pres. f. לחה, *Set on fire, in flame*. Constr. immed., Deut. xxxii. 22; Is. xlii. 25; Joel i. 19; ii. 3; Ps. lxxxiii. 15; xcvi. 3; cvi. 18; Job xli. 13.

לחיהם, masc. plur. aff. of לח, once, Exod. vii. 11: lit. *their flames*. Meton. *Dazzlings*, i. e. specious tricks, such as to deceive and amaze the ignorant: usually, *their enchantments*. Aquila, ἐν ἡρμαῖους αὐτῶν. Symm. ἀποκρύφω αὐτῶν. Theod. φαρμακείας αὐτῶν. See LXX. Or, for לחיהם, r. לח, or לח, *covered, secret*.

לח, v. Kal non occ. Arab. لَحَّ, *insinuat, imbu, &c.*

Hithp. part. m. pl. לחים, twice, Prov. xviii. 8; xxvi. 22. *Enchanting, fascinating* (things), i. e. *insinuating themselves*. Gesen. "Quæ avidè deglutuntur, buccellæ dulces." But, whence these *buccellæ dulces*? Some moral effect is evidently had in view by the sacred writer. לח, must, therefore, signify the inmost recesses of the mind: and לחים cannot signify any eatable. Aquila, γοητικοί, well. Theod. ἐξαπλούμενοι.

לח, compd. of לח + ל. See לח above. *Therefore, on that account*, Ruth i. 13; Dan. ii. 6. *But*, Dan. ii. 30; Ezra v. 12. *Besides, except* (compd. of לח + ל), Dan. ii. 11; iii. 28; vi. 8. See Nold. p. 431. And, *Annotaciones et Vindicie*.

לח, f. constr. once, 1 Sam. xix. 20, transposed, for לח congregation, as some think, i. e. f. of לח. Others, after de Dieu, *senate*, or *presbytery*, from the Æth. ሊቀ: *princeps, &c.* Aquila, δμῖλον. Symm. συστροφῆν. Theod. σύστημα. LXX. ἐκκλησία.

לחש, Infin. Hiph. with ל pref. r. לחש.

לח, thrice for לח, which see.

לח, and thrice לח, 1 Sam. xiv. 30; Is. xlviii. 18; lxiii. 19, once, לח, *kethiv*, 2 Sam. xviii. 12, r. לח. Arab. لَوَّى, *flexit, &c.* Not unlike לח, or לח, except that negation is

always implied: and, therefore, cognate in some respects with לח, לח. A particle implying *conditionality* with *negation*, and requiring the verb (either expressed or implied) to be taken in a *past*, or *relatively past*, tense. See my note on Job vi. 2. As the Hebrew and sister dialects have neither *Conditional* nor *Subjunctive* moods, all oblique modes of expression must be made, either by the introduction of particles adequate to that purpose, or by such forms of the verb as custom might have allowed to have that effect. But here this (i. e. apocope, paragoge, &c., Gram. art. 233, seq.) implies nothing beyond relation to something preceding. Obliquity, therefore, or indirectness of expression can be had only by means of particles: of which this (לח) is one; and is used with verbs either in the pret. pres. or participle active: to be construed nevertheless always in the past, or relatively past tense; e. g. לח, *HAD they been* (which they were not) *wise*, then—Deut. xxxii. 29, לח, *had you* (but you did not) *saved them alive*, Judg. viii. 19. לח, *should I cause to pass* (which I do not) *over the land*, Ezek. xiv. 15. — לח, *should a man vagrant of spirit*, i. e. whose mind is vagrant and uncertain as the wind, Mic. ii. 11. לח, *should Joseph deal cruelly with us*, Gen. l. 15, &c.

In certain situations it implies a wish, intimating negation, nevertheless, at the same time. לח, *would Ishmael might live!* &c., i. e. in the sense implied by the context, Gen. xvii. 18. Such is the לח of Paul, Rom. ix. 3. See my note above-mentioned. Of this sort is the לח of the Attics, by which obliquity of expression is often intimated with verbs in the Indicative mood. See Vigerus de idiot. Græc. cap. v., sect. ii., Ed. 1824, p. 195, seq. Hoogveen, Doctr. partic. Glasg., 1813, p. 30, seq. Thes. Steph., Ed. Valpy, sub voce, p. 1978, seq. Num. xiv. 2; Josh. vii. 7; Ps. lxxxi. 14, &c. See Nold., p. 431, seq. In some of which cases futurity seems implied; still, as the speaker in every case places himself in time farther future, the action, &c. of the verbs will be relatively in the past tense, and always in estimation negated. Here, therefore, as in לח, and לח, a fact is put as a case: but, unlike those particles, a negation is inherent in the supposition.

This particle is occasionally omitted by the

ellipsis, Cant. i. 2; Ps. cxxii. 6, &c. Nold. p. 432.

לָחַץ, v. pres. 2d pers. **לַחֲצִי**. Arab. **لَوِيَ**, *contorsit membrum; inficiatus fuit quod deberet; protraxit solvendi moram*. Constr. immed. it. med. **ל**, for; it. abs. *Borrow* at usury, &c., Neh. v. 4; Deut. xxviii. 12. Meton. *Get, obtain*, Eccl. viii. 15.

Part. **לֹחֵץ**, *Borrower, borrowing*, Ps. xxxvii. 21; Prov. xxii. 7; Is. xxiv. 2.

Niph. **לָחַץ**, pres. **לַחֲצִי**. Constr. med. **עָץ**, **לָחַץ**, *Be, become, turned, attached, joined, to any one*, Gen. xxix. 34; Num. xviii. 2. 4; Is. xiv. 1; Ps. lxxxiii. 9; Jer. l. 5; Dan. xi. 34; Zech. ii. 15.

Part. **לֹחֵץ**, Is. lvi. 3: pl. **לֹחֲצִים**, Is. lvi. 6; Esth. ix. 27.

Hiph. **לָחַץ**, pres. 2d pers. **לַחֲצִי**. Constr. immed. it. abs. *Make, cause, to borrow*. Meton. *Lend*, Exod. xxii. 24; Deut. xxviii. 12. 44.

Part. **לֹחֵץ**, Is. xxiv. 2; Ps. cxii. 5; Prov. xix. 17; xxii. 7.

לֹחֶז, m. once, Gen. xxx. 7. *The almond tree*. Arab. **لَوْز**, of which there are three sorts, *the sweet* (الْحَلْو), *the bitter* (الْمُر), both cultivated in orchards: *the wild* (الْبَرِّي), or *mountain* (الجَبَلِي); probably that mentioned here. It grows into a large tree, the leaves of which are soft. Cels. Hierobot. i., p. 253, seq. Its medical properties are described at length in the Medical Dictionary of Ibn Hosein, of Bagdad, entitled, **اختيارات بديعي**, occasionally cited in this work.

לָחַץ, v. pres. only, pl. **לָחֲצִי**. Constr. med. **לָחַץ**. Arab. **لَانَ**, r. **لَوْن**, *confugit. Escape, depart, from*, Prov. iii. 21.

Niph. Part. **לָחֵץ**, constr. **לָחֵץ**, pl. **לָחִיצִים**. Arab. **لَانَ**, r. **لَوْن**, *perversus, contumax fuit. Perverse, incorrigible*, Prov. iii. 32; xiv. 2; Is. xxx. 12. **לָחֵץ וְלָחֵץ**, *in oppression, and the perverse man, in any person, opposed to God's laws*. Pl., Prov. ii. 14.

Hiph. pres. only, **לָחֵץ**, Prov. iv. 21, i. q. Kal, above, if the cognate **לָחַץ** is not the root.

לָחֵץ, m.—pl. **לָחֵץ**, **לָחֵץ**, dual, **לָחֵץ**.

Syr. **ܠܚܝܬܐ**, *tabula*. Arab. **لَوْح**, id. **لَوْح**.

לָחֵץ, tablet of stone or wood, Deut. ix. 9: hence, Ib. **לָחֵץ הַבְּרִית**, *tables of the covenant*, Ib. vr. 10, 11. 15; x. **לָחֵץ הַעֲדוּת** —, *of the testimony*, Exod. xxxi. 18; xxxiv. 29. — of wood, 1 Kings vii. 36. The leaf of a folding-door, Cant. viii. 9. The deck of a ship, dual, Ezek. xxvii. 5. Hence, apparently, the *leaf* of a book, Is. xxx. 8. Metaph. of the heart, Jer. xvii. 1; Prov. iii. 3. Comp. 2 Cor. iii. 3.

לָחֵץ, masc. once, Is. xxv. 7. Arab. **لَوْح**, *pallium, &c. Covering, veil*, i. e. means of blinding. Comp. 2 Cor. iii. 13, seq. Aquila, Theod. **πρόσωπον τῆς σκοτίας**. Symm. **πρόσωπον τοῦ ἐξουσιαστοῦ**.

לָחֵץ, v. i. q. **לָחֵץ**, above, Kal non occ. except—

Infin. abs. **לָחֵץ** (for **לָחֵץ**, fm. **לָחֵץ**, Gram. art. 75), *Vailing, acting as a cover, &c. once*, Is. xxv. 7.

Part. **לָחֵץ**, *Covering, concealing*, i. e. secret, covert, manner, Ruth iii. 7; 1 Sam. xviii. 22; xxiv. 5: it. **לָחֵץ**, as **לָחֵץ**, for **לָחֵץ**, Hos. x. 14;—Judg. iv. 21.

— pl. m. aff. **לָחֵץ**, *Their covered*, i. e. secret arts, Exod. vii. 22; viii. 3. 14, al. non occ. See under **לָחֵץ** above.

— pass. f. **לָחֵץ** (for **לָחֵץ**, Gram. art. 75). *Covered, wrapt up*, 1 Sam. xxi. 10.

לָחֵץ, masc. (for **לָחֵץ**, Gram. art. 75), **לָחֵץ**, *Levite*, pl. **לָחֵץ**: of the proper name **לָחֵץ**, Exod. v. 14; vi. 25, &c. Chald. sing. id. pl. def. **לָחֵץ**, Ezra vi. 16, &c.

לָחֵץ, f. constr. **לָחֵץ**, pl. non occ. r. **לָחֵץ**, above. *A wreath, or chaplet*, for the head, Prov. i. 9; iv. 9, al. non occ. Aquila, **προσθήκη**. Lxx. **στέφανον**. More literally, **δέμα**, or **δῆμα**; whence **διάδημα**.

לָחֵץ, masc. sing. only, r. **לָחֵץ**. On the termination, see Gram. art. 168, and my notes on Job iii. 8; xl. 25. *Any sea monster*, generally, *the whale*, or the *sea serpent*, as the context may require. Bochart. Hieroz. ii. lib. v. cap. xvi., and lb. cap. xviii. makes it to signify the *crocodile*; which has generally been followed. His view is, nevertheless, groundless. See my notes above cited. I. *Any sea-monster*, generally, Ps. lxxiv. 14; civ. 26. Comp. **לָחֵץ**, Is. li. 9; Ezek. xxix. 3; xxxii. 2, 3.

II. *The sea-serpent*, applied as a symbol of the king of Babylon, Is. xxvii. 1. III. *The whale*, of the fiercer sort, Job iii. 8; xl. 25, seq. LXX. μέγα κῆτος. Theod. δράκοντα, Job iii. 8. LXX. δράκοντα, cap. xli. 1.

לול, m. pl. לולים, once, 1 Kings vi. 8. Gesenius traces an affinity here with the German *rollen*; our *roll*. *The winding stairs* leading from the lower to the upper chambers of the Temple. See Plan of the Temple in the Appendix. LXX. ἐλκυστή ἀνάβασις. See Schleusn. Lex. in LXX. sub voce ἐλκυστός.

לולאות, and לללאות, constr. לללאות,

pl. f. sing. non occ. Arab. لَوْلَاءُ, *angustia*.

Loops, or *loop-holes* perhaps, made in the edges of the curtains of the Tabernacle, into which the golden hooks of the next succeeding curtain were inserted, Exod. xxvi. 4, seq.; xxxvi. 11, seq. LXX. σπυροβολή. See Schleusn. Lex. in LXX. sub voce.

לולגל, and לללגל, compd. of לו + גל or of לו + גל (לו, Syr. لَمَّ; the final ה being taken as a mark of construction, as, לללגל, for לללגל, Syr. for لَمَّ, being also an augmented fm. of لَمَّ,

cogn. לָהּ. Whence the Arab. لَآءٍ, *id est*, *nimirum*, &c. And the Syr. لَمَّ, *quæ illa*.

It was shown under לו above, that לו always implied *negation*. The addition of the second negative here, has the effect of making the sense *positive* in the second member of the sentence, which is hypothetically negated in the first; as, לֹא אֶפְתָּה לְךָ אֶת פִּי, *had not the God of my father been for me; surely thou hadst dismissed me empty*, Gen. xxxi. 42; Deut. xxxii. 27; 1 Sam. xxv. 34; Is. i. 9; Ps. xciv. 17; cvi. 23, &c. Both the composition of this conj. particle, with its usage and sense, is very nearly allied to the English *unless*. LXX. εἰ μὴ. With לו. Nold. לו, §. 33, p. 377: and, for the word itself, Ib. p. 432.

לולן, and לוין, v. pret. לו, 1st pers. pl. לו, pres. לוין, apoc. לוין, constr. abs. it. med. לו, in, of time or place, or state; לוין, *in the midst*; לוין, without; לו, here; לו, to, until; לו, with; לו, near, on; לו, between. Arab.

لَوْنٌ, r. לוין, *placidus fuit*; לוין, *placiditas*;

procrastinatio. In like manner, לוין, *quietus fuit*; thence, *habitavit*: and so also the English *lie*, rest; remain fixed, reside, &c. *Lodge*, remain, during the night, Gen. xxxii. 22; 2 Sam. xii. 16; Judg. xix. 13. Fem. לוין, for לוין, Zech. v. 4: so לוין, for לוין, Is. lix. 5. Pres., Exod. xxiii. 18; xxxiv. 25; Deut. xvi. 4; Job xxix. 19; xli. 14, &c., of things inanimate: weeping, Ps. xxx. 6: righteousness, Is. i. 21. Apoc., Gen. xxviii. 11; xxxii. 14, &c.: vain thoughts, Jer. iv. 14: verb fem. sing. with pl., Gram. art. 216. 7.

Infin. לוין, with לוין, Gen. xxiv. 25; Judg. xix. 10, &c.

It. לוין — לוין, Gen. xxiv. 23.

Imp. לוין, Judg. xix. 6. 9.

— f. לוין, Ruth iii. 13.

— plur. לוין, Num. xxii. 8; Judg. xix. 9, &c.

Part. pl. m. לוין (for לוין, or לוין, Gram. art. 75), Neh. xiii. 21, only.

Niph. pres. pl. only, לוין, constr. med. לוין, against. Arab. لَوْنٌ, *colore infecit*; *mutavit animi affectum*. *Complain*, *murmur*, Exod. xv. 24; xvi. 2; Num. xiv. 2; xvii. 6; Josh. ix. 18.

Hiph. plur. 2d pers. לוין, pres. pl. לוין, לוין (ה being compensated by Dagesh, in order to preserve a difference from Kal); but, apoc. לוין, as before. Constr. לוין, i. q. Niph. *complain*, *murmur*, Exod. xvi. 7; Num. xiv. 29. 36; xvi. 11. Apoc., Exod. xvii. 3.

Part. pl. m. לוין, לוין, Exod. xvi. 8; Num. xiv. 27; xvii. 20.

לוין, v. pret. לוין, once, Prov. ix. 12.

Arab. لَوْنٌ, r. لَوْنٌ, *aspexit per rimas portæ; ænigmatically locutus est*; conj. iii. *aspexit veluti meditabundus ad bonum*,—ad malum. *Deride*, *scorn*.

Part. לוין (for לוין, or Gram. art. 75), pl. לוין (the [-] immutable, because compensating for the loss of לוין). *Scorner*; *deriding*, *insulting*, person, Prov. ix. 7, 8; xiv. 6; xv. 12, &c. Pl., Ps. i. 1; Prov. i. 22, &c. It. לוין, of the cogn. לוין, for לוין, Pih. of לוין, as Gesenius thinks.

Hiph. plur. aff. לוין, *They have derided me*, Ps. cxix. 51, only, pres. לוין, Prov. iii.

34; xiv. 9; xix. 28. Constr. immed. it. med. ל.

Part. לֹשֵׁן, pl. constr. לֹשְׁנֵי. *Advocate, or person undertaking, explaining, &c. the business of another, Job xxxiii. 23. לֹשְׁנֵי, interceding angel, mediator. Comp. xvi. 20. See my notes. Such generally were all angels appearing on the business of the Almighty. Gen. xlii. 23, Interpreter. Ambassadors, orators, 2 Chron. xxxii. 31; Is. xliii. 27. LXX. ἀρχων, ἐρμηνευτής; πρεσβύτερος, θανατοφόρος. Aff. לֹשְׁנֵי, לֹשְׁנֵי.*

Hithp. לֹשְׁנֵי, *Be mocking, deriding, once, Is. xxviii. 22. Aquila, χλευάζετε. LXX. εὐφρανθήσεται.*

לֹשֵׁן, v. pret. non occ. pres. f. לֹשְׁנָה, constr. immed. Syr. لَس, *depsit farinam. Æth. ለወሰ: id. Knead dough, 1 Sam. xxviii. 24; 2 Sam. xiii. 8.*

Infin. לֹשֵׁן, Hos. vii. 4, only.

Imp. f. לֹשְׁנָה, Gen. xviii. 6.

Part. fem. pl. לֹשְׁנֵי, Women *kneading*, Jer. vii. 18.

לֹחֵץ, Chald. Syr. لَحَض, *ad, apud; v. لَحَض, conjunxit. Cogn. Heb. לָחַץ. Prep. aff. לֹחֵץ, once, Ezra iv. 12. With thee.*

לֹחֵץ, see לָחַץ.

לֹחֵץ, see לָחַץ.

לֹחֵץ, see לָחַץ.

לֹחֵץ, f. r. לֹחֵץ, cogn. לֹחֵץ, לֹחֵץ; which see once, Prov. iv. 24: with לֹחֵץ in the paral.

Cogn. Arab. لَصَا, *conviciis incessivit. Per-verseness.*

לֹחֵץ, masc. pl. לֹחֵצִים, with *dagesh implied*, Gram. art. 109. Æthiopic ለልልልል: *madefacere panem. Arab. لَحْم, lacrymosus*

fuit oculus: cogn. لَحْمَان, aqua modica a monte fluens. Moist, fresh (green), opp. טָפֵּן, יָבֵשׁ. Comp. Judg. xvi. 7; Ezek. xxi. 3; xvii. 24; Gen. xxx. 37, of wood. Num. vi. 3, of grapes. Judg. xvi. 7, 8, of new ropes, made probably of the fibres of the cocoa-nut tree; hence, said to be not dried, לא יָבֵשׁ. See my Travels of Ibn Batuta, pp. 177, 178, with the notes, and Rees's Cyclopædia, art. cocos.

לֹחֵץ, m. once, Deut. xxxiv. 7. *Freshness, vigour, of youth. Aff. לֹחֵץ, for לֹחֵץ.*

LXX. χελώνια, al. χελύνια, αὐτοῦ. Ἄλλως χελύνια αὐτοῦ, ὁ δὲ Εβραῖος, τὰ χλωρὰ αὐτοῦ. Bahrdt's Hexapla.

לֹחֵץ, aff. and prep. לֹחֵץ, Job xx. 23. *In his eating, feasting. Comp. Ps. lxxviii. 30, 31; and see my note on the place: r.*

לֹחֵץ. Arab. لَحْم, *carnis appetens; carni-vorus; לֹחֵץ is used, Prov. xxiii. 1, in the same sense; the variety in the pointing is of little authority. See v. לֹחֵץ. In Zeph. i. 17; aff. לֹחֵץ, their flesh; opp. טָפֵּן, לֹחֵץ, their blood. Arab. لَحْم, caro, al. non occ.*

לֹחֵץ, in pause לֹחֵץ, f. dual, לֹחֵצִים, constr.

לֹחֵץ. Arab. لَحْي, *mandibula, maxilla,*

لَحْيَة, *barba. The cheek, or cheek-bone, or jaw-bone, Judg. xv. 15—17; Job xl. 26; Is. xxx. 28; Ezek. xxix. 4; Hos. xi. 4. And, as the beard (growing thereon) was revered, striking any one on the cheek, or jaw, was considered peculiarly reproachful, 1 Kings xxii. 24; Mic. iv. 14; Is. l. 6; Job xvi. 10; Lam. iii. 30: in Ps. iii. 8, the reader is carried on to the breaking even of the teeth. Aff. לֹחֵץ, לֹחֵץ, לֹחֵץ. See LXX.*

לֹחֵץ, v. Kal non occ., except Infin.

Syr. لَحَس, *linxit. Engl. lick. Sanscrit,*

लिह्, id.—

Infin. constr. לֹחֵץ, *Licking up, as an ox in eating, Num. xxii. 4, only.*

Pih. fem. לֹחֵצָה, *Licked, or lapped, up, as a dog does water, 1 Kings xviii. 38. Pres. pl. m. לֹחֵצִים, Num. xxii. 4; Mic. vii. 17: in pause, לֹחֵצִים, Ps. lxxii. 9; Is. xlix. 23. Constr. immed., al. non occ.*

לֹחֵץ, c. pl. non occ. Seg. fm. לֹחֵץ, prim. *eating, devouring: hence, (a) Eatable, provision, generally: thence, (b) feast: pec. (c) bread, Exod. xvi. 22. 29; Ps. xli. 10; cii. 5; Job xx. 14. (b) לֹחֵץ, — of God, i. e. sacrificial, Lev. xxi. 8. 17;—Jer. xi. 19, לֹחֵץ, tree with its eatable, i. e. its fruit: לֹחֵץ, provision of the governor, Neh. v. 18. Comp. vr. 15; Obad. vr. 7. לֹחֵץ, ellipt. for לֹחֵץ, men who eat of thy provision, Eccl. x. 19, &c. (c) Bread, Exod. xxv. 50; xxxv. 13; xxxix. 6; in the phr. לֹחֵץ, bread of the presence, i. e. of God; Vulg. shew-bread. 1 Sam. x. 4,*

סח, *a couple of loaves*. סח, *cake of bread*, Exod. xxix. 23. סח, id. Id. סח, *bread of fire*, i. e. offered in burnt-offering, Lev. iii. 11. סח, *bread of leaven*, i. e. leavened, Ib. vii. 13. — of wave-offering, Ib. xxii. 17: staff of —, Ib. xxvi. 26. Meton. (d) once, *Bread-corn*, Is. xxviii. 28. Aff. סח, &c.

סח, Chald. c. *Eating; a feast*, Dan. v. 1, only.

סח, v. pres. סח. Constr. immed. it. med. סח, with. Arab. סח, *abrosit os*, et *edendo nudavit carne*. I. *Eat, feast upon*, Prov. iv. 18; Ps. cxli. 4; Prov. xxiii. 6.

Infin. סח, Prov. xxiii. 1: it. סח (or סח), Job xx. 23. See סח above.

Part. pass. pl. m. constr. סח (for סח), *Devoured of* —, Deut. xxxii. 24.

II. As eating involves the notions of devouring, consuming, and the like; so this verb has been made to imply *war*, as a consumer. Comp. Num. xiv. 9. See also under סח. Hence—

Imp. סח, *Wage war, impugn*, Ps. xxxv. 1, only.

Part. סח, pl. סח, Ps. lvi. 2, 3. Aff. סח, Ps. xxxv. 1.

Niph. סח, pres. סח. Constr. immed. it. med. סח, סח, סח, סח, סח, from, of place. *Make, wage, war*, Josh. x. 25; 1 Sam. xvii. 10; Exod. i. 10; 2 Kings xiii. 12; xiv. 15; Jer. i. 19; xv. 20; Neh. iv. 8, &c.

Infin. abs. סח, Judg. xi. 25.

It. סח, סח, Exod. xvii. 10; Num. xxii. 11, &c.

Imp. סח, 1 Sam. xviii. 17; Judg. ix. 38.

— pl. סח, 2 Kings x. 3.

Part. סח, pl. סח, Exod. xiv. 25; Josh. x. 25, &c.

סח, m. once, Judg. v. 8, in the phrase סח, *War of the gates*, i. e. at the gates, for the purpose of taking the city. See Lxx. Αλλ. ὡς ἄπρον κριθινον, i. e. סח, with other vowels.

סח, m. Patronym. of סח. See Gram. art. 166. 7. *Bethlehemite*, 2 Sam. xxi. 19; 1 Chron. xx. 5, &c.

סח, Infin. with ל pref. r. סח.

סח, fem. plur. סח, Chald. Arab.

סח, *corrupta fuit nux*; סח, *fastens pudendis ancilla*. A concubine, Dan. v. 2, 3. 23.

סח, masc. — plur. non occ. Arab.

סח, *infortunium, calamitas*. *Oppression, affliction*, Exod. iii. 9; 1 Kings xxii. 27; 2 Kings xiii. 4, &c. Phrr. סח, 2 Chron. xviii. 26. Comp. Is. xxx. 20. סח, Ps. xlii. 10. Comp. Job xxxvi. 15. With סח, Deut. xxvi. 7. Aff. סח.

סח, v. pres. סח, constr. immed. it. med. סח, it. abs. *Oppress, afflict*, Exod. xxii. 20; xxiii. 9; Num. xxii. 25; Judg. iv. 3; x. 12; 2 Kings xiii. 4. 22; Amos vi. 14, &c.

Part. plur. masc. סח, Exod. iii. 9. Aff. סח, &c., Jer. xxx. 20.

Niph. pres. f. סח, *Became, was, pressed, injured*, Num. xxii. 25, only.

סח, m. pl. סח. Syr. *ܠܚܫܐ*, *musitatio, incantatio*. Eth. *ከፍተኛ*: *musitavit, submisce locutus est*. (a) *Murmur, whisper* (of prayers apparently), Is. xxvi. 16. Lxx. ἐν θλίψει μικρᾷ. Syr. "In carcere susurraverunt (*ܠܫܐ*) *correctionem tuam*.

(b) *Incantation, charm*, Jer. viii. 17; Eccl. x. 11; Is. iii. 3. סח, *intelligent of whisper, soft, winning, address*, i. e. the cunning courtier. Aquila, συνετόν ψιθυρισμόν. Symm. (συνετόν) ὁμιλία μυστικῇ. Theod. ἐπωδῇ. Lxx. ἀκροατήν. (c) Pl., Is. iii. 20. *Charms*: meton. *amulets*, supposed to have certain protecting virtues; — see Schroeder, de Vestitu Mulierum, cap. xi. pp. 172, 173; — made perhaps in the shape of serpents, and suspended from the neck, between the breasts. See also Rosenmüller, ad locum.

סח, v. see סח, Kal non occ.

Pih. part. pl. m. סח, once, Ps. lviii. 6. *Enchanters*. Aquila, Theod. ἐπαδόντων. Sym. ψιθυρίζοντων. Αλλ. ἐπασιδῶν, al. non occ.

Hithp. pres. סח, constr. med. סח, Ps. xli. 8. *Muse of, secretly consider, discuss*. Lxx. Sym. ἐψιθύριζον.

Part. m. pl. סח, 2 Sam. xii. 19, only. *Whispering persons*.

סח, m. part. r. סח.

סח, masc. — plur. non occ. Arab.

לָדָן, Lat. *ladanum*. Gr. λήδανον. See the Arab. لَدَنَة, *plicatura*, as a *wreath*, or the like.

Herodot. iii. cvii. cxii. A sort of laudanum, found adhering to the stem and leaves of certain shrubs, not unlike the honey-dew among ourselves. It forms a sort of resin, which is burnt as incense, and hence used as a perfume. See Cels. Hierobot. i., p. 280, seq.

In the اختيارات بديعي, of Ibn Hosein (sub voce), the best (لادن نيكوترين),

forms a perfumed ointment, inclining to a yellowish colour, in which there is no sandy particle: it dissolves in butter, and has no sediment. His words are, —

آن چرب خوشبوي بود
که لون آن بزردي زند وهيچ رمل
در وي نبود در روغن حل شود
. وهيچ ثغلي نداشته باشد. See also

Rees's Cyclopædia, under LADANUM. Twice, viz., Gen. xxxvii. 25; xliii. 11. So called, according to Gesenius, because of its *covering* (see v. לוֹשׁ; comp. פָּסַר) the shrubs, &c. on which it is found.

לָדָן, f. once, Lev. xi. 30. According to Bochart. Hieroz. i., p. 1073, seq., i. q. the Arab. وحر. A sort of lizard, adhering to the ground (r. لَطَأَ, *adhesit terræ*), and poisoning every thing it touches. LXX. χαλαβώτης. Vulg. *stellio*.

לָדָן, v. pres. לֹשֵׁשׁ, pret. non occ. Constr. immed. it. med. פָּרָה. Syr. كلف,

acuit, polivit. Cogn. Arab. لَطَسَ, *illisit, contudit*; مَلَّطَسَ, *malleus*. Sharpen, tool, weapon, &c., Ps. vii. 13; Job xvi. 9.

Infinit. לוֹשֵׁשׁ, 1 Sam. xiii. 20.

Part. לוֹשֵׁשׁ, Gen. iv. 22. Gesenius prefers "malleavit," *beat, hammered, out*, here. See LXX.

Puh. Part. מְלֹשֵׁשׁ. *Sharpened*, Ps. lii. 4, only.

לָדָן, pl. f. occ., 1 Kings vii. 29, 30, 36, only, i. q. לוֹשֵׁשׁ, apparently, which see; r. לוֹשֵׁשׁ. Ornaments attached, rather attaching, to certain parts of the Temple. *Garlands*, or *festoons*, according to Gesenius. Perhaps

לֵיל, m. constr. לַיְלָה, Exod. xii. 42, &c. With לַיְלָה, parag. לַיְלָה, in pause, לַיְלָה. So the

Arab. لَيْل, *nox*; and, with 3 of unity,

لَيْلَةٌ, *nox una, singularis*; pl. f. لַيَالٍ; in pause, لַيَالٍ. Syr. لַيْلًا, *id.*

Cogn. Sanscrit, नील, *dark blue*. Pers.

id. I. *Night*, opp. to day, Is. xvi. 3; Lam. ii. 19; Gen. i. 5. 14; Ps. xix. 3, &c. II. Adverbially, *By night*, Gen. xiv. 15; Exod. xiii. 21, 22; Num. ix. 21, &c. III. *Metaph.*, *Time of adversity*; light, or whiteness, usually implying prosperity. See my note on Job vi. 16.—Job xxxv. 10; Mic. iii. 6; Is. xxi. 11, &c.

לֵילָא, m. Chald. def. *Night*, Dan. ii. 19; v. 30; vii. 2. 7. 13.

לֵילָא, once, in the phr. וְהָיָה לַיְלָא, Is. xxxiv. 14. It is truly amusing to see with what earnestness Dr. Gesenius here urges the fabulous nonsense of the Rabbins; as if nothing but the follies of these men, or the dreams of heathen poets, could at all avail in elucidating the Hebrew Scriptures. Nor is Bochart. Hieroz. ii., p. 831, seq. one whit better; so marvellously has Rabbinism been allowed to impose on the credulity of the Christian world. The question here is, What does this word most probably mean? Dr. Gesenius says, after the Rabbins, "*spectrum nocturnum*," &c. But why *spectrum*? Because, it should seem, the Jews have a story among them of very long standing (see Bochart. l. c.), telling us that there are four mothers of the demons, *Lilith*, *Naama*, &c. &c.; of whom, Adam, during the 130 years of his separation from Eve, begot them all, &c. &c. And from this it is, as it should seem, heterodoxy to depart! The context, however, evidently speaks of real beings, as a little attention will show. Why may not this, then, be a real being, or creature, likewise? From its being said that it shall rest (וְהָיָה לַיְלָא מְנוּחָה), one would be tempted to believe that some otherwise *restless* or *wandering* creature, would, in these ruined and neglected places, find safety and repose. The word, as Gesenius allows, signifies "*nocturna*." It is a relative fem. of לַיְלָה, *night*, beyond all doubt. If,

then, we drop the notion of *spectrum*, and suppose some *real animal* to be meant *nightly* (wanderer), whether bird or beast—which we need not determine—will sufficiently define and well express the sense of the place: thus, *וַיָּנֹחַ לַיְלָה*, the *nightly wanderer shall rest*, &c. The word is, moreover, taken to signify a *screech-owl*; which indeed, it might very well mean, without at all carrying along with it either the Latin fable of the *strix*, or the Jewish one of the Mother of Demons. See also the Syr. of the

Polyg. The Arab. *لَيْلِي*, *nocturnus*, *quid noctu facit*, of which the fem. would be *لَيْلِيَّة*, will correspond sufficiently well to our *לילית*.

לין, see *לין*.

ליסוד, for *ליסוד*, r. *סד*, Infin. Kal. 2 Chron. xxxi. 7; Is. li. 16; p. 261 above.

ליקחת, for *ליקחת*, see *לקח*, Prov. xxx. 17.

ליוש, masc. — plur. non occ. Arab.

اليس, *intrepidus*; hinc, *leo*. Cogn

ليوت, *leo*. Chald. *ליו*, id. See Hieroz. i. pp. 61. 720. A strong *lion*, Is. xxx. 6; Prov. xxx. 30; Job iv. 11.

ליו, Imp. *ליו*.

ליו, m. once, Prov. iii. 26. Arab.

ליקד, *res adherens*; *ملاكد*, *qui compedibus vinctus, incedens cum alio irritatur*. *Capture*, by the snare or the like. See Lxx. ALL. *ἀγρευθῆς*.

ליו, v. pres. *ליו*. Constr. immied. it. med. *ליו*. See *ליו* above. *Take*, as a beast in the toils, pit, &c., Amos iii. 5; Ps. xxxv. 8; Jer. xviii. 22. — captives in war, Num. xxi. 32; Josh. xi. 12; Judg. viii. 12. — city or place by siege, &c., Josh. viii. 21; x. 1; xi. 10. Metaph. — the wise by (constr. *ליו*) their own cunning, Job v. 13; Prov. v. 22. *Take* by intervention; *intercept*. Constr. med. *ליו*, Judg. vii. 24. — by lot, Josh. vii. 14. 17.

Infin. abs. *ליו*, Amos, l. c. Aff. *ליו*, Jer. xxxii. 24, &c.

Imp. aff. f. *ליו*, 2 Sam. xii. 28.

— pl. m. *ליו*, Judg. vii. 24.

Part. *ליו*, Job, l. c. Prov. xvi. 32.

Niph. *ליו*, pres. *ליו*, *Be, become, taken*, by (constr. *ליו*) the snare, stratagem, &c., Ps. ix. 16; Jer. li. 56; 1 Kings xvi. 18; 1 Sam. x. 20, 21. Metaph. Prov. vi. 2. Comp. Eccl. vii. 26.

Hithp. pres. only, *ליו*, pl. *Be, become, adhering* (see *ליו* above), Job xli. 8. See my note. Theod. *συνέχονται*. It. Ib. xxxviii. 30, id. or, *taken captive*. See my note here also. 'Ο Εβραῖος, *πήγνυται*. Lxx. *ἐπτήξε*. ALL. *ἐπτήξεν*.

ליו, Imp. with *ליו* parag. v. *ליו*, which see, p. 258 above. Used not unlike our "*go to*," as noticed there. Also written *ליו*, Num. xxiii. 13; Judg. xix. 13, &c. See Gram. art. 72. Also for *ליו*, *ליו*, *to*, or *for*, *thee*, Gen. xxvii. 37, &c.; Gram. art. 145. 5.

ליו, Partic. conjunc. of *ליו* & *ליו*. See *ליו*. Lit. *for so, thus*. Hence, *Therefore*, or the like, Judg. x. 13; 1 Sam. iii. 14, &c. *Nevertheless*, Num. xvi. 11; Jer. v. 2; xvi. 14, &c. See Nold., p. 434, seq., and examine the places cited.

ליו, Infin. Kal, v. *ליו*.

ליו, see *ליו*.

ליו, v. pres. *ליו*, constr. inmed. it.

med. *ליו*, Arab. *لَمَد*, *se submisit* alicui.

Æth. *ለመደ*: *assuevit*. *Accustom to* — Meton. *Learn*, anything, Deut. v. 1; xiv. 23; xvii. 19; xviii. 9; Is. ii. 4; Jer. x. 2.

Infin. abs. *ליו*, Jer. xii. 16. Aff. *ליו*, Ps. cxix. 7.

Imp. pl. *ליו*, Is. i. 17.

Part. pass. pl. constr. *ליו*, 1 Chron. v. 18.

Pih. *ליו*, pres. *ליו*, constr. abs. it. inmed. it. *ליו*, med. it. *ליו*; instr. *ליו*, of, of thing, it. *ליו*, over; pers. *ליו*, to; pers. thing, *ליו*, in, place. *Accustom to, teach*, any person, anything, 2 Chron. xvii. 7; Ps. lxxxi. 17; Deut. iv. 5. 4; xi. 19; Ps. xviii. 35; Is. xl. 14; Jer. ii. 33; xiii. 21; Job xxi. 22.

Infin. *ליו*, Jer. xxxii. 33, &c. Aff. *ליו*, ugd. iii. 2.

Imp. aff. *ליו*, Ps. xxv. 4, &c.

Part. *ליו*, Deut. iv. 1, &c. Aff. *ליו*, s. xlvi. 17. Pl. *ליו*, Ps. cxix. 99.

Puh. *ליו*, pres. non occ. *Be, become, accustomed to, taught*, anything, Jer. xxxi. 8, al. non occ.

Part. *ליו*, f., Is. xxix. 13; Hos. x. 11.

— pl. m. constr. *ליו*, 1 Chron. xxv. 7.

לְמָה, לְמָה, לְמָה, see קָה.

לְמָה, pleon. for לְ, as in לְמָה, לְמָה, Job xxvii. 14; xxix. 21; xxxviii. 40; xl. 4.

לְמָה, and לְמָה, pl. לְמָה, constr. לְמָה.

·Aff. לְמָה. *Accustomed, trained, taught* (professionally, Gram. art. 154. 10. 12. fin. ii.), Is. l. 4; Jer. ii. 24; xiii. 23. Constr. pl. Is. liv. 13. *Disciples*, Ib. viii. 16.

לְמָה, see קָה.

לְמָה, compd. לְמָה + לְ, r. עָנָה. Arab.

·עָנָה, *voluit, intendit, significavit*, aliquid.

Used as a preposition. Lit. *For purpose, cause, &c.* of: hence, *Because of, &c.*; and with a verb following, *In order that, because that*, or the like; retrospectively, or prospectively, i. e. with reference to what precedes, or follows, as the context may require, e. g. I. *Retrospectively*.

לְמָה שְׁמִי, *Because of thy name*, 1 Kings viii. 41, i. e. the journey here mentioned was undertaken on this account. לְמָה דָּוִד, *on David's account*, i. e. of the promises made to him, 2 Kings viii. 12. Comp. Is. lxii. 1; 2 Chron. xxi. 7, &c.: examples of which Noldius will supply.

II. *Prospectively*, i. e. with reference to futurity. לְמָה תְּבָרַךְ נִשְׁאֵי, *in order that my soul may bless thee*, i. e. this being done, I will give thee the blessing. So, לְמָה יֵאמְרוּ, *in order that they may believe; or, so shall they believe*, i. e. this being repeated before them, they shall then believe thee, Exod. iv. 5. Comp. Deut. iv. 1; Is. xli. 20, &c. Still, in these cases, respect is in some degree had to the past.

It is not to be supposed, however, that this term (לְמָה) is intended to imply that one thing, &c. may have been done, in order to ensure the occurrence of another:—this would, in many instances, be productive of manifest absurdities:—but rather to imply, that, as the one thing has taken place, so, for some cause or other—not always named—another will, or shall, also take place. So, Jer. xlv. 8, לְמָה תִּקְרַח לְבָבְךָ וְיָדְךָ לְקַלֵּךְ, *not, "that ye might cut yourselves off, and that ye might be a curse," &c.*; for this would imply that they had done certain things for the express purpose of injuring themselves. The meaning is this, *in order to your cutting off, and in order to your becoming a curse, &c.*, i. e. so that this will be the final conse-

quence. Comp. Hos. viii. 4; Ps. li. 6; Neh. vi. 13. So, Deut. xxix. 18; Is. lxvi. 11; Jer. vii. 10, לְמָה עָשִׂיתָ, *because of doing* (having done) *all these* (things, which are) *abominations*. See Nold., p. 442, seq. As to single expressions, לְמָה שְׁמִי, *because of his name*, Ps. xxiii. 3, &c., is explained by Ps. lxxix. 9, עַל דָּבָר כְּבוֹד שְׁמִי, *on account of the glory of his name*, i. e. of the excellency of his attributes, which contain every thing that is great and good. By *name*, too, *person* is often implied; and by *God's name*, occasionally, the *person of the Messiah*. Comp. Exod. xxiii. 21; Is. ix. 5; Matt. i. 23; Rev. xix. 13. But here, as we know the person by the attributes only, the result is much the same in either view of the case. So the plur. לְמָה חֲסִדִּי, *because of his favour*, Ps. vi. 5, &c., nearly synonymous with חֲסִדִּי. Comp. Ps. xxv. 7; li.-3, &c., as Gesenius has well observed. So, לְמָה צְדִיקִי, *because of his righteousness*; in order to make good the truth of his promises, Is. xlii. 21. לְמָה אַתָּה, *because of you, for your sakes*, Is. xliiii. 14. Comp. Ib. vr. 25.

לְמָה אֶפְרָיִם, lit. *for cause that*: hence, *In order that, because that, &c.* תִּפְרָא —, *ye may know*, Josh. iii. 4. Comp. 2 Sam. xliii. 5; Deut. xxvii. 3, &c. תִּפְרָא —, *he will order, rule by precept*, Gen. xviii. 19. Comp. Lev. xvii. 5. In like manner other combinations, as, לְמָה אֶפְרָיִם, Num. xvii. 5: לְמָה זֶה, 1 Kings xi. 39: לְמָה זֶה, Ezek. xix. 9, &c.: לְמָה יָד, Josh. xi. 20: לְמָה יָד, Judg. iii. 2, as the combined powers of the terms and context in which they are found shall require. Of which, examples will be found in Noldius, under their proper heads.

לְנָה, for לְנָה, see v. לָן above.

לֵעַ, masc. once, aff. לָעַךְ, *Thy throat*,

Prov. xxiii. 2, r. לֵעַ. Syr. ܠܝܥܐ, *mandibula*.

לֵעַב, v. Kal non occ. Arab. ܠܝܥܐ,

ludit impudicè; irrisit. Syr. ܠܝܥܐ, *lascivivit*.

Hiph. part. pl. m. מְלַעֲבִים, once, 2 Chron. xxvi. 16. *Ridiculing, deriding, persons*.

לֵעָנָה, m. pl. non occ. Syr. ܠܝܥܐܢܐ,

audacia. Arab. ܠܝܥܐܢܐ, *agitatio; calor animi*.

Derision, ridicule, Ps. lxxix. 4; Ezek. xxlii. 32; xxxvi. 4. Meton. *Cause of derision*, Hos. vii. 16. ܠܝܥܐܢܐ, *drinks in derision*;

indulges in it; Job xxxiv. 7; Ps. cxliii. 4. Aff. לעץ, Hos. i. c. Infin. v. לעץ.

לעץ, v. pres. לעץ. See לעץ above. Constr. med. ל, pers. פ, in, thing. *Deride, ridicule, scorn*, 2 Kings xix. 21; Is. xxxvii. 22; Prov. i. 26; Ps. lix. 9; Job ix. 23 xi. 3; xxii. 19, &c.

Part. לעץ, Prov. xvii. 5; Jer. xx. 7.

Niph. Part. constr. נלעץ, once, Is. xxxiii. 19, in the plur. נלעצין, *stammering, confused, of tongue*. Syr. لعلج, *balbus, blæsus*.

Hiph. pres. לעץ, תלעץ. Constr. med. ל, פ, i. q. Kal. Ps. xxii. 8; Job xxi. 3; Neh. ii. 19; iii. 33.

Part. m. pl. מלעצים, 2 Chron. xxx. 10.

לעץ, m.—pl. m. constr. לעצין, *Scoffers, scorners*, in the plur., Ps. xxxv. 16, לעצין קעצין, *scoffers, ridiculers, of the cake*, i. e. those who act the parasite at the tables of the great. ψωμοκόλακες and κνισσοκόλακες. Some, however, take קעצין, for מלעצין, here, and render the phrase by, “*subsannant subsannatione*,” or *subsannando*.

לעץ, v. pres. non occ. once, Job vi. 3. לעץ, *my words have been rash*. Arab. لعل, *locutus fuit temere*. See my note. Aquila, ῥήματα μου κατεπατήθησαν. Sym. οἱ λόγοι μου κατάπικροι. Theod. ἔγκοποι. Lxx. ἐστὶ φαῦλα. Cogn. על.

לעץ, v. part. only occ. לעץ, Ps. cxiv. 1. Syr. לעץ, *barbarè, pec. Ægyptiacè locutus est*. Cogn. לעץ, *hæsitavit linguâ. Speaking barbarously*:—a foreign tongue, al. non occ.

לעם, v. occ. Hiph. only. Imp. aff. לעם, Gen. xxv. 30. Arab. لعل, whence,

لعلط, *planta quæ pascendo carpitur; pabulum*: לעظم, *avidè voravit. Feed me, give me to eat*. Lxx. γεύσθον με.

לעצ, fem.—plur. non occ. Arab. لعن, *abegit, &c.*; لعنة, *execratio. Worm-wood*, Deut. xxix. 17; Jer. ix. 14; xxiii. 15; Lam. iii. 15. 19; Prov. v. 4; Amos v. 7; vi. 12. Applied, metaph., morally generally, implying distress. Comp. Rev. viii. 10. 11.

לפ, m. pl. לפים, constr. לפ. Gr. λαμπάς (the μ being introduced in place of the second פ, Heb.) “*Origo est in lam-bendo*,” says Gesenius: than which nothing can be more uncertain. The word is probably of Shemitic origin; but how derived it is impossible to say. Syr. لعلف, *lampas. A lamp, or torch*, Gen. xv. 17; Judg. vii. 16; Job xii. 5. נא לפ, *lamp of contempt*, i. e. which has lost its brilliancy for want of oil, and is waning to its extinction. (Comp. Matt. xxv. 3, seq.), a lively image of a failing rich man. See my note. Is. lxii. 1; Zech. xii. 6; Job xli. 10; Dan. x. 6, &c.

לפני, used as a prep. *Before*. See לפני. 1 Kings vi. 17. לפני, for לפני, or elliptically perhaps.

לפת, v. pres. לפת, constr. med. לפ. Arab. لفت, *inflexit; respexit, &c. Turned to, or towards*, Judg. xvi. 29, only. Lxx. περιέλαβε.

Niph. pres. לפת, pl. תלפת. *Be, become, turned about, towards, &c.*, Ruth iii. 8; Job vi. 18: see my note: al. non occ.

לפנות, for להפנות, Infin. Hiph. לפנות, v. non occ.

לפץ, v. cogn. תפץ, which see. Part. לפצים, *Scoffers, scorners*, Hos. vii. 5. Aquila, χλευαστών. Lxx. λοιμῶν.

לקח, m.—pl. non occ. Aff. לקח, לקח. Arab. لقم, *conceptio, &c. Lit. taking, receiving, conceiving*: pec. of *Instruction*, in religion, as something *received*, Deut. xxxii. 2; Is. xxix. 24; Prov. i. 5; iv. 2, &c.; Job xi. 4, &c.

לקח, v. pres. לקח, Gram. art. 198. 16.

See לקח, above. Æth. ለቅወ: *commo-davit*. Constr. abs. it. immed. it. med. לק, from; לק, ל, to, for; לק, with; לק, in; לק, from on; לק. (a) *Take*, generally, Gen. ii. 22; xxvii. 36; xxxi. 1, &c. Idiomatically, as in the English, *take and do so and so*: see לק, לק, לק, 2 Sam. xviii. 18. *לקח, he took and set up*. Comp. Jer. xxiii. 31, &c. So the Gr. λαβὼν, Viger. Herm. Edit. Lond. 1824, p. 352. Notante Gesenio. *Take to self*, Gen. vii. 2; xv. 10; xx. 2;

- Lev. xv. 14, &c. — a wife, Gen. iv. 19; vi. 2; xii. 19; xix. 14, &c. — to his son, Gen. xxxiv. 4; Exod. xxi. 10; xxxiv. 16: ellip. (b) *Take away*, Gen. xiv. 12; Job i. 21; xii. 20, &c. — the life, Jer. xv. 15. Translate (of Enoch), Gen. v. 24. (c) *Take possession of*, Num. xxi. 25; Deut. iii. 14; xxix. 7. Metaph. Job iii. 6; xv. 12. — allure, &c., Prov. vi. 25; xi. 30. (d) *Receive*, Num. xxiii. 20. — into favour, Ps. xlix. 16; lxxiii. 24. — into the ear, mind, Job iv. 12. — as prayer, &c., Ps. vi. 10; Prov. ii. 1; iv. 10; xxiv. 32.
- Infin. לקח, Ezek. xvii. 5. Aff. לקח, Hos. xi. 3.
- It. לקח, Deut. xxxi. 26. לקח, Jer. xxxii. 14, &c.
- constr. לקח, 2 Kings xii. 9, &c. With ל, pref., Gen. iv. 11, &c. Constr. immed. it. med. לקח, &c. Aff. לקח, Ezek. xxiv. 25, &c.
- Imp. לקח, Exod. xxix. 1; Ezek. xxxvii. 10.
- it. לקח, Gen. vi. 21; xii. 19, &c. With ה- parag., Gen. xv. 9. Aff. לקח, 1 Sam. xx. 21, &c.
- pl. לקח, Gen. xlii. 33, &c. Aff. לקח, 1 Kings xx. 33.
- Fem. לקח, 1 Kings xvii. 11.
- it. לקח, Ib. vr. 10; Is. xxiii. 16.
- Part. לקח, Prov. xi. 30.
- pl. לקח, Jer. xxiii. 31. לקח, constr. Gen. xix. 14.
- pass. pl. m. לקח, Prov. xxiv. 11.
- Niph. לקח, pres. f. לקח, *Be, become, taken*, 1 Sam. iv. 11. 17; 2 Kings ii. 9; Esth. ii. 8. 16.
- Infin. לקח, 1 Sam. iv. 19. Aff. לקח, 1 Sam. xxi. 7.
- Puh. לקח, pres. of Hoph. לקח, i. q. Niph. Gen. ii. 23; iii. 19. 23; xii. 15; xviii. 4; Judg. xvii. 2; 2 Kings ii. 10; Jer. xxix. 22; xlvi. 46; Is. xlix. 25; Job xxviii. 2.
- Hithp. part. f. לקח, twice, Exod. ix. 24; Ezek. i. 4: lit. *being, becoming, taken with*, i. e. *Mixed, mingled, with*. Aquila, συναλαμβανόμενον. Sym. ἐνειλούμενον. lxx. φλογίζον.
- לקח, masc. — plur. non occ. Arab. لَقَّحَ, *legit, collegit*; pec. *rem humi positam, vel abjectam. Collecting, glean*, Lev. xix. 9; xxiii. 22, only.
- לקח, v. pres. pl. masc. לקח. *Collect, gather, glean*. Constr. immed. it. abs. it. med. לקח, in, of place; לקח, from; pers. לקח, obj., Exod. xvi. 4, 5. 17, 18. 21, 22. 26; Ps. civ. 28.
- Infin. לקח, Exod. xvi. 27; Ruth ii. 8; Cant. vi. 2.
- Imp. plur. לקח, Gen. xxxi. 46; Exod. xvi. 16.
- Pih. לקח, pres. לקח, i. q. Kal, Gen. xlvii. 14; Ruth ii. 2. 7. 16—19; Lev. xix. 9. 10.
- Infin. לקח, Ruth ii. 15. 23, &c.
- Part. לקח, plur. לקח, Is. xvii. 5; Judg. i. 7, &c.
- לקח, v. pres. לקח. Constr. med. לקח, it. לקח, of thing; לקח, instr. it. abs. Arab. لَقَّحَ, *percussit manu*. Lit. *strike: Lick*, as dogs; *ὀνομασπονητικόν*, Judg. vii. 5; 1 Kings xxi. 19; xxii. 38. Pret. fully, לקח.
- Pih. Part. m. pl. לקח. Persons *licking up*, Judg. vii. 6. 7. Dagesh omitted, Gram. art. 113, al. non occ.
- לקח, masc. — plur. non occ. Syr. لَقَّحَ, *serotinus. Latter grass, after-math*, i. e. *grass growing up immediately after the mowing*, Amos vii. 1, only. Aquila, ὄψιμος ὀπίσω τῆς γάξης βασιλέως.
- לקח, v. Kal non occ.
- Pih. pres. pl. m. לקח. *They cut, crop*, Job xxiv. 6, only. See my note.
- לקח, for לקח, Infin. Kal. v. לקח.
- לקח, masc. — plur. non occ. Arab. لَسَّ, *suxit hædus*; لَسَّ, act. of do. *Moisture*, Ps. xxxii. 4. Aff. לקח. Aquila, εἰς προνομήν μου. Sym. εἰς διαφθοράν. Theod. lxx. εἰς ταραπωρίαν. So Edit. E. all taking the לקח here as a prep. Num. xi. 8, לקח לקח, “*as the taste of fresh oil*.” Auth. Vers. Aquila, τοῦ μαστοῦ ἐλαίου: taking לקח as a mark of the Gen. case, and לקח, the breast. Schleusen. Lex. lxx. ἐγκρις ἐξ ἐλαίου. *Placenta olei*, Gesen. So also Syr. and Targ. *Oiled bread or cake*, al. non occ.
- לקח, fem. constr. לקח, pl. לקח. Syr. لَسَّ, lingua. Arab. لَسَّ, id. it. Æth. Chald. I. *The tongue*, of any animal, Ps. xii. 4; cxx. 3; cxxxvii. 6, &c.
- II. Meton. *Language*, as uttered by the tongue, Job xv. 5; Prov. xvi. 1; Esth. i. 22; Dan. i. 4; Gen. x. 5: also, *Nation, family, &c.*, as having a common language, Gen. x. 20; Is. lxvi. 18.

III. Applied also to other things, as, **לשון**, a *tongue* (wedge) of gold, Josh. vii. 21. 24. **לשון**, *tongue* (flame) of fire, Is. v. 24. So the Arab. **لسان النار**, id. Pers. **زبان آتش**, or **زبان**, id.—**לשון**, *tongue of the sea*, i. e. gulf or estuary. Arab. **لسان البحر**, id., Josh. xv. 5; xviii. 19; Is. xi. 15: and simply **לשון**, Josh. xv. 2.

Phrr. **לשון**, under the *tongue*, i. e. in the mouth, Ps. x. 7; lxvi. 17; Job xx. 12. **איש**, *man of* (a slanderous) *tongue*, Ps. cxl. 12. **בצל**, Eccl. x. 11, id. **בצל**, *let us smite him with the tongue; accuse, traduce, him*, Jer. xviii. 18. **לשון**, *running on, course, of the tongue*, i. e. in its hurry to injure, Job v. 21. See my note. **לשון**, *tongue of revolvings*, i. e. perverse, Prov. x. 31. **לשון**, *of the cunning ones*, Job xv. 5. **לשון**, *heavy, slow, of tongue*; unfit to be an orator, Exod. iv. 10. **לשון**, *of deceit*, Ps. cxx. 3. **לשון**, *healer in tongue*, i. e. one who reconciles differences, Prov. xv. 4. **לשון**, *hand, power, of the tongue*, Prov. xviii. 21. **לשון**, see under v. **לשון**, Is. xxxiii. 19, &c.; to these a very large number may still be added, which the student can collect for himself from the Concordance. Aff. **לשוני**, &c.

לשון, f. constr. **לשון**, pl. **לשונות**, constr. **לשונות**, i. q. **לשונות**. Gr. **λέσχη**. Cogn. Arab.

لِسَقَ, *adhesit*; **لِسَقَة**, *junctura*. Cogn. **لِصَقَ**, id. *Chamber*, 1 Sam. ix. 22; Jer. xxxvi. 12: pec. those attached to the sides of the Temple, 2 Kings xxiii. 11; Jer. xxxv. 4; Ezek. xl. 17. 38. 45; Neh. x. 38; xiii. 4, 5; 2 Chron. xxxi. 11, &c.

لِشَع, masc.—pl. non occ. Twice only, Exod. xxviii. 19; xxxix. 12. Auth. Vers. *Ligure*. Lxx. **λιγύριον**. Vulg. *Ligurius*. "*Hyacinthus*," Castell, who quotes Rev. xxi. 20, where we have the *Jacinth*.

לשון, v. Kal non occ. See **לשון** above. Pih. Part. Aff. **לשונני**, Keri; **לשונני** (for **לשונני**), lit. Vulg. *Tongue-walking; slandering*,

once, Ps. ci. 5. So Arab. **لِسْن**, *linguā sud.*

Hiph. pres. 2d pers. **לשנך**, i. q. Pih. Prov. xxx. 10.

לשון, pl. def. **לשונות**, Chald. *Tongue*; thence, *Family, people* (**לשון**, II. above), Dan. iii. 4. 7. 31; v. 19; vi. 26; vii. 14.

לשון, with **ל**, **לשון**, Infin. v. **לשון**, for **לשון**, p. 257 above.

לשון, m. once, Hos. iii. 2, in the phr. **לשון**. Auth. Vers. *Half-homer*. Lxx. **γομὸρ κριθῶν**—**οἱ λοιποὶ ἡμικορον**. Aquila, **κόρου κριθῶν**. Sym. **θύλακος κριθῶν**. Theod. **γομὸρ ἀλφίτων**. Vulg. *corus dimidius*.

מ

מ, *Mem*, the thirteenth letter of the Hebrew alphabet, equivalent to our *m*. As a numeral it stands for *forty*, Gram. art. 4. It is classed among the *labials*, Ib. art. 23: with which, in the etymology, it often interchanges, Ib. art. 78. 1. Gesenius thinks it took its name from its ancient form resembling the *undulation* of waters (**מים**), as in the Samaritan **מ**, *men*; which he also thinks is confirmed by its Æthiopic name *mai*, also signifying *water*.

In the etymology it has various uses, as, I. in its interchanging with letters of the same organ (Gram. art. 78. I, as above), and as in Heb. **מם**, Syr. **م**, Arab. **م**, **م**, **م**, **م**. If, &c. Heb.

מ, Arab. **إبهام**, *the thumb*; Heb. **מָהָם**, Syr. **مهم**; Heb. **מם**, Arab. **مسم**; Heb. **מם**, Arab. **مسم**; Heb. **מם**, Arab. **مسم**. The Heb. pl. **מם**, Chald. and Syr. **م**, (Gesen.) Arab. **م**—**م**, &c., as noticed under the several roots.

II. In forming a large class of nouns, termed *Hēmanti*, with **מ** prefixed; as, in **מָהָם**, **מָהָם**, &c., Gram. art. 161; also terminating in **מ**, Ib. art. 167, as in **מָהָם**, &c. See also art. 157. 17, where its original form and influence, when prefixed, are pointed out. In this situation it is found forming participial nouns of all the forms of

the conjugation of the verb, except *Kal* and *Niphhāl*. See Gram. art. 211.

III. It is found as an abbreviated form of the preposition *מן*, as in *מִנִּי*, *מִנִּי*, Gram. art. 171. 13. Also art. 172, seq., as, in *מִדֶּךָ*, for *מִן דֶּךָ*, &c. And, when followed by a letter not capable of receiving *Dagēsh*, with the vowel (-), as *מִיָּשָׁע*, *מִיָּשָׁע*, &c., Ib. par. 4. And here it is often used as a mediating particle between certain verbs and their complementary terms. See under *מן*.

IV. It is also found as an abbreviation of *מה*, *מה*, *מה*, with (-), *מ*, as *מִלָּכֶם*, *What is it to you?* See under *מה*.

מִי, i. q. Heb. *מִי*, *What, that which*, relat. *לְמִי*, *once*, Ezra vi. 8.

מִיָּבֶרֶת, m. once, pl. aff. *מִיָּבֶרֶת*, Jer. L. 26, r. *אֵבֶר*. See *אֵבֶר* above, p. 3. *Her granaries*. LXX. τὰς ἀποθήκας *αὐτῆς*.

מִיָּא, masc. an indeclinable word, used substantively and adverbially. Arab. *مَادَ*, conj. viii. *acquisivit sibi*; and hence, as a secondary sense, *tener, mollis, &c* Cogn.

מִיָּא, *extendit*; *מִיָּא*, *materia*; *מִיָּא*, *moram concessit*. I. Subst. with aff. *Might, power, excess*. *בְּכָל־מִיָּא*, *with all thy might*, Deut. vi. 5; 2 Kings xxiii. 25. With prep. *עַד־מִיָּא*, *even to excess*. Adv. *exceedingly*, Gen. xxvii. 33; 1 Kings i. 4; Ps. cxix. 51; Dan. viii. 8, &c. Nold., p. 542. *עַד־לְמִיָּא*, lit. *even to — for excess*, i. e. very exceedingly, 2 Chron. xvi. 14. *מִיָּא*, *מִיָּא*, in *great excess*, Gen. vii. 19; Num. xiv. 7: with *ב*, Ib. xvii. 2. 6. 20; Ezek. ix. 9. *מִיָּא*, *טוב מִיָּא*, Gen. i. 31. *יָקָר דָּמָא*, Ib. xii. 14. Comp. xv. 1; Ps. xlv. 2. *עֲזָרָה נִמְצְאָה מִיָּא*, *is found a powerful help*. *וַיֵּרֶד מִיָּא*, 1 Sam. xx. 19, usually, *shall go down quickly*; seems to be meant, *shall omit no effort to do so*; or, as in the margin of our Bibles, *diligently*: fully, perhaps, *וַיֵּרֶד בְּכָל־מִיָּא*.—Gen. iv. 5; Exod. xiv. 10; Num. xiv. 39, &c. See Nold., p. 474, seq. II. Adj. *Excessive*, Is. xlvi. 9; Job xxxv. 15. See my note.

מִיָּא, f. constr. *מִיָּא*. Syr. ܡܝܐ, ܡܝܐ, *centum*. Arab. *مِائَة*, id. Cogn. *مِائَة*,

extendit, &c.; *مِائَة*, id. Cogn. *مِائَة*, *aqua*, water: from which perhaps originated the notion of *great extent*, in number, &c. (a) *A hundred*, dual, *מִיָּא*; in pause, *מִיָּא*,

two hundred; pl. *מִיָּא*, *מִיָּא*, *hundreds*. Qualifying other words, either in opposition, or in the state of construction, as, *מִיָּא*, *מִיָּא*, Gen. xvii. 17. *מִיָּא*, *מִיָּא*, Ib. xxv. 7, Gram. art. 226. Whether this numeral, or the thing numbered, take the precedence, will depend upon the mind of the writer or speaker, Gram. art. 212. 3. More rarely this numeral follows, as, 2 Chron. iii. 16, which Gesenius takes to be a mark of the more modern usage. But no reliance can be placed on this. Dual, Gen. xi. 23. Pl., with other numerals, &c., Gen. v. 7, seq.; Exod. xii. 37; Deut. i. 15, &c. The fm. *מִיָּא* occasionally occurs, 2 Kings xi. 4. 9, 10. 15: to be read *מִיָּא*, according to Gesenius. With the article, as, *מִיָּא*, *מִיָּא*, lit. *cubits, the hundred*, Ezek. xlii. 2: to make this, as a qualifying term, agree with the preceding two in construction. Dual, Ezek. xiv. 15. Pl., Exod. xxxviii. 28; Num. xxxi. 14, &c. (b) *A hundred times or fold*, Prov. xvii. 10; Eccl. viii. 12. (c) *Hundredth*, part of money, &c., Neh. v. 12.

מִיָּא, fem. Chald. id., Dan. vi. 2; Ezra vi. 17; vii. 22. Dual, *מִיָּא*, Ezra vi. 17.

מִיָּא, m. pl. constr. once, Ps. cxl. 9, r. *מִיָּא*, cogn. *מִיָּא*. *Desires, lusts, of —*.

מִיָּא, masc.—pl. non occ. contr. *מִיָּא*, which see; r. *אֵם*. Arab. *أُم*, r. *أُم*,

fumum fecit. Whence, *لَيْلَالٌ أُم*, *noctes*; s. *tempora, infelicia, iniqua*. Thence, *Blot, stain*, Job xxxi. 7, see my note; Dan. i. 4.

מִיָּא, an indeclinable word, compd. *מִיָּא + מִיָּא*. Lat. *quid + quid, quicquid*. *Anything*, Num. xxii. 38; Deut. xxiv. 10; 2 Kings v. 20. With *לֹא*, or *אֵין*, *not anything, nothing*, Deut. xiii. 18; 1 Kings xviii. 43; Eccl. v. 13; Jer. xxxix. 10. *אֵין לְמִיָּא*, *not anything whatsoever*, Gen. xxxix. 23. Comp. 1 Sam. xxi. 3.

מִיָּא, m. constr. *מִיָּא*, pl. *מִיָּא*, and *מִיָּא*, r. *מִיָּא*. Lit. *place of light*. See under *מִיָּא* above. (a) *Luminary*, sun, or moon, Gen. i. 14. 16; Ps. lxxiv. 16. *מִיָּא*, *מִיָּא*, *place of light, even the sun*,—is probably the true meaning. — candle, Num. iv. 9. 16. *מִיָּא*, *מִיָּא*, *the candlestick*. Meton. *Light*, Ps. xc. 8. Metaph. — *of the eyes*, Prov. xv. 30, i. e. favourable look, as a testimony of regard. *Aquila, φωστὴρ ὀφθαλμῶν*. Sym. *φωτισμός ὀφθαλμῶν*. Pl.

m. constr. מאור, *luminaries of light*, Ezek. xxxii. 8. Synon. טו, מא, and perhaps from the

מאור, f. constr. once, מאור, Is. xi. 8.

Cogn. Arab. ^{أري}, *præsepe, stabulum*, r. ^{أري}, id. Gesen.

מא, or מאי, whence מאה, *stabulum*. See p. 53 above. *Den or hole of a serpent*, &c.

Lxx. κοίτην. Cogn. Arab. ^{مغارة}, *spelunca*.

מאונים, m. dual, constr. מאוני, r. מאי.

Arab. cogn. ^{وزن}, *ponderavit*; ^{ميزان}, *libra, bilana*. *Balance, scales*, Job xxxi. 6; Ps. lxii. 10. Phr. — ^{לעלות}, apt, ready, to ascend in the balance, i. e. in attesting lightness, Ib. vanity. ^{שדך מאנים}, *particle (of dust) of the balance*, Is. xl. 15. ^{מאני צדק}, — of justice, i. e. just, Lev. xix. 36; opp. ^{מאני מרמה}, — of deceit, Hos. xii. 8; Amos viii. 5. Comp. Mic. vi. 11.

מאונים, m. dual, def. Chald. id. Dan. v. 27, only.

מאור, see מאה above.

מאירות, Part. Hiph. f. pl. v. מאר, p. 15 above.

מאכל, m. — pl. non occ. r. ^{מאכל}. *Meat, eatable*, as of corn, fruit, &c., Gen. ii. 9; iii. 6; vi. 21; 1 Chron. xii. 40, &c. Phr. ^{מאכל}, *tree of eatable, fruit tree*, Lev. xix. 23. ^{צאן מאכל}, *flock of —*, i. e. slaughtered for meat, Ps. xlv. 12. — ^{אוצרות}, *treasures of —*, 2 Chron. xi. 11. — of the table, 1 Kings x. 5; 2 Chron. ix. 4. Aff. ^{מאכלך}, Ezek. iv. 10, &c.

מאכלת, f. once in ^{מאכלת}, Is. ix. 4. *Consumption, devouring, of fire*.

מאכלת, f. pl. ^{מאכלות}, r. ^{מאכל}, lit. devourer. Comp. Prov. i. c. *Slaughtering knife*, Gen. xxii. 6. 10; Judg. xix. 29. Pl., Prov. xxx. 14, al. non occ.

מאמצים, pl. masc. once, Job xxxvi. 19, in ^{מאמצים}. *Confirmers, strengtheners, of power*. See my note, r. ^{מאץ}, p. 41 above. Theod. *καταδυνες λαχρύς*.

מאמר, m. — pl. non occ. r. ^{מאמר}, *Edict, command*, Esth. i. 15; ii. 20; ix. 32, only.

מאמר, m. Chald. i. q. Heb. ^{מאמר}, Dan. iv. 14; Ezra vi. 9.

מאן, m. constr. pl. ^{מאני}; def. pl. ^{מאני}. Syr. ^{מאן}, *vas*, i. q. Heb. ^{מאן}. *A vessel*, Dan. v. 2; 3. 23; Ezra v. 14; vii. 19.

same root. ^{أني}, conj. iv. *retinuit*; whence,

^{أني}, id. Gesen.

מאן, v. Kal non occ. Syr. ^{مأن},

tadio fuit. Arab. ^{مأن}, *toleravit*.

Pih. ^{מאן}, pres. ^{מאן}, constr. med. ^ל, with Infin. it. omitting the ^ל, it. abs. *Refuse, be unwilling*, Gen. xxxvii. 35; xxxix. 8; xlviii. 19; Exod. vii. 14; Num. xxii. 13, 14; Deut. xxv. 7; Job vi. 7, &c.

Infin. ^{מאן}, Exod. xxii. 16.

Part. ^{מאן}, pl. ^{מאנים}, (for ^{מאנים}), Exod. vii. 27; Jer. xiii. 10, &c. See Gram. art. 192.

מאם, v. pres. ^{מאם}. Arab. ^{مأس}, *suc-*

censuit illi. Cogn. ^{مأس}, *repulit*. Constr. immed. it. med. ^{מא}, ^{מא}; it. abs. (a) *Despise, reject*; opp. ^{מא}, ^{מא}, Is. vii. 15, 16; xli. 9; Job xxxiv. 33; Jer. ii. 37; 1 Sam. xvi. 1; Ps. cxviii. 22, &c. (b) Meton. *Set at naught, lightly esteem*, Prov. xv. 32; Job ix. 21; xix. 18; xxx. 1, &c.

Infin. ^{מאם}, Lam. iii. 45.

Part. f. ^{מאסה}, Ezek. xxi. 18 (13). Lxx. ^{φύλατται}.

Niph. ^{מאם}, pres. ^{מאם}. *Be, become, despised, rejected; lightly esteemed*, Is. liv. 6; Jer. vi. 30; Ps. xv. 4. Also, in the sense of ^{מאם}, of the cogn. ^{מאם}. *Dissolve, waste*, Ps. lviii. 8; Job vii. 5. See my translation.

מאסה, m. r. ^{מאסה}, once, Lev. ii. 4. *A baking; thing baked*.

מאסל, m. r. ^{מאסל}, once, Josh. xxiv. 7. *Darkness*.

מאסליה, once, Jerem. ii. 31. Synon. ^{מאסליה}, preceding, or, ^{מאסליה}, Job x. 22. Compd. ^{מאסל + יד} (comp. ^{מאסליה}, Cant. viii. 6); or, it may be a mere fem. fm. of ^{מאסל}. See Gram. art. 166. 5; 175. 16. *Dark, gloomy; inhospitable*, Jer. ii. 31.

מאר, v. Kal non occ. Arab. ^{مأر}, *irritavit, recruduit vulnus*.

Hiph. part. ^{מארי}, f. ^{מארה}, *Irritating, vexing, paining*, Ezek. xxviii. 24: f. of the leprosy, Lev. xiii. 51, 52; xiv. 44. Lxx. ^{εμμονος}, ^{σπαρίζουσα}, ^{φιλόνεικος}.

מארב, m. — pl. non occ, r. ^{מארב}. *Place of lying in wait, ambush*, Josh. viii. 9; Judg.

ix. 35; Ps. x. 8. Meton. *Persons* so doing; *an ambushment*, 2 Chron. xiii. 13.

מְבָרַח, f. constr. מְבָרַח, pl. מְבָרַח, r. מְבָרַח. *A curse, malediction*, Deut. xxviii. 20; Mal. ii. 2; iii. 9; Prov. iii. 33; xxviii. 27, al. non occ.

מֵבֵאת, for מֵן אֵת, *From with, at, &c.* See **מֵן**.

מִבְדָּלוֹת, fem. plur.—r. מְבַל, once, Josh. xvi. 9. Lxx. ἀπορροθίσαι. They read, perhaps, מְבָדְלוֹת, in Hoph., which would seem to suit the context better. The present vowels are probably those of the Arab. مَبْدَلَة, mutatoria. *Separations*, i. e. cities apportioned to, &c.

מְבוֹא, m. constr. מְבוֹא, pl. constr. מְבוֹאִים, it. pl. fem. מְבוֹאוֹת, r. בּוֹא. Lit. *Place of entering, entry*, 2 Chron. xxii. 3; Ezek. xlvi. 19; Judg. i. 24; 2 Kings xi. 16; xvi. 18; 2 Chron. xxiii. 15; Ezek. xxvii. 3; xxvi. 10. מְבוֹא הַשֶּׁשֶׁשׁ, *entering in of the sun*, i. e. place of its setting, Deut. xi. 30, &c.

מְבוֹכָה, fem. aff. מְבוֹכָה, pl. non occ. r. בֹּךְ. *Confusion, perplexity*, Is. xxii. 5; Mic. vii. 4.

מְבֹל, masc.—pl. non occ. r. בֹּל, or בָּל. Cogn. בֹּל, בָּל, בֹּלָה. *The deluge, flood*, of Noah, Gen. vi. 17; vii. 1. 10. 17; ix. 11. 28, &c., Ps. xxix. 10. "De caeli oceano," says Gesenius. But, who ever heard of anything like an *ocean of heaven*, among the Hebrews? The intention of the passage, obviously, is, *Jehovah sat as king on the flood*, i. e. ruled, even when that catastrophe took place.

מְבוֹכָה, fem.—pl. non occ. r. בֹּס. *A treading, or trampling, down*, Is. xviii. 2. 7; xxii. 5, only.

מְבוֹנִים, masc. plur. for מְבוֹנִים, Kethiv, 2 Chron. xxxv. 3. Part. Hiph. v. בָּן, p. 80, above.

מְבוֹעַ, masc. constr. pl. מְבוֹעֵי, r. נָבַע. *Spring, or fountain, of water*, Eccl. xii. 6; Is. xxxv. 7; xlix. 10, al. non occ. Arab.

مَنْبَع, profuvium; locus scaturiginis.

מְבוֹהָה, fem. once, Nah. ii. 11, r. בָּהָה. *Emptiness, void*.

מְבִי, for מְבִיא, Part. Hiph. r. בִּיא.

מְבִיר, masc. constr. pl. aff. מְבִירֵי, r.

בִּיר. *Choice, best, &c., of persons or things*, Gen. xxiii. 6; Exod. xv. 4; Deut. xii. 11; Is. xxii. 7; xxxvii. 24; Jer. xxii. 7; Ezek. xxiii. 7; Dan. xi. 15, &c.

מְבַחֵר, m. id. twice only, 2 Kings iii. 19; xix. 23.

מְבַט, masc. (for מְבַטֵּשׁ, r. נָבַט). Aff. מְבַטֵּשׁ, it. מְבַטֵּשׁ, Zech. ix. 5. Lit. *Expectation; hope*. Meton. *Place, or object, of* —, Is. xx. 5. 6, al. non occ.

מְבַטֵּה, m. r. מְבַטֵּה, twice only, in the phr. מְבַטֵּה שִׁפְתֶּיהָ, Num. xxx. 7. 9. *Rashness, rash utterance, of her lips*.

מְבַטֵּחַ, m. pl. מְבַטֵּחִים, r. בָּטַח. *Trust*. Meton. *Place, person, or thing, trusted in*, Prov. xxii. 19; Ps. xl. 5; lxxv. 6; lxxi. 5; Job xviii. 14. See my note. Aff. מְבַטֵּחִי, it. מְבַטֵּחִי, מְבַטֵּחִים, where (·) takes the place of (·). Pl., מְבַטֵּחֶךָ, Jer. ii. 37.

מְבַלִּיגִית, f. once, Jer. viii. 18. Aff. r. בָּלַג. *Opening upon; exhilaration*. Arab.

بَلَاغَة وَجَع, παρρησία. Castell. Col. 358.

מְבִנָּה, m. r. מְבִנָּה, once, Ezek. xl. 2. *Building, erection*.

מְבַעֲרָה, Part. aff. Pih. i Sam. xvi. 15; for מְבַעֲרָה, r. בָּעַר.

מְבַצֵּר, m. pl. מְבַצְרִים, r. בָּצַר. *Fortification*, Is. xxv. 12, apparently explained by מְבַצֵּר חֲמֶתֶךָ. Whence, מְבַצֵּר, Josh. xix. 29. מְבַצֵּר, Jer. xxxiv. 7. *City, or cities, of fortification*, i. e. fortified, Num. xxxii. 36; 1 Sam. vi. 18; 2 Kings iii. 19; Ps. cviii. 11; Is. xvii. 3. With def. art., Num. xxxii. 17; Josh. x. 20, &c. Metaph., Jer. vi. 27. Pl., Dan. xi. 24, &c. Constr. Lam. ii. 2, &c. Aff. מְבַצֵּרֶךָ, &c., Jer. v. 16. It. pl. fem. מְבַצֵּרוֹת, Dan. xi. 15.

מְבַרְאִשׁוֹנָה, f. compd. מְבַרְאִשׁוֹנָה, *What, at the head!* 1 Chron. xv. 13, r. ראש.

מְבַרְרָה, masc. — plur. aff. מְבַרְרֵי; Keri, מְבַרְרֵי. *His fugitives*, Ezek. xvii. 21, only. r. בָּרַר.

מְבַרְשִׁים, masc. pl. — r. בֹּש. Aff. מְבַרְשִׁי, pudenda ejus, once, Deut. xxv. 11. Aquila, ἐν ἀλσούγῃ.

מְבַשְּׁלוֹת, fem. pl. — r. בָּשַׁל. Part. Pih. *Lit. boiling things. Boilers*; once, Ezek. xlvi. 23.

מְבִי, m. only in the compd. מְבִי, the

latter part of which seems to be the Persic **مُغ**, *Fire-worshipper, magician*; and the compd. to be nearly equivalent to the **پیر مُغل**, *senior of —, i. e. chief of —*, quoted from a Persian poet in Sir Wm. Jones's *Pers. Gram.*, p. 37, edit. 1828. Jer. xxxix. 3.

מִנְכָּלוֹת, fem. pl.—r. נבל, once, Exod. xxviii. 14, i. q. **מִנְכָּלוֹת**, apparently. *Devices*. See **מִנְכָּלוֹת**, p. 102 above.

מִנְכָּעוֹת, fem. pl.—r. נבע. Cogn. Syr. **مِنْكَو**, *pileus*. **Φινο** : *mitra sacerdotalis, it. monachalis. The mitre, or bonnet, worn by the common priests; that of the high priest being termed מִנְכָּעוֹת, Exod. xxviii. 40; xxix. 9; xxxix. 28; Lev. viii. 13; Joseph. *Antiq.*, lib. iii. c. vii. § 7.*

מִנְכָּד, m. pl. **מִנְכָּדִים**, aff. **מִנְכָּדִי**. Arab. **مِنْجَد**, *gloria. Excellence, glory, i. e. any thing so considered, and thence, the best, most choice; as in the phr. מִנְכָּד שָׁמַיִם, glory of the heavens; here, of the dew, Deut. xxxiii. 13: and see my note on Job xxix. 19, p. 413. מִנְכָּד הַבָּיָא שָׁשָׁק, — of the incomings of (from) the sun. מִנְכָּד יְרֵחַ —, of the putting forth of the moons, Ib. vr. 14. מִנְכָּד עֵלַם —, of the hills of eternity, Ib. vr. 15. See vr. 16. מִנְכָּד פֵּרִי, fruit of much choice, great excellence, Cant. iv. 13. 16. In the Syr. we have **مِنْجَد**, for *dry fruit*. But this will not suffice to determine the sense of this word, Ib. vii. 14, occ. with **מִנְכָּדִים**. *Aquila*, Deut. xxxiii. 15, *τρυγημάτων τῶν βοώνων*. Sym. *ὄσπρας τῶν βοώνων*.*

מִנְכָּל, m. pl. **מִנְכָּלִים**, f. **מִנְכָּלוֹת**, r. **מִנְכָּל**. (a) *A tower, from its height*, Gen. xi. 4: — for defence, Judg. viii. 9; ix. 46, seq.; 2 Chron. xiv. 16. Meton. (b) *Castle, as having towers*, 1 Chron. xxvii. 25; Prov. xviii. 10. (c) *Watch-tower*, 2 Kings ix. 17; xvii. 9: — of a vineyard, Is. v. 2. Metaph. (d) — of a *powerful man*, Is. ii. 15; xxx. 25. (e) A sort of *pulpit*, Neh. viii. 4. Comp. ix. 4, and see my note on Job xxix. 7, p. 410. In Cant. v. 13, **מִנְכָּלוֹת מִנְכָּלִים**, lit. *towers of perfumes*. Lxx. *φύσσαις μυρεψικῶν*, evidently reading **מִנְכָּלוֹת**, the part. of Pih. Gesen. "*areola in horto, eaque in medio assurgens et elatior.*" But, has not this *elevated enclosure* been fabricated for the

sole purpose of accommodating this place? Cocceius makes *elevated beds* here, in which he supposes certain aromatic plants were cultivated. We have in the Arabic, **جَدَل**, *grana in aristis robustior; جَدَال, *daetyli immaturi, virentes, et adhuc rotundi*: and, as if taken from one or other of these notions, **سَجْدُولَة**, *elegantia membrorum prædita puella*.*

If the second member, moreover, is here explanatory of the first, the conjecture of Cocceius is, perhaps, the best.

מִנְכָּנֹת, fem. pl.—r. **מִנְכָּד**, augm. **מִנְכָּדִי**, Gram. art. 168. *Choice, precious, things*, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxi. 3; xxxii. 23, al. non occ.

מִנְכָּד, m. pl. **מִנְכָּדִים**, r. **מִנְכָּד**, II. p. 109 above. *Fear, terror*, Jer. vi. 25; xx. 3. 10; Lam. ii. 22; Ps. xxxi. 14, &c.

מִנְכָּדִי, masc. pl. constr. sing. non occ. r. **מִנְכָּד**, sign. I. above. *Sojournings, i. e. residings in strange countries*, Gen. xvii. 8; xxxvi. 7; xxxvii. 1, &c. Meton. *Residence, habitation*, Ps. lv. 16; Job xviii. 19. Metaph. *Human life*, considered as a sojourning, Gen. xlvii. 9; Ps. cxix. 54. Comp. **מִנְכָּד**, and **מִנְכָּד**. Aff. **מִנְכָּדִי**, &c.

מִנְכָּדִי, f. constr. **מִנְכָּדִי** (of **מִנְכָּד** above), pl. **מִנְכָּדִי**. I. *Fear, terror*, Prov. x. 24. Pl., Ps. xxxiv. 5; Is. lxvi. 4. Aff. **מִנְכָּדִי**, &c.

II. *A granary* (of sign. I. above), Hag. ii. 19. Pl., **מִנְכָּדִי**, Joel i. 17, al. non occ.

מִנְכָּדִי, pl. f.—r. **מִנְכָּד**, once, 2 Sam. xii. 31. *Axes*. Syr. **مِنْجَد**, *scalprum*.

מִנְכָּל, masc.—pl. non occ. *Sickle, for reaping*, Jer. L. 16; Joel iv. 13, al. non occ. Arab. **مِنْجَل**, *fals messoria*. Syr. **مِنْجَل**, id.

מִנְכָּדִי, f. constr. r. **מִנְכָּד**, once, Hab. i. 9, in the phr. **מִנְכָּדִי מִנְכָּדִי**, which Gesenius makes to signify, "*turba facierum eorum*;" but which is anything but Hebrew phraseology. Kimchi's "*desiderium*," "*anhelitus*," noticed by him, is far better, and is equally well derived from the Arab. **مِنْجَد**, *appetebat. Desire*. Meton. *Object*. Sym. **מִנְכָּדִי**.

מגן, v. Kal non occ. Arab. مَجَان, *qui sæpe rependit beneficia.*

Pih. מגן, pres. aff. מִמְגֵּן, I. Give freely, gratis, Gen. xiv. 20; Prov. iv. 9. II. I. q. מָגַן, שָׂדֶה, Give, put into such or such situation: esteem, consider, as such, Hos. xi. 8. Sym. ἀκδωσω σε.

מָגֵן, masc. plur. מִגְנִים, constr. מִגְנֵי, it. f. מִגְנֹת, 2 Chron. xxiii. 9. Arab. جَنْ, *texit*; مَجْنٍ, *clypeus*. A shield, Deut. xxxiii. 29; Judg. v. 8; 2 Sam. i. 21; xxii. 31. 36; 2 Kings xix. 32. Less in weight than the מִגְנֹת: see 1 Kings x. 16. Phr. אִישׁ מִגְנֵי, *man of shield*, i. e. armed with one, Prov. vi. 11; xxiv. 34. מְשָׂאֵי מִגְנֵי, *bearers of shields*, 1 Chron. v. 18. הִחָזֵק מִגְנֵי וְזָרָה, *take hold of the small and larger shield*, Ps. xxxv. 2. מְשָׂאֵי מִגְנֵי, *anoint the shield*; prepare it for battle, Is. xxi. 5. Metaph. of God as a protector, Gen. xv. 1; Ps. iii. 4; xviii. 3. 31, &c. Ps. vii. 11, מִגְנֵי עַל־אֵלֶיךָ, *my shield is on (rests on) God*; has its protecting power from him. Comp. Ps. cxliv. i. 2, מִגְנֵי אֶרֶץ, *shields of the earth*, i. e. all things protecting it, whether princes—as in the first member—or any other source of strength, are God's. Aquila, θυρεὸς ἡγῆς. Sym. οἱ ὑπερασπισμοὶ ἡγῆς ἡγῆς, it. vers. E. 'See LXX. Aff. מִגְנֵי, מִגְנֵי, &c.

מִגְנֵה, f. constr. מִגְנֵהָ, in, מִגְנֵהָ, *Veiling, covering, of heart*. Comp. κάλυμμα, 2 Cor.

iii. 15. So the Koran, اَكْتَفَى عَلَى الْقُلُوبِ. Sur. vi. 25, &c. Gesen. Once, Lam. iii. 65.

מִגְנֵהָ, f.—r. מִגְנֵה, once, Deut. xxviii. 20. Rebuke. Meton. Calamity. Aquila, ἐπιτίμησις. LXX. ἀνάλωσις.

מִגְנֵהָ, f. constr. מִגְנֵהָ, pl. aff. מִגְנֵהָ, r. מִגְנֵהָ. Lit. a stroke, smiting. Hence, I. A plague, or pestilence, Exod. ix. 14; Num. xiv. 37; xvii. 13; xxv. 18; xxxi. 16; 1 Sam. vi. 4; 2 Sam. xxiv. 21; Zech. xiv. 12. 15. Pl., Exod. ix. 14. II. A beating, defeat, in battle, 1 Sam. iv. 17; 2 Sam. xvii. 9.

מגר, v. Syr. مَجَر, *cecidit*. Arab. مَجَر, *pedes jumentum ligavit*.

Part. pass. pl. m. constr. מִגְרֵה, *Fallen, delivered up*, Ezek. xxi. 17 (12). See LXX.

Pih. מִגְרֵהָ, Thou hast made to fall, cast

down. Constr. med. ל, Ps. lxxxix. 45. Pres. מִגְרֵה, Chald. id., Ezra vi. 12.

מִגְרֵהָ, f. pl. מִגְרֵהָ, r. מִגְרֵהָ. A saw, 2 Sam. xii. 31; 1 Kings vii. 9; 1 Chron. xx. 3. Syr. مَجَر, *rapuit, attraxit*; imitative of the sound of such action, p. 122 above.

מִגְרֵהָ, f. pl.—r. מִגְרֵהָ. Offsets, i. e. steps which take place in a wall where reduced in thickness, as in the chambers attached to the Temple, &c., 1 Kings vi. 6.

מִגְרֵהָ, f. pl.—aff. מִגְרֵהָ, r. מִגְרֵהָ. Lit. their turnings, harrowings, up. Syr. مَجَر, *converrit, convertit*. Their furrows, once, Joel i. 17. Gesenius gives, Syr. مَجَر, Arab. مَجَر, *pala ipsa*. But no such words are to be found.

מִגְרֵהָ, m. pl. מִגְרֵהָ, constr. מִגְרֵהָ, it. f. מִגְרֵהָ, r. מִגְרֵהָ. Lit. out-place, as in our out-houses, &c. Hence the phr. מִגְרֵהָ, Ezek. xlviii. 17. Comp. Num. xxxv. 2; and Ezek. xlv. 2. I. Suburbs, or suburban lands, assigned to the Levites, for the support of themselves and cattle, Num. xxxv. 2, seq.; Josh. xxi. 11, seq.; 1 Chron. vi. 40, seq. Whence these cities are styled, מִגְרֵהָ, 1 Chron. xiii. 2. On the extent of these lands, see my Third Letter to Dr. Pye Smith, pp. 82, seq.: 192, seq. Hence, II. Pastures, generally, 1 Chron. v. 16; Ezek. xlviii. 15. III. Any lands surrounding a city or edifice, Ezek. xxvii. 28; xlv. 2; xlviii. 17. Aff. מִגְרֵהָ, מִגְרֵהָ, &c.

מִגְרֵהָ, c. pl. מִגְרֵהָ, and מִגְרֵהָ, according to Gesenius; r. מִגְרֵהָ. I. Upper garment, or tunic, Ps. cix. 18; Lev. vi. 3. II. Rich coating, or covering, of the seats of the nobles (Hiller., Gesen., &c.), Judg. v. 10. III. Measure, extent, Job xi. 9. Jer. xiii. 25, מִגְרֵהָ, *portion of thy measures*, from me, &c. Aff. מִגְרֵהָ, Ps. l. c. מִגְרֵהָ, Judg. iii. 16. מִגְרֵהָ, Job, l. c.

מִגְרֵהָ, m. Chald. r. מִגְרֵהָ, Heb. מִגְרֵהָ. An altar, Ezra vii. 17, al. non occ.

מִגְרֵהָ, pl. non occ. r. מִגְרֵהָ, p. 121 above. I. Any large plain into which cattle are driven to pasture. Syr. مَجَر, *arvum*. Arab.

مَجَر, id. pec. virescentis segetis, quæque resecta equis in pabulum præberi solet, Jer. xxiii. 10; Ps. lxxv. 13; Joel i. 19; ii. 22;

Is. xlii. 11. II. *A desert, or wilderness*, properly so called, Is. xxxii. 15; xxxv. 1; L. 2; Jer. iv. 11; L. 12. מִדְּבָרָא, Joel ii. 3; iv. 19; Job xxxviii. 26; Ps. cvii. 35. Often the great desert of Arabia, through which the Israelites passed; particularly with the def. art., Gen. xiv. 6; xvi. 7; Exod. iii. 1; xiii. 18; Deut. xi. 24. מִדְּבָרָא, — of Judah, Judg. i. 16; Ps. lxxiii. 1. Applied, metaph., Hos. ii. 5; Jer. ii. 31. With ך parag. מִדְּבָרָא, Exod. iv. 27. Aff. מִדְּבָרָא, Is. li. 3. III. Cant. iv. 3, מִדְּבָרָא. Sym. διάλεξις σου καλή. Lxx. ἡ λαλία σου ὡραία. Syr. ܡܕܒܪܐ, id. *Thy speech, address, &c.*

מִדְּ, v. מִדְּ, and fully, מִדְּ, pl. מִדְּ, pres. מִדְּ, Ezek. xlv. 3; apoc. מִדְּ. Constr. immed. it. med. מִדְּ, מִדְּ, it. מִדְּ, instr.

Arab. مَدَّ, extendit. Measure, i. e. extend the measuring line, &c. on any thing, Deut. xxi. 2; Is. xl. 12; lxxv. 7; Ezek. xl. 20; xlii. 16 — 19, &c.: pres. Exod. xvi. 18. Ezek. xl. 5, 6, 8, 9, &c. Metaph. Is. lxxv. 7, apportion, i. e. as they have deserved.

Infin. מִדְּ, with ל, pref., Zech. ii. 6.

Niph. pres. only, מִדְּ. Be, become, can be, measured, Jer. xxxi. 37; xxxiii. 22; Hos. ii. 1, al. non occ.

Pih. מִדְּ, pres. מִדְּ, it. מִדְּ. Aff. מִדְּ, constr. immed. i. q. Kal, 2 Sam. viii. 2; Hab. iii. 6, meton., viewed its extent, measure. Comp. Job xxviii. 24: and see my preliminary remarks on this chapter, and lxx. who took the r. מִדְּ, cogn. מִדְּ.

Arab. مَدَّ, r. مَدَّ, agitata fuit res. All. διεμέτρησε, Ps. lx. 8; cviii. 8.

Hithp. pres. only, מִדְּ. Be, become, extended, stretched out, in the prim. sense, 1 Kings xvii. 21.

מִדְּ, m. r. מִדְּ, once, Job vii. 4. *Flight, usually: but see my note. Time of wandering, distraction.* Some take it to be the pret. Pih. of מִדְּ.

מִדְּ, f. constr. מִדְּ, pl. מִדְּ. Aff. מִדְּ, &c., r. מִדְּ. I. *Extent, measure; it. height*, Exod. xxvi. 2; xxxvi. 9. Phrr. מִדְּ אִשׁ, man of height, tall man, 1 Chron. xi. 23. מִדְּ אִשׁ, Is. xlv. 14. מִדְּ אִשׁ, Num. xiii. 32; Jer. xxii. 14. מִדְּ אִשׁ, house of great extent. מִדְּ אִשׁ, rope of measure, i. e. measuring line, Zech. ii. 5; ii. i. q. מִדְּ, Vesture, coat, Ps. cxxxiii. 2. III. *Tribute*, as taken by measure, Neh. v. 4.

Chald., Ezra iv. 20; vi. 8: with ך inserted in place of dagesh. מִדְּ, Ezra iv. 13; vii. 24. Syr. ܡܕܒܪܐ, id.

מִדְּ, f. once, Is. xiv. 4, applied, as an epithet to Babylon. Lit. place of gold. Syr. ܡܕܒܪܐ, auratus, inauratus. Arab.

مَدَّ, id. Babylon was always famous for its wealth in gold, and thence styled by Æschylus, Persæ. l. 53, "Βαβυλῶν δ' ἡ πολυχρυσος. Babylon vero auro dives." Comp. Rev. xviii. 12; Herodot. i. clxxxiii.; Diod. Sic. ii. ix. Gesenius doubts whether מִדְּ is not the true reading; but he adduces no good reason for this. Aquila, indeed, probably had this reading before him, as he gives λιμός: but the lxx. have ἐπισπουδαστής.

מִדְּ, f. pl.—r. מִדְּ, see מִדְּ, p. 131 above, which has here מִדְּ, pref. Charges, attacks, of cavalry, Judg. v. 22.

מִדְּ, m. pl. aff. מִדְּ, Their garments, i. q. מִדְּ, r. מִדְּ, i. q. מִדְּ, 2 Sam. x. 4; 1 Chron. xix. 4, al. non occ.

מִדְּ, m. pl. constr. מִדְּ, r. מִדְּ. Lit. wasting. Consuming disease, Deut. vii. 15; xxviii. 60, al. non occ.

מִדְּ, m. pl.—r. מִדְּ, once, Lam. ii. 14. Lit. expulsions, drivings out. Auth. Vers. Causes of banishment. Lxx. ἐξώσματα.

מִדְּ, m.—pl. non occ. r. מִדְּ, cogn. מִדְּ. Arab. مَدَّ, mandatum; whence, مَدَّ, tribunal. I. Dispute, contention, Hab. i. 3; Prov. xv. 18; xvi. 28; xvii. 14; xxii. 10. Phr. מִדְּ אִשׁ, man of contention, i. e. contentious. Meton. Cause, subject, of contention, Ps. lxxx. 7. II. מִדְּ, Keri; מִדְּ (מִדְּ, Gesen.), Kethiv, in the phr. מִדְּ אִשׁ, i. q. מִדְּ אִשׁ, man of height, tall in stature, 2 Sam. xxi. 20. Comp. 1 Chron. xx. 6, r. מִדְּ.

מִדְּ, it. מִדְּ, constr. מִדְּ, r. מִדְּ, cogn. מִדְּ, sing. non occ. Disputes, strifes, contentions, Prov. xxiii. 29; xviii. 18, 19; vi. 14. 19; x. 12. Phrr. מִדְּ אִשׁ, wife of —, i. e. contentious. Keri, מִדְּ, Prov. xxi. 9. 19; xxvii. 15. מִדְּ אִשׁ, lb. xxvi. 21. מִדְּ אִשׁ, scoldings of a wife, lb. xix. 13..

מִדְּ, compd. מִדְּ + מִדְּ. Gr. τί μαθόν, τί βουλευμένος; Interrog. Why then? Why;

indeed? referring generally to something preceding, Josh. xvii. 14; 2 Sam. xix. 42 Jer. viii. 19; Job xviii. 3, &c. Relatively Exod. iii. 3. *Why, how*, Job xxi. 7, &c See my note. Nold., p. 483. On Job xxi. 4, see also my note.

מְדוּר, masc. Chald. *r. דוּר*, pl. non occ *Habitation, dwelling*, Dan. iv. 22. 29; v. 21 Aff. *מְדוּרָה*, *מְדוּרָה*, ll. cc.

מְדוּרָה, fem.—pl. non occ. *r. דוּר*. *Pile* of fire, Ezek. xxiv. 9; Is. xxx. 33. Aff. *מְדוּרָה*.

מְדוּשָׁה, f. once, aff. *מְדוּשָׁה*, Is. xxi. 10. *My treading, or bruising out*, of corn. Metaph. of Babylon, thence to be trodden down.

מְדוּחָה, m. *r. דוּחָה*, once, Prov. xxvi. 28. *Casting, driving out; ruin*. Sym. ἀκαταστασίας. Lxx. ἀκαταστασίας.

מְדוּחָה, f. pl.—*r. דוּחָה*, once, Ps. cxl. 12. With prep. *ל*, adverbially. *Swiftly, hastily*. Lxx. εἰς καταφθόραν.

מְדִינָא, m. it. *מְדִינָא*. Keri, m. patronym. of *מְדִי*, *Media*. Chald. def. *A Median*, Dan. vi. 1.

מְדִי, compd. *מְדִי* + *מָה*. *What (is, was) sufficient; adv. sufficiently*, once, 2 Chron. xxx. 3.

מְדִי, compd. *מְדִי* + *מָה*. See under *מְדִי*, p. 136 above.

מְדִינָה, pl. m., see *מְדִי* above.

מְדִינָה, see *מְדִינָה* above.

מְדִינָה, m. pl. *מְדִינָה*, patronym. of *מְדִי*. *A Midianite*, Num. x. 29; Gen. xxxvii. 28.

מְדִינָה, f. of do., Num. xxv. 15.

מְדִינָה, f. constr. *מְדִינָה*, pl. *מְדִינָה*, *r. דִּין*, *דִּין*. Lit. *Jurisdiction*: hence, I. *Pro-vince*. Syr. *مَدِينَة*, Arab. *مَدِينَة*, id., Esth. i. 1. 22; ii. 1; iii. 12. 14; Neh. vii. 6. II. *Region or country*, Dan. xi. 24; Lam. i. 1; Ezek. xix. 8; Eccl. ii. 8; v. 7.

מְדִינָה, f. Chald. constr. *מְדִינָה*, def. *מְדִינָה*, pl. *מְדִינָה*, i. q. Heb. I. Dan. iii. 2. 3. II. *Def. ii. 48, 49; iii. 1. 12. 30; Ezra v. 8, &c.*

מְדִיכָה, f. once, Num. xi. 8. Lit. *place of pounding*. *A mortar*, *r. דִּין*.

מְדִינָה, m. pl. for *מְדִינָה*, or *מְדִינָה*, by Gram. art. 73. See *מְדִינָה* above.

מְדִינָה, m. for *מְדִינָה*, Gram. art. 73, pl. *מְדִינָה*, *Midianites*, Gen. xxxvii. 36. See *vr. 28*.

מְדִינָה, and *מְדִינָה*, *r. דִּין*, pl. non occ. I. *Knowledge, experience*, 2 Chron. i. 10—12; Dan. i. 4. 17. II. *Mind*. Lxx. συνείδησις, Eccl. x. 20. Aff. *מְדִינָה*.

מְדִינָה, see *מְדִינָה*.

מְדִינָה, f. pl.—*r. דִּין*. *Piercings of the sword*, once, Prov. xii. 18.

מְדִינָה, m. aff. *מְדִינָה*, *r. דִּין*, i. q. *מְדִינָה*, which it will still represent if we take (·) for Kametz Khatuph; once, Dan. ii. 11. *Their habitation, dwelling*.

מְדִינָה, f. pl. *מְדִינָה*, *r. דִּין*. Syr. *مَدِينَة*, gradus. Arab. *مَدِينَة*, id. *مَدِينَة*, via, qua quis incedit. *Precipitous ascent*, as in the clefts of rocks. Lxx. *φάραγες*. Syr. and Targ. *مَدِينَة*, *turres*, Ezek. xxxviii. 20; Cant. ii. 14, al. non occ.

מְדִינָה, m. *r. דִּין*, once, Deut. ii. 5, in *מְדִינָה*, *treading-place of the sole of the foot*, i. e. its extent.

מְדִינָה, m. once, 2 Chron. xiii. 22. Syr.

מְדִינָה, *studuit, &c.* Arab. *مَدِينَة*, *trivium*, *perlegit studiosè*; *مَدِينَة*, *liber commentarius*. The Discourses, or Sermons, of Ephrem Syrus are termed *مَدِينَة*. *Book, work, commentary*, or some such general term, seems most suitable. Lxx. *ἐν βιβλίῳ*.

מְדִינָה, *מָה*, *מָה*, and contr. *מָה*, *מָה*, Pron. interrog., &c. Syr. *مَا*, Arab. *مَا*, *quid, &c.*

On its application, see Gram. art. 178. 2, seq. Interrog. *What?* *מָה עָשִׂיתָ*, *What hast thou done?* Gen. iv. 10. Comp. Exod. iii. 13; Judg. i. 14; Zech. i. 9, &c. Without interrog., *מָה עָשִׂיתָ*, *What may be done to him*, Exod. ii. 4. Comp. Num. xxiii. 3; Judg. ix. 48; 1 Kings xiv. 3, &c. Interrog. with expositulation, *What!* *מָה עָשִׂיתָ*, *What is my wickedness!* Gen. xxxi. 36. Comp. 1 Sam. xx. 1; 1 Kings xii. 16; Job vi. 11, &c. Interrog. with wonder, *מָה עָשִׂיתָ*, *How fearful!* Gen. xxviii. 17. *מָה עָשִׂיתָ*, *How good are —!* Num. xxiv. 5; 2 Sam. vi. 20; Cant. vii. 2, &c. Interrog. with comparison,

What? rather than —? Comp. Eccl. xi. 2; Mal. i. 13; Ps. xxxix. 5, &c. *How, how much?* Interrog. with admiration, *מהו, מהו, מהו, How, or how much, have I loved thy law!* Ps. cxix. 97. Comp. Job xxvi. 2, 3, &c. Interrog. with reference to object, end, &c., *For what? Why?* *מהו, Why, for what, criest thou to me?* Exod. xiv. 15. Comp. Gen. xxi. 29; Josh. iv. 6; Judg. viii. 1; 2 Kings vi. 33, &c. Interrog. as to manner, *How? In what way, manner, &c.?* *מהו, How shall we speak, &c.?* Gen. xlv. 16. Comp. Exod. x. 26; 1 Sam. x. 27; 2 Kings iv. 43, &c. Interrog. with insult, *מהו, How graceful shalt thou be!* Jer. xxii. 23. — With extenuation; comparatively small, *מהו, What is that!* i. e. how *trifling*, Gen. xxiii. 15; Eccl. ii. 22; 1 Kings ix. 13; 2 Kings viii. 13; viii. 5, &c. Interrog. or relatively, *What, what sort, character, &c.* *מהו, What it is*, Num. xiii. 18. Comp. 1 Sam. xxviii. 14; Hag. ii. 3. When taken relatively, this particle appears to be equivalent to our *something, anything, anything whatever, &c.*, and is frequently found in this sense at the end of a sentence, as, *וְעָבַר עָלַי, then come over me anything whatever*, what will, Job xiii. 13. See my note here, and the places cited, it. Nold. § 9, p. 487.

When compounded with prepositions, &c., the force will be that which such compound would — the above usages being borne in mind — naturally supply, as, *וּמָה, Judg. xviii. 3. 24: מָה, 1 Kings xxii. 21: מָה, 2 Chron. vii. 21; Nold., p. 187: מָה, מָה, Gen. xlvii. 8; Ps. cxix. 84, &c.; Nold., p. 388: מָה, p. 497: מָה, p. 439, seq.; מָה, Ib., p. 495: מָה, Ib.; מָה, Ib. So, also, *עָמַד, עָמַד, &c.* in their proper places.*

מהו, once, *מהו*, Chald. i. q. Heb. Dan. ii. 22; iv. 32. *מהו*, and why? Ezra vi. 9. *מהו*, i. q. Heb. *מהו*, that which, Dan. ii. 28, 29. *מהו, How, how much?* Dan. iii. 33. *מהו, For what, why?* Ezra iv. 22. *מהו*, id. Dan. ii. 15. *מהו, as to what*, Ezra vi. 8. *מהו*, Ib. vii. 23.

מהו, v. Kal non occ., a mere reduplication of the pron. *מהו*, what, occ. in —

Hithp. *מהו*, pres. *מהו*. Cogn. *מהו* (Is. xxix. 9), which is probably of the same origin. Syr. *ܡܗܘܐ*, bullivit. Arab.

מהו, consistere fecit; red. *מהו*, increpando

prohibit; destitit. Constr. abs. it. med. *מהו. Delay, tarry, wait*, Gen. xix. 16; xliii. 10; Judg. xix. 8; Ps. cxix. 60; Hab. ii. 3. Infin. *מהו*, Exod. xii. 39. Aff. *מהו*, Judg. iii. 26.

Part. *מהו*, 2 Sam. xv. 28.

מהו, f. constr. *מהו*, pl. *מהו*.

Arab. *هَوَمَ*, nutavit capite. Cogn. *هَامَ*, r.

מהו, amore mulieris captus fuit; — vagatus fuit; *מהו*, anxiet res. Perturbation, tumult, vexation, Deut. vii. 23; xxviii. 20; 1 Sam. v. 9. 11; Is. xxii. 5; Ezek. xxii. 5; Zech. xiv. 13; Amos iii. 9; Prov. xv. 16. "De vita turbulenta et voluptuosa divitis." Gesen. But does this appear? Lxx. *περὰ ἀφοβίας*. The Auth. Vers. is more correct.

מהו, and *מהו*, masc.—pl. non occ.

r. *מהו*. Syr. *ܡܗܘܐ*, festinus. Arab.

מהו, acutus, solers. Ready, quick, skilful,

Prov. xxii. 29; Is. xvi. 5; Ps. xlv. 2; Ezra vii. 6.

מהו, m. once, Is. i. 22. Part. of r.

מהו, Chald. i. q. Heb. *מהו*. Usually, cut,

i. e. as among the Arabs, wine cut with

water, i. e. mixed with it, and so injured.

Schultens. Animadv. in loc. Who saw,

nevertheless, that this would not necessarily

signify adulterate, make worse; as the

Orientalists usually mix their wine with water.

Rather the cogn. *מהו*, molestid affecit;

vexavit; it. *מהו*, r. *מהו*, effusa, abjecta,

aqua. And cogn. Syr. *ܡܗܘܐ*, imbecillia,

It. *מהו*, subegit mulierem:

whence the notion of polluting or adulterat-

ing. Debased, adulterated.

מהו, part. Aph. r. *מהו*, Dan. ii. 45;

vi. 5. Faithful, sure.

מהו, Part. masc. pl. Chald. Aph. r.

מהו, once, Ezra vi. 1.

מהו, Chald. Infin. *מהו*, p. 151 above.

מהו, m.—pl. non occ. r. *מהו*. Lit.

A walk, Ezek. xlii. 4. II. Journey,

Neh. ii. 6; Jonah iii. 3, 4. Aff. *מהו*. Pl.

מהו. Part. Hiph. See p. 156 above.

מהו, m. once, Prov. xxvii. 21. Aff.

מהו. Praising him; a sort of participial

noun. (Hiph.) It may signify *praise*, i. e. *so let a man be according to*, or as is, *his praise*; i. e. what the crucible is to silver, &c.; in other words, let his praise act as a stimulus to his further excelling. See also the LXX.

מַחְלָמוֹת, fem. pl.—r. חָלַם. *Beatings, stripes*, Prov. xviii. 6; xix. 29, only.

מַחְמָרוֹת, f. pl.—r. חָמַר, once, Ps. cxl.

11. Arab. هَمَّر, *impulit; effudit aquam*; مَهْمَارٌ, *verbosus*; i. e. from the notion of the *flowing* of waters; and thence, as injurious. Heb. retains, apparently, the primitive sense. *Flowings, torrents, floods*, carrying ruin with them. Symm. Theod. βοθύvous. LXX. ταραυωρίαις.

מַחְפָּקָה, f. constr. מַחְפָּקָה, pl. non occ. r. חָפַק. *Overthrow, subversion*, Deut. xxix. 22; Is. i. 7; xiii. 19; Jer. xlix. 18; L. 40; Amos iv. 11.

מַחְפָּקָה, f.—pl. non occ. r. חָפַק. Syr. ܡܚܦܩܐ, *contorsio, oppositio*; ܡܚܦܩܐ, *rejectit*. Lit. *overthrow, ruin. Imprisonment; stocks*, Jer. xx. 2, 3; xxix. 26; 2 Chron. xvi. 10. Symm. βασιανιστήριον ἢ στρεβλωτήριον. LXX. Theod. τον καταρράκτην. See Schleus. Lex. in LXX. Probably *the torture*, such as was formerly used in our prisons. Hence, צִי מַחְפָּקָה, 2 Chron. i. c.

מַחֵר, m. } pl. non occ. Arab. مَحَرٌّ,
מַחְרָה, f. } *solers fuit*. (a) *Quick, ready*, Zeph. i. 14. Adv. (b) *Quickly, readily*, Exod. xxxii. 8; Deut. iv. 26; vii. 4. 22; Josh. ii. 5; Prov. xxv. 8, &c. Fem. id. Num. xvii. 11; Deut. xi. 17; Josh. viii. 19. מַחְרָה, id. Eccl. iv. 12. מַחְרָה, *even to swiftness*, very swiftly, Ps. cxlvii. 15. מַחְרָה, *quickly! haste!* 1 Sam. xx. 38.

מַחֵר, masc.—plur. non occ. Arab.

مَحْرٌ, *donum sponsalitium*. Synon. מַחֵר. A gift, or price, tendered to the parents by a young man wishing to marry a daughter, Gen. xxxiv. 12; Exod. xxii. 16; 1 Sam. xviii. 25. In lieu of which, *service* was sometimes given and taken, as in Jacob's case, Gen. xxix. 18. The hundred foreskins exacted by Saul from David, 1 Sam. i. c. was an ancient Phœnician custom. See my Travels of Ibn Batuta, p. 17, note. The word probably signifies *ready, quick*, or the

like; because, perhaps, the price was, on such occasions, *promptly* given. LXX. Gen. Exod. II. cc. φερνή; 1 Sam. ἐν δόματι.

מַחֵר, v. Kal, once, Ps. xvi. 4. I. *Hasten, hurry*. See מַחֵר above.

Niph. part. מַחֵר } plur. מַחֵרִים, constr.
—fem. מַחֵרָה } *Being, becoming, hasty, hurried, precipitous*, Hab. i. 6; Job v. 13; Is. xxxii. 4. לֵב מַחֵרִים, *heart of the hurried*, inconsiderate, Ib. xxxv. 4. מַחֵרֵי לֵב, *hurried of heart*; timorous, alarmed.

Pih. מַחֵר, pres. מַחֵר (dagesh being implied, Gram. art. 109), i. q. Kal. Constr. abs. it. med. 7, Infin. and immed. it. med. מַחֵר, to, it. מַחֵר, of object. *Hasten, hurry*, Gen. xxvii. 20; 1 Sam. iv. 14; xxv. 34; Is. li. 14. Used much as an auxiliary verb, as, מַחֵר מַחֵר, *they hastened, they forgot*, i. e. *they quickly forgot*, Ps. cvi. 13. Comp. Gen. xix. 22; xlv. 13; Exod. ii. 18, &c. The second verb in such cases often omitted by the ellipse, Gen. xviii. 6. מַחֵר מַחֵר, *hasten (bring) three, &c.*, Nahum ii. 6; 2 Chron. xviii. 8, &c. With ה parag. מַחֵר הָלַךְ, *hasten, and go, I pray*, 1 Sam. xxiii. 27.

Infin. מַחֵר, Prov. vii. 23; Exod. xii. 33, &c.

Imp. מַחֵר, Gen. xix. 22, &c. With ה parag., 1 Sam. xxiii. 27 above.

—fem. מַחֵרָה, Gen. xviii. 6; pl. m. מַחֵרֵי, Gen. xlv. 9, &c.

Part. מַחֵר, Gen. xli. 32.

F. pl. מַחֵרֵי, Prov. vi. 18.

II. Kal. See מַחֵר above, pres. f. aff. מַחֵרָה. *Let him pay the price of marriage for her*, Exod. xxii. 15.

Infin. מַחֵר, Ib., al. non occ.

מַחְלָלוֹת, f. pl.—r. חָלַל, once, Is. xxx. 10. *Delusions*. See my note on Job xvii. 2, as to the etymology. Symm. πλάνας. LXX. πλάνησιν.

מַחֵר, a syllabic adjunct, never found alone, i. q. מַחֵר; Syr. ܡܚܪ; Arab. مَحَرٌّ. See under מַחֵר, p. 299, above, attached also occasionally to the prepp. א, ל, as in מַחֵר אֶל, without affecting their significations in any sensible degree. It is in the more elevated style only that it is had recourse to; as, מַחֵר, Is. xxv. 10; xliii. 2; xlv. 16; Ps. xi. 2; Job xvi. 4, 5, &c. See Nold., p. 188. מַחֵר. See in its place above, and Nold., p. 438.

מוֹבָבִית, m. **מוֹבָבִית**, f. and **מוֹבָבִית**, m. Patronym. of **מוֹבָב**. *Moab*. See p. 299, above. *A Moabite*, Ruth iv. 5; 2 Chron. xxiv. 26.

מוֹבָל, partic. i. q. **מוֹבֵל**, or **מוֹבֵל**. See *Keri*. Once, Neh. xii. 38. *Over against*.

מוֹבָב, m. pl. aff. **מוֹבָבִי**, r. **מוֹבָב**, twice only, 2 Sam. iii. 25; Ezek. xliii. 11. For the more regular form **מוֹבָבִי**; but so written—as Gesenius has well observed—to correspond with **מוֹבָבִי**. Slight irregularities of this sort often occur in the Arabic.

מוֹבָב, v. pres. only in Kal. f. **מוֹבָבִי**, it. **מוֹבָב**. Aff. **מוֹבָבִי**. Arab. **مَوْبَج**, r. **مَوْبَج**,

fluctuavit. Cogn. **مَوْبَج**, *ejecit vinum, &c. ex ore*; IV. *agua fluxit in lignum. Dissolve, melt*. Meton. *Flow*; indicating weakness, dissolution. See **מוֹבָב**, Ps. xli. 7; Amos ix. 5; Is. lxiv. 6.

Infin. **מוֹבָבִי**, Ezek. xxi. 20.

Niph. **מוֹבָב**, *Be, become, dissolved; undone*. Constr. abs. Exod. xv. 15; Josh. ii. 9. 24; 1 Sam. xiv. 16; Is. xv. 4; Nah. ii. 7; Jer. xlix. 23.

Part. masc. plur. **מוֹבָבִי**, Ps. lxxv. 4. *LXX. ἐράκη*.

Pih. pres. aff. **מוֹבָבִי**, *Thou dissolvest me: makest me waste away*, Job xxx. 22. **מוֹבָבִי**, *dissolveth it, i. e. by raining plentifully on it*, Ps. lxxv. 11.

Hithp. pl. m. **מוֹבָבִי**, pres. **מוֹבָבִי**, pl. f. **מוֹבָבִי**, i. q. Niph. Nahum i. 5; Ps. cvii. 26; Amos ix. 13, al. non occ.

מוֹבָב, v. cogn. **מוֹבָב**, once, Hab. iii. 6.

Pih. **מוֹבָב**, "*commovit*," of the cogn. **מוֹבָב**, *מוֹבָב*. So *LXX. εσαλεύθη ἡ γῆ. Ἀλλ. διεμέτρησε τὴν γῆν*. Auth. Vers. *Measured the earth*. Rather, metaph., *he viewed, i. e. measured with his eye*. Not unlike the

Arab. **قَدَّرَ مَدَّ الْبَصَرِ**, *far as the extent of the sight*. See **מוֹבָב** above.

מוֹבָב, m. f. aff. **מוֹבָבִי**, r. **מוֹבָב**. *Familiar, i. e. known, kinsman or friend*, Prov. vii. 4; Ruth ii. 1; iii. 2, al. non occ.

מוֹבָבִי, m. pl. Part. Hoph. r. **מוֹבָבִי**, once, Jer. v. 8. *Fed, fattened*. *Keri*, **מוֹבָבִי**.

מוֹבָב, masc. — plur. non occ. *Syr*.

مَوْبَج, *declinatio, deflexus*. Arab.

مَوْبَج, r. **مَوْبَج**, *pepuliit, &c.* I. *Moving, tottering, vacillating, from weakness; opp. to stability*. Synon. **מוֹבָב**, *Job xii. 5; Ps. xxxviii. 17; xlv. 3; lv. 23; lxvi. 9; cxxi. 3; Is. xxiv. 19. II. A pole, or staff, on which anything may be carried*, Num. iv. 10. 12; xiii. 23. Also, III., *A yoke for the neck, on which to carry burdens*, Nah. i. 12.

מוֹבָב, fem. of the last, pl. **מוֹבָבִי**, i. q. **מוֹבָב**, sign. II., 1 Chron. xv. 15; III. Lev. xxvi. 13; Jer. xxvii. 1; xxxviii. 10. 13; Ezek. xxx. 18; Is. lviii. 6. 9.

מוֹבָב, v. pret. **מוֹבָב**, pres. **מוֹבָבִי**. See **מוֹבָב** above. Constr. abs. it. med. **מוֹבָב**, with **מוֹבָב**, in, into. *Totter, to a fall, of men or things*, Prov. xxv. 26: applied often to the foot. Synon. **מוֹבָב**, *See my note on Job xii. 5; Ps. xciv. 18; Deut. xxxii. 35. Metaph. of the earth, Ps. xlv. 7; lx. 4: of mountains, Ps. xlv. 3; Is. liv. 10: of a man becoming poor, Lev. xxv. 35. קָשָׁה יָדוּ קָשָׁה, his hand (power) fail with thee.*

Infin. **מוֹבָב**, Ps. lv. 23; Is. xxiv. 19. **מוֹבָבִי**, Ps. xxxviii. 17, &c. *above*.

Part. **מוֹבָב**, Prov. i. c. It may also be the pret.

Niph. plur. masc. **מוֹבָבִי**, pres. **מוֹבָבִי**. *Be, become, moved, tottering*, Ps. xvii. 5; x. 7; xiii. 5; xxi. 8; lxxxii. 5; Job xli. 14, &c.

Hiph. pres. pl. **מוֹבָבִי**. *They make, cause, to fall, come down*, Ps. lv. 4; cxi. 11. *Kethiv*; *Keri* in Kal.

Hithp. f. **מוֹבָבִי**, once only, Is. xxiv. 19, i. q. Niph.

מוֹבָב, v. pret. **מוֹבָב**, pres. **מוֹבָבִי**. *Syr. مَوْبَج, tenuis factus*. Cogn. Arab. **مَوْبَج**, *diminuit*.

Syr. مَوْبَج, dejectus. Cogn. Heb. **מוֹבָב**. Lit. waste. *Be, become, indigent, poor*, Lev. xxv. 25. 35. 39. 47; xxvii. 8. Constr. abs.

מוֹבָב, Partic. once, **מוֹבָב**, Deut. i. 1; **מוֹבָב**, Neh. xii. 38, r. **מוֹבָב**. Cogn. **מוֹבָב**, *Ewald and Gesenius, i. q. Arab. مَوْبَج*,

præcessit, &c. The word, however, has very much the appearance of a primitive, or segolate, form, viz., **מוֹבָב**, or **מוֹבָב**, Gram. art. 87. And, if this be the fact, **מוֹבָב** is probably the root, i. q. Arab. **مَوْبَج**, r. **مَوْبَج**, *inclinavit, propensus fuit, ad aliquid propinqua fuit domo via*. Whence, *Near, over against, opposite*, would be regularly

and easily deduced. Again, this word may very well be the root of that signifying *circumcision*; and, accordingly, this Arabic verb is found to signify (conj. iv.) *removit, apertit*, rem, i. e. the removal of something injurious. I take it, therefore, for the root of both. (a) *Near, with*, Exod. xviii. 19; Josh. xix. 46; Deut. iii. 29. Comp. Ib. ii. 19. (b) *Opposite, over against*, Deut. xi. 30; 1 Sam. xiv. 9; Deut. iv. 46; xxxiv. 6, &c. מול, Deut. i. 1. Compd. with other particles, מול, 1 Kings vii. 5. מול, Josh. viii. 33, &c.; Nold., p. 61. מול, id. Neh. xii. 38. מול, Num. viii. 2; Ib. p. 61. מול —, Exod. xxviii. 25; Ib. p. 62. מול, aff. מול, Num. xxii. 5; Ib. p. 506. מול —, Exod. xxviii. 27; Ib.

מול, v. pret. מול, pres. apoc. מול. See מול above. Lit. *put away* something. *Circumcise*. Constr. immed. it. מול, Exod. xii. 44; Josh. v. 4. 7, &c. Pres. Gen. xvii. 23; xxi. 4; Josh. v. 3. Metaph. Deut. x. 16; xxx. 6. Comp. Rom. ii. 29.

Imp. מול, Josh. v. 2.

Part. pass. מול, Jer. ix. 24.

— pl. מול, Josh. v. 5.

Niph. pres. מול, *Be, become, circumcised*, Gen. xvii. 12—14; xxxiv. 24; Lev. xii. 3.

Infim. מול, Gen. xvii. 10. 13; Exod. xii. 48. מול, Gen. xxxiv. 22. Aff. Ib. xvii. 24. מול, Gen. xxxiv. 15, &c.

Imp. pl. מול, Jer. iv. 4.

Pih. pres. מול. One, some one, impers. *Cuts off*, as grass, &c., Ps. xc. 6, only.

Niph. pres. aff. מול, *I will cut them off*, or down, Ps. cxviii. 10—12.

Hithp. pres. מול. *They (persons) are cut off*, or down, Ps. lvi. 8.

מולדת, f. pl. aff. מולדת, r. מול. (a) *Nativity, birth*, Esth. ii. 10. 20; Ezek. xvi. 3, 4. Meton. (b) *Place of birth*, Gen. xii. 1; xxiv. 4: for מולדת, Gen. xi. 28; xxiv. 7; Jer. xli. 16. It. (c) *Person born*, Gen. xlviii. 6; Lev. xviii. 9. 11. It. (d) *Persons of the same family; relatives*, Gen. xxxi. 3; Esth. viii. 6, &c. Aff. מולדת, &c.

מולח, f. pl. once, מולח. *Circumcisions*, i. e. rites of, Exod. iv. 26.

מולח, m. — pl. non occ. Syr. ملاح, macula. Arab. ملاح, variola plumbei coloris. *Spot; blemish*, from disease, &c.,

Lev. xxi. 17, seq.; xxii. 20, 21. 25. Comp. 2 Sam. xiv. 25; Cant. iv. 7. Metaph. Deut. xxxii. 5; Job xi. 15; xxix. 7; Dan. i. 4. מולח. Aff. מולח, מולח.

מולח, part. Hoph. r. מולח.

מולח, see מולח.

מולח, masc.—plur. non occ. מולח, fm. Part. Hoph. constr. for abs. *A surrounding, winding about*, once, Ezek. xli. 7. See LXX.

מולח, part. Hoph. r. מולח.

מולח, m. pl. constr. מולח, pl. abs. non occ.—

מולח, fem. pl. מולח, pause; constr. מולח—

r. מולח, p. 261. *Foundations*, propr. of an edifice. Metaph. — of the mountains, heaven, earth, &c., Deut. xxxii. 22; Ps. xviii. 8; lxxxii. 5; Prov. viii. 29; Is. xxiv. 18, &c. Mic. vi. 2, מולח, מולח, the powerful ones, foundations (supports, peers), of the land: where the metaph. is carried still farther, see LXX. Is. lviii. 12, מולח, מולח, foundations of age after age, i. e. of ancient times. Fem., Jer. li. 26; 2 Sam. xxii. 8. 16; Ps. xviii. 16; Is. xl. 21.

מולח, m. } r. מולח. (a) Part. Hoph.

מולח, f. } See p. 262 above.

מולח, m. r. מולח, once, 2 Kings xvi. 18. Lit. *Covering, porch*. Kethiv, מולח.

מולח, sing. non occ. plur. masc. constr.

מולח. Aff. pause, מולח. Fem. pause, מולח. Constr. מולח, r. מולח, in the sense of the cogn. מולח. Bonds, of prisoners, slaves, &c., Is. xxviii. 22; lii. 2; Jer. ii. 20; v. 5; xxvii. 2; Job xxxix. 5; Nahum i. 13; Ps. ii. 3; cvii. 14; cxvi. 16. Aff. מולח, מולח, &c. Job xxxiii. 16, מולח, for מולח (מולח). See מולח.

מולח, masc.—plur. non occ., r. מולח.

(a) *Chastisement, discipline*, as of children, subjects, &c., Ps. l. 7; Prov. v. 12. 23; viii. 33; xii. 1, &c. Phrr. מולח, rod of chastisement, Prov. xxii. 15. מולח, arguing, rebukes, of discipline, Ib. vi. 23. מולח, rejector of discipline, Ib. xiii. 18. מולח, the receiving of discipline, Jer. v. 3. Metaph. מולח, I am (the cause, means, of) chastisement, Hos. v. 2. מולח, discipline of Jehovah, Deut. xi. 2. מולח, discipline of intelligence, i. e. for acquiring it, Prov. i. 3. Comp. Ib. xv. 33.

מוצ, *discipline of vanities*, Jer. x. 8 &c. (b) Meton. *Learning, erudition*, occ. with מוצ, or מוצה, Prov. i. 2. 7; xii. 1; xv. 33; xxiii. 23. Aff. מוצר, מוצר, מוצר, for מוצר, Job xxxiii. 16.

מוצ, m. pl. מוצר, constr. מוצר, r. מוצ

(a) *Coming together, convention*. In the phr. מוצ, tent of assembly, or congregation, Exod. xxvii. 21; xl. 22. 24; Num. xvii. 19, &c. See lxx. Is. xxxiii. 20; Ib. xiv. 13, מוצ, mountain of assembly. Whether some particular place in the constellations, or mountain on earth supposed to be sacred; it will be difficult to determine. But, as sacred places were generally on heights, in imitation perhaps of the sacred place of Sinai, or, of the Temple at Jerusalem (comp. Ps. xlviii. 3), this appears most probable here. It is not unlikely that some place among the constellations might have been so called; particularly as Temples among the Idolaters were all supposed to be inferior habitations of certain demons, holding their supreme courts in some star. See under מוצ, p. 61, seq. above. Job xxx. 23, מוצ, בית מוצ, house of meeting of all living, i. e. the grave. Gesenius finds here his favourite "oreus;" without any necessity apparently. Meton. *Sign, signal, of coming together*, Judg. xx. 38. It. *Assembly, congregation*, Is. xiv. 31. Aff. pl. מוצר.

(b) Meton. *Time, season*; or, (c) *place, appointed*. (b) Gen. xvii. 21; 1 Sam. xiii. 8. 11; 2 Sam. xx. 5; xxiv. 15; Jer. viii. 7. Hab. ii. 3, מוצ, vision (is) for the appointed time, i. e. to be fulfilled when that period, afterwards named the fulness of time, should come; intimated here by the term מוצ. Comp. Dan. viii. 19; xi. 27. 35. Meton. *Festivals*, Lam. i. 4; ii. 6. מוצ, Hos. ix. 5; xii. 10. מוצ, Lev. xxiii. 2. 4. 37. 44. It. fem. plur. מוצות, 2 Chron. viii. 13. Meton. *Victim slaughtered on the occasion*, 2 Chron. xxx. 22.—*Time, season, of certain duration*, Gen. i. 14; Dan. xii. 7; year perhaps. On this last usage, see my Exposition of the Rev. London, 1830, p. 356, seq.

(c) *Place appointed*. מוצ, — of God, i. e. place of worship, Josh. viii. 14; Lam. ii. 6; Ps. lxxiv. 8. מוצ, the whole of God's appointed places, i. e. his synagogues, and places of prayer, προσευχαι, scattered throughout the Holy Land. See my third

Letter to Dr. Pye Smith, p. 87, with the note. Aff. מוצר, מוצר, &c.

מוצ, f.—pl. non occ. Lit. *Being appointed*, fm. part. Hoph. It is said, מוצ, to flee thither, i. e. cities of refuge, Josh. xx. 9.

מוצ, see r. מוצ.

מוצ, part. Kal. r. מוצ.

מוצ, m. fm. Part. Hoph. r. מוצ, once, Is. viii. 23. *Darkness*: metaph. *misery*, usually; but it may be doubted whether מוצ, is not the root. If so, *weakness*: meton. *wretchedness*, or the like, will be the better interpretation. See Rosenm. ad locum.

מוצ, f. pl. Aff. מוצות, sing. non occ. r. מוצ. *Counsels; devices*, either in a good or bad sense, as the context may require, Prov. i. 31; xxii. 20; Jer. vii. 24; Mich. vi. 16; Ps. v. 11; lxxxi. 13; Hos. xi. 6.

מוצ, f., once, Ps. lxvi. 11, r. מוצ, or מוצ. *Pressure*; meton. *pain*.

מוצ, masculine plur. מוצים. Arab.

מוצ, integer, completus fuit: III. venit, advenit. Cogn. وَنَد, it. cogn. يَفَع, ascendit; prominens fuit. Whence, Heb. מוצ, pulcher, venustus, &c., as something, perfect, complete; rare. Syr. (in a bad sense) ܡܘܨ, consumptus, destructus est. Comp. ܡܘܨ, Heb., and ܡܘܨ, Arab. And, as ܡܘܨ, with

which it is often used, is cogn. with מוצ, so this seems to imply the coming, happening, of something rare, strange, &c. (a) *Sign, wonder*: (b) meton. *mark, intimation, portent*; of something fearful to come to pass. xx. variously, ῥῆμα, σημεῖον, κατακρίσις, répas: which last seems the most correct; ܡܘܨ, implying a sign, intimation, &c., more generally. So Symm. on Ps. lxx. 7, and Aquila, Zech. iii. 8. And generally the ῥῆμα, and σημεῖον, of the New Test., correspond to the מוצ, and מוצ, of the Old. (a) Exod. iv. 21; vii. 3. Ps. xi. 9; Ps. xxviii. 43; cv. 5. Often with מוצ, for emphasis, perhaps, Deut. iv. 34; vii. 19; xxvi. 8; xxix. 2; Ps. cxxxv. 9, &c. With verbs, מוצ, מוצ, מוצ, מוצ, מוצ. Metaph. sometimes applied to the prophets, &c., Ezek. xii. 6; xxiv. 27; Zech. iii. 8; Ps.

xxi. 7, &c. (b) Deut. xlii. 2, 3; 1 Kings xlii. 3, 5; Is. viii. 18, &c. Aff. מוֹרֵי, מוֹרֵי.

מוֹר, and מוֹץ, m.—pl. non occ. Syr. *emunxit*. Cogn. Heb. מוֹץ, מוֹץ. Lit. *extract*, as the worst part, *refuse*: pec. *Chaff*, of corn, as carried by the wind from the floor, Hos. xlii. 3;—Is. xvii. 13; xxix. 5; xli. 15; Zeph. ii. 2; Ps. i. 4; xxxv. 5; Job xxi. 18.

מוֹרָא, it. מוֹרָא, masc. pl. constr. מוֹרָא. — f. pl. מוֹרָא. r. מוֹרָא. — *Out-going*, i. e. time or place of, generally, Gram. art. 157. 17; Numbers xxxiii. 2. (a) *Time of* —, pec., Dan. ix. 25. (b) *Place of* —, Job xxviii. 1, see my note here; Is. xli. 18; lviii. 11; Ezek. xliii. 11; xlv. 5; Ps. cvii. 33. 35. (c) *The east*, from which the sun seems to go out, Ps. lxxv. 7, in the combination, מוֹרָא וּמִצְרַיִם, lit. *from the place of out-going, and of growing dark*, i. e. of the east and west. Comp. Ps. xix. 10; Hos. vi. 3. (c) *Thing going out*, production, speech, &c., Num. xxx. 13; Deut. viii. 3; xxiii. 24; Jer. xvii. 16; Ps. lxxxix. 35. (d) *Circumstances of* —, 2 Sam. iii. 25; Ps. lxxv. 9; Ezek. xii. 4: and, perhaps, Num. xxxiii. 2; Hos. vi. 3. Under this head I would place 1 Kings x. 28; 2 Chron. i. 16, מוֹרָא הַסּוּסִים, *the out-goings of the horses*, i. e. circumstances attending their origin, &c. See Lxx. In all such circumlocutions, the idiom into which a translation is to be made, must, of necessity, be primarily regarded. Feminine, מוֹרָא, Keri; מוֹרָא, Kethiv; 2 Kings x. 27. *Dunghill*. Auth. Vers., *draught-house*. Comp. Mark vii. 9, ἀφεδρῶνα. Lxx. λυτρώνα.

מוֹרָא, part. Hoph. r. מוֹרָא. } *מוֹרָא, m. r. מוֹרָא. Lit. Fused*
} *מוֹרָא, f. metal, 1 Kings vii.*
37; Ib. vr. 16. Meton. *Hard, solid*, substance, Job xxxviii. 38: al. non occ. Fem. aff. מוֹרָא, *its being cast, fused*, 2 Chron. iv. 3.

r. מוֹרָא. Part. Hoph. Lit. *Thing compressed, constrained*; abstr. *constraint*, Job xxxvii. 10; xxxvi. 16. See my notes.

מוֹרָא, fem. pl. מוֹרָא. Lit. *Things fused; pipes, tubes*: r. מוֹרָא, Zech. iv. 2, only. Lxx. ἐπαυσιπιδες.

מוֹר, v. Kal non occ. Syr. *derisit*. Arab. مَوَّر, ر. مَوَّر, *decors fuit*. Angl. *עו מורק*. Castell. Cogn. מוֹר. Arab. مَوَّر, conj. viii. *hinniendo ad extremum guttur vocem allidens equus, vel verba loquendo vir*. Gr. μωκίζω. Hiph. pres. pl. מוֹרֵי, *They mock, insult*, Ps. lxxiii. 8, only.

מוֹרָד, m. pl. constr. מוֹרָד, r. מוֹרָד. Lit. *Burning*, Is. xxxiii. 14. Meton. *Fuel, fire brand*, Ps. cii. 4, al. non occ.

מוֹרָדָה, f. once, Lev. vi. 2 (9), r. מוֹרָד. *Place of burning, hearth*, i. e. on which the burnt-offerings were consumed on the altar.

מוֹרָשׁ, m. pl. מוֹרָשׁ, constr. מוֹרָשׁ, once, f. מוֹרָשׁ, Ps. cxli. 9, r. מוֹרָשׁ, j. q. מוֹרָשׁ, Josh. xxiii. 13, &c. *Snares*, or *trap*, to take birds or beasts withal, Amos iii. 5. Mostly, metaph., as, מוֹרָשׁ מוֹת, *snares of death*, Ps. xviii. 6. Comp. Exod. x. 7; xxiii. 33; xxxiv. 12; Deut. vii. 16; Prov. xii. 13; Is. viii. 15; Ps. lxiv. 6; cxl. 6, &c. מוֹרָשׁ, Job xxxiv. 30. See my note. מוֹרָשׁ, *bore through his nose in the toils, snares*, i. e. *when so taken*, Job xl. 24. See my note.

מוֹר, see מוֹר.

מוֹר, v. Kal non occ. Syr. *emit*. Aph. *vendidit*. Arab. مَوَّر, ر. مَوَّر, *huc illuc commota fuit res: transivit*, i. q. Heb. מוֹר.

Hiph. מוֹרֵי, pres. מוֹרֵי, Constr. immed. it. med. מוֹר, for. (a) *Change, alter, state, relation, &c.*, Ps. xv. 4; xlv. 3, constr. abs. (b) *Exchange*, as, one thing for another, Lev. xxvii. 10. 33; Ps. cvi. 20; Jer. ii. 11; Hos. iv. 7; Mic. ii. 4; Ezek. xlviii. 14.

Infinit. abs. מוֹרֵי, מוֹרֵי, Ps. xlv. 3; Lev. xxiii. 10.

Niph. מוֹרָר, *Be, become, changed*, once, Jer. xlviii. 11, r. cogn. Arab. مَوَّر, *transivit*.

מוֹרָא, m. pl. מוֹרָא, r. מוֹרָא, i. q. מוֹרָא. (a) *Fear*, Gen. ix. 2; Deut. xi. 25; Is. viii. 12. (b) *Reverence*, Mal. i. 6. (c) Meton. *Object of fear, reverence God, &c.*, Is. viii. 13; Mal. ii. 5; Ps. lxxvi. 12. (d) *Fearful, stupendous, act, &c.*, Deut. iv. 34; xxvi. 8; xxxiv. 12; Jer. xxxii. 21. Aff. מוֹרָא, מוֹרָא, מוֹרָא.

מור, *masc. plur.* מורגים, מורגים, מורג. Arab. *مَرَج*, *miscuit, confudit, &c.*; conj. iv.

evacuavit. Cogn. *مَرَج*, id. Comp. *مَرَج*.

نَجْر, *tribulum quo fruges in area teruntur.* A sort of wain, or cart, in which are inserted wooden rollers instead of wheels, and in these are fixed teeth of iron, &c. A seat is also placed above these, for the driver to sit upon. A couple of oxen is attached to this machine, for the purpose of drawing it to and fro over the corn on the thrashing-floor; and, by this means, is the grain beaten out. In Jahn's *Biblische Archæologie*, 1 Theil. 1 Band. Tab. iv. fig. vii., we have a tolerably good representation of it, Is. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23, al. non occ. Comp. Varo de re Rustica, 1. 52; Niebuhr, tom. i. p. 151. Gesen.

מורד, *m.*—*pl. non occ.* r. *יָרַד*. *Descent, declivity*, Josh. vii. 5; x. 11; Jer. xlviii. 5; Mic. i. 4; —1 Kings vii. 29, *מִקְדָּשׁ מורד*, "*opus pendens, pensile, Festons,*" Gesen. More probably, *sloping*, i. e. in manner of a declivity.

מורד, *m. pl.* מורים, r. *יָרַד*, which see. Part. Hiph. Lit. casting, putting forth, (a) instruction, *Teacher, doctor*, Is. ix. 14; xxx. 20; Hab. ii. 18; Job xxxvi. 22, &c. (b) Arrows, &c., *Archer*, 1 Sam. xx. 37; xxxi. 3, &c. *Herbage, &c.* (c) *Former rain*. See יורד, p. 272 above, Joel ii. 23. Aff. מורי; Prov. v. 13, —מורד.

מורד, *masc.*—*plur. non occ.* r. *מָרַד*. *A razor*, Judg. xiii. 5; xvi. 7; 1 Sam. i. 11, only. Ps. ix. 21, *מורד*. See the Keri.

מורד, *m.* twice, Is. xviii. 2. 7, r. *יָרַד*. *Ruin, ruinous.* Gesenius. The elder grammarians took the *קָרַשׁ*, thence, *Made bald; peeled*, Auth. Vers. Others, part. Puh. r. *קָרַשׁ*, *swift, ready*.

מוריגים, *pl.* of מורג, which see.

מורש, *m.* } p. aff. מורשתי, constr.

מורשת, *f.* } *יָרַשׁ*, r. מורשתי. *Possession*,

Exod. vi. 8; Is. xiv. 23; Obad. vr. 17; Ezek. xi. 15. Metaph. Job xvii. 11, *Prepossessions*, see my note: Deut. xxxiii. 4; Ezek. xxxvi. 3.

מורשתתי, *m.* Patronym. of מורשת, which see.

Mic. i. 14;—Mic. i. 1; Jer. xxvi. 18, *Native of Moresheth*.

מורש, v. pret. *קָרַשׁ*, pres. *קָרַשׁ*. Constr. abs. it. med. *קָרַשׁ*, from. Cogn.

Arab. *مَرَسَى*, *incessit, repisit.* (a) *Move, depart*, Zech. xiv. 4; Num. xiv. 44; Judg. vi. 18; Josh. i. 8; Is. liv. 10; lix. 21; Jer. xxxi. 36. (b) *Remove, put away*, Zech. iii. 9.

Hiph. *קָרַשׁ*, constr. abs. it. med. *קָרַשׁ*, from; it. immed. it. med. *קָרַשׁ*. (a) i. q. Kal. (a) *Move, depart*, Exod. xiii. 22; xxxiii. 11; Ps. lv. 12; Is. xlv. 7; Mic. ii. 3. (b) *Remove, put away*, Job xxiii. 12; Nah. iii. 1; Mic. ii. 4. (c) *Cease, desist*, Jer. xvii. 8. But, observe, if we suppose *קָרַשׁ* to have been taken also as the root, no necessity for the Hiph. would exist. And this is, most likely, the fact. It.—

מורש, for the cogn. *קָרַשׁ*, which see. Pret. Kal non occ.

Pres. aff. *קָרַשׁ*, Gen. xxvii. 21. *I would feel thee*, Ib. xxvii. 22; xxviii. 12.

Hiph. pres. i. q. Kal, *קָרַשׁ*, Ps. cxv. 7. Apoc. *קָרַשׁ*, *קָרַשׁ*, so that one may feel, grope, in darkness: not, may be felt: the ellipsis of *קָרַשׁ* being very common in such cases, Gram. art. 219, 220.

Imp. aff. *קָרַשׁ*, *Cause, let, me, feel*, Judg. xvi. 24.

מורשב, *m. pl.* constr. מורשתי, i. f. מורשתי, r. *יָרַשׁ*. (a) *Residence, dwelling*, Gen. xxvii. 39; Exod. xii. 20; Ps. cxxxii. 13; Ezek. xlviii. 15. Whence the phrr. *מורשב*, Lev. xxv. 29. *עַד מורשב*, Ps. cvii. 4. 7. 36, &c. (b) *Seat*, 1 Sam. xxi. 18. 25; Job xxix. 7. See my note here. (c) Meton. *Time of residing, dwelling*, Exod. xii. 40, (d) —, *act, manner, of sitting*, 1 Kings x. 8; 2 Chron. ix. 4. (e) *Dwellers, inhabitants*, 2 Sam. ix. 12. Aff. מורשתי, מורשתי, &c. Fem. מורשתי, &c.

מורשכות, *f. pl.* r. *קָרַשׁ*, which see.

מורשעות, *fem. plur.* r. *יָרַשׁ*. Pl. excell., Gram. art. 223. 3. *Great, singular, salvation*, once, Ps. lxxviii. 21.

מורש, twice, Ps. xlviii. 15; ix. 1.

מורש, *masc.* constr. מורש. Seg. fin. *מורש*, Gram. art. 148. 9. Pl. constr. מורשתי, Ezek. xxviii. 10. Arab. *مَوْرَث*, *mors*. See verb following, (a) *Death*, 2 Kings ii. 21; Ps.

lxxxix. 49, &c.; opp. **חַיִּים**, Jer. viii. Personified, Ps. xlix. 15; Job xxviii. 22 Jer. ix. 20; xviii. 21. Meton. (b) *Person dead*, Is. xxxviii. 18. It. (g) *The grave*, n. "orcus," as Gesenius thinks. Prov. ii. 18 Ps. ix. 14, **שַׁעַר מָוֶת**, *gates of* —. Prov. vi 27, **דֶּחַר מָוֶת**. (d) *Mortal disease, pestilence* Jer. xv. 2; 2 Kings iv. 40; xliii. 11; Jo xxvii. 15. (e) *Destruction, ruin*, Prov. x. 19; xii. 28; Is. xxv. 8; Exod. x. 17 Phrr. **מִשְׁפָּט מָוֶת**, *sentence of death*, Deut. xix. 6. **חֲסָא מָוֶת**, Ib. xxii. 26. **מִדְּוִימַת מָוֶת**, 1 Sam. v. 11. **נִדְּמָוֶת**, Ib. xx. 31; pl. xxvi 16. **אֲנִשׁ מָוֶת**, 2 Sam. xix. 29. Comp 1 Kings ii. 26. **מִשְׁפָּר מָוֶת**, 2 Sam. xxii. **מִתְּשִׁימָוֶת**, Ib. vr. 6. **בְּבוֹר מָוֶת**, Job xviii. 13 See my note. **כְּלִי מָוֶת**, Ps. vii. 14. To which many more might be added. With **ה** parag. **הַמָּוֶת**, Ps. cxvi. 15. Aff. **מוֹתוֹ**, Judg. xvii. 30, &c. Pl. **מוֹתָיו**, Is. liii. 9.

מֹות, m. Chald. id., **מֹות** vii. 26.

מֹות, v. pret. **מָוֶת** (for **מָוֶת**, Gram. art. 75. It is also the participial noun), pl. **מָוֶתִים**, **מָוֶתִי**, 1st pers. **מָוֶתִי**, pres. **יָמוּת**, it. **יָמוּת**. apoc. **יָמוּת**. Arab. **مَاتَ**, r. **مَوْت**, *deferbuit calor: quievit ventus; interiiit*. Syr. **مَوْت**, *mortuus est*. Æth. **መፀድ** id. Constr. abs. *Die*, of man or beast, Exod. xi. 5; Eccl. ix. 4: naturally, or by violence, Exod. xxi. 12. 15; Deut. xliii. 10 xix. 11, 12; xxi. 21; Job i. 19: med. **בְּ**, instr. or cause, Josh. x. 11. **בְּאֵינִי הָבָר**, Judg. xv. 18. **בְּצָרָא** —, Ezek. v. 12. **בְּדָרִי** —, in, Num. xxvii. 3: med. **כִּפְתִּי**, Jer. xxxviii. 9. **פִּתְחִי**, Exod. xxi. 20. Metaph. — of the heart, 1 Sam. xxv. 37. — trunk of a tree, Job xiv. 8. — a land, not cultivated, Gen. xlvii. 9: i. q. **הַפֶּשֶׁת**, seq. Job xii. 2, **עָקַבְתָּ אֶמְצֹר חֲכָמָה**, ironically. Meton. *Perish*, of a city, Amos ii. 2; Hos. xiii. 1.

Infin. **מוֹת**, Gen. ii. 17; iii. 4, &c. Aff. **מוֹתִי**, **מוֹתִי**, &c.

It. **מוֹת**, with **ל**, pref. always, Gen. xxv. 32, &c.

Aff. **מָוֶתִי**, 2 Sam. xx. 3. **מָוֶתִי**, Exod. xiv. 12.

Imp. **מוֹת**, Deut. xxxii. 50; Job ii. 9.

Part. **מוֹתֵם**, pl. **מוֹתִים**, constr. **מוֹתֵי**, Gen. xlviii. 21; Exod. xii. 33; Is. xxii. 2.

Fem. **מוֹתָה**, plur. non occ., Gen. xxx. 1; xlviii. 7, &c. Aff. m. **מוֹתִי**, &c.

Pih. pret. aff. **מוֹתִי**, *Put me to death*, Jer. xx. 17. **מוֹתִי**, *I have put to death*, 2 Sam.

i. 16. Pres. **יָמוּת**, 1 Sam. xvii. 51; 2 Sam. i. 10; Ps. xxxiv. 22.

Infin. **לְמוֹת**, with **ל**, pref., Ps. cix. 16.

Imp. aff. **מוֹתִי**, *Put me to death*, Judg. ix. 54; 2 Sam. i. 9.

Hiph. **הָמוּת**, pres. **יָמוּת**, i. q. Pih. 2 pers. pret. **הָמוּתָה**, 1st, **הָמוּתִי**. Aff. **הָמוּתִי**, Num. xiv. 15; Hos. ix. 16; 1 Sam. xvii. 35; Hos. ii. 5. Constr. med. **בְּ**, instr. Judg. xvi. 30; it. **אִתִּי**, 2 Sam. iii. 30; it. immed., Exod. xxi. 29, &c. Often, by pestilence, &c., as sent by God, Is. lxv. 15; Hos. ii. 5; Exod. xvi. 3; xvii. 3; Num. xiv. 15, &c.

Infin. **הָמוּת**, Lev. xx. 4. **הָמוּתָה**, Jer. xxxviii. 15, &c. Aff. **הָמוּתִי**, Exod. iv. 24.

Imp. aff. **הָמוּתִי**, 1 Sam. xx. 8: pl. **הָמוּתֵי**, Ib. xii. 17.

Part. **מוֹתֵם**, plur. **מוֹתִים**, 1 Sam. ii. 6; 2 Kings xvii. 26. **מוֹתִים**, Jer. xxvi. 15; Job xxxiii. 22.

Hoph. **יָמוּתָה**, pres. **יָמוּתָה**, *Be, become, put to death*, 2 Kings xi. 2; Deut. xxi. 22; Gen. xxvi. 11; Exod. xix. 12, &c.

Part. masc. **מוֹתֵם**, 1 Sam. xix. 11: plur. **מוֹתִים**, 2 Kings xi. 2; 2 Chron. xxii. 11.

מוֹתָר, masc. — pl. non occ., r. **יָצַר**. (a) *Increase, abundance*, Prov. xiv. 23; xxi. 5. (b) *Excellence, preference*, Eccl. iii. 19, al. non occ. Symm. **τι πλεον**; Theod. **τις περισσεια**;

מוֹתָר, see r. **מוֹתָר**.

מוֹתָר, masc. constr. **מוֹתָרִים**, plur. **מוֹתָרִים**. With **ה** parag. **מוֹתָרָה**, r. **זָבַח**. *An altar, idolatrous, or not*, Lev. i. 9. 13, 15; 2 Chron. xxix. 22. — of burnt-offering, **זָבַח**, Exod. xxx. 28. **מוֹתָרָה** —, Ib. xxxix. 39. **מוֹתָרִים**, b. xxx. 27. Pl., Num. xxiii. 1. 29, &c. Aff. **מוֹתָרִים**, Exod. xx. 26. **מוֹתָרִים**, Deut. xxxiii. 10; pl. **מוֹתָרִים**, 1 Kings xix. 10, &c.

מוֹתָר, m. once, Cant. vii. 3. Syr. **مختلطة**, *nistura*. Arab. **مَرَج**, id. Lit. *Mixture*. Meton. *Mixed wine*. Lxx. **κραμα**.

מוֹתָר, for **מוֹתָרָה**, see **מוֹתָר**.

מוֹתָר, r. non occ. Arab. **مَرَج**, *auxit, edup*; **مَرَجَر**, *huc illuc novit, et agitavit*. Whence, pl. constr. **מוֹתָרִים**, *Exhausted, reduced, of (by) famine*; or, *agitated, per-lezed*, &c., once, Deut. xxxii. 24. Lxx. **τηκόμενοι λιμῶ**.

מוֹתָרִים, m. pl. aff. once, Ps. cxliv. 13.

LXX. τὰ ταμεία αὐτῶν, Arab. زَاوِيَّةٌ, *avarus, tenax. A fork having three teeth*, אָוֶשׁ הַשִּׁנִּים, 1 Sam. ii. 13, 14; Exod. xxxviii. 3; Num. iv. 14; 1 Chron. xxviii. 17; 2 Chron. iv. 16. Aff. מְלֻחָי, Exod. xxxvii. 3.

מְזוּזָה, f. constr. מְזוּזָה, pl. מְזוּזוֹת, r. מזו. Door-post, or jamb, in which the hinges are fixed, Exod. xxi. 6; Is. lvii. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c. Aff. מְזוּזָה, מְזוּזָה.

מִזְוָן, masc. — pl. non occ., r. מִזְוָן. Syr. *alimentum. Food, meat*, Gen. xlv. 23; 2 Chron. xi. 23. It. Chald., Dan. iv. 9. 18.

מְזוּר, m. — pl. non occ., r. מְזוּר. Binding, pressing together, of a wound. Comp. מְזוּרָה, Is. i. 6, where we have לֹא מְזוּרָה, &c. Meton. Bandaged wound, Hos. v. 12, twice; in the latter of which, לֹא יִקְרָה מְזוּרָה, nor can he take up from you the wound, affliction. Aquila, ἐπιδέσας, vel σούδμενος. LXX. ἐδέσθη, Jer. xxx. 13. לְמְזוּר, to a binding, bandaging, i. e. for healing. See the rest of the context. Obad. vr. 7, מְזוּרָה מְזוּרָה; they place as, i. e. make, a binding; wound, affliction. LXX. ἐνέδρα, al. non occ.

מִזְוָן, m. } pl. non occ. Syr.

מְזוּרָה, m. } extulit; מְזוּרָה, elatio, pompa. Arab. مَزَج, latificatus est. See also my note on Job xii. 21. A girdle, as giving strength: thence, meton., pride, insolence, &c., Ps. cix. 19; Is. xxiii. 10. Pride, &c. Targ. מְזוּרָה, fortitudo, Job xii. 21, insolence, &c., al. non occ.

מְזוּרָה, for מְזוּרָה, part. Hiph. r. מְזוּרָה.

מְזוּרָה, fem. plur., r. מְזוּרָה. Arab.

مَنْزِلٌ, mansio, domus. The Arabian name for the signs of the zodiac generally. The فلك البروج is not the "circulum palatiorum," or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing, on the Ptolemæan system, that there are many, "orbs on orbs") in which they are found. Once, 2 Kings xxiii. 5. But here, as the context seems to intimate, the planets. LXX. τοῖς πλανήταις. See my note on Job xxxvii. 9, and מְזוּרָה below.

מְזוּרָה, masc. plur. fem. מְזוּרָה. Arab.

مَزَجَ, acutum reddidit ferrum. Cogn. مَزَجَ.

מְזוּרָה, f. pl. מְזוּרָה, r. מְזוּרָה, which see.

(a) Thought, invention, generally, Jer. xxiii. 20; Job xlii. 2: (b) for good, Prov. i. 4; iii. 21; v. 2; viii. 12: (c) — for evil, fraud, violence, &c., Ps. x. 2. 4; xxi. 12; xxxvii. 7; cxxxix. 20; Jer. li. 11; Prov. xii. 2; xiv. 17; xxiv. 8; Job xxi. 27. With מְזוּרָה, of unity, singularity. See let. ה, p. 145, (b) above. מְזוּרָה, the great, singular (here bad), imagination, Jer. xi. 15. Aff. מְזוּרָה.

מְזוּרָה, m. — pl. non occ., r. מְזוּרָה. See p. 173 above. Psalm, or hymn, as a title often prefixed to the Psalms, Ps. iii. 1; iv. 1; v. 1; vi. 1, &c. Occasionally found with מְזוּרָה, Ps. xxx. 1; xlvi. 1; xlii. 1; xlvi. 1, &c.

מְזוּרָה, f. pl. fin. Part. Pih. Snuffers, Gesenius. Others, and much more likely, Psalteries, 1 Kings vii. 50; 2 Kings xii. 14; 2 Chron. iv. 22; Jer. lii. 18. Arab. مَزْمَارٌ, psalterium, al. non occ.

מְזוּרָה, fem. pl., r. מְזוּרָה, p. 173 above. Pruning instruments, Is. ii. 4; xviii. 5; Mic. iv. 3; Joel iv. 10. Aff. מְזוּרָה.

מְזוּרָה, m. — pl. non occ., r. מְזוּרָה. Synon. מְזוּרָה, לֹא מְזוּרָה, Is. xvi. 14. A little, of time, Is. x. 25; xxix. 17. — of number, Is. l. c. and xxiv. 6.

מְזוּרָה, see מְזוּרָה above.

מְזוּרָה, m. pl. } r. מְזוּרָה, or מְזוּרָה. See

מְזוּרָה, f. pl. } my notes on Job xxxvii. 9; xxxviii. 32. Names, apparently, of some northern constellation, or stars (Simons). Opp. מְזוּרָה, in the former passage. According to Gesenius, with Eichorn, dispersing northern winds. See the Lat. Vulg. and LXX. The fem. מְזוּרָה. Gesen. makes, i. q. מְזוּרָה, which see. It should be observed, that, in the former passage, מְזוּרָה is opposed to מְזוּרָה, not to מְזוּרָה; which is sufficient to show that Gesenius and Eichorn's view is groundless. Nor, in the second passage, can מְזוּרָה, in the sense of winds, be opposed to מְזוּרָה, &c. Eichorn is, therefore, wrong in each case. For the first, Aquila has μαζούρ. Theod. and LXX. ἀπὸ δὲ

ἀπορριπών. See also the Targum on each place.

מְזַרֵּחַ, m. — pl. non occ., r. **מְזַרְחֵי**. Lit. *Disperser*; a fan, used to winnow corn, Is. xxx. 24; Jer. xv. 7, al. non occ.

מְזֹרֵחַ, m. constr. **מְזֹרְחֵי**, pl. non occ., r. **מְזֹרְחֵי**. Lit. *Place of rising*, i. e. of the sun *The East*, opp. **מְצָב**, Is. xlv. 6, &c.; o *eastern part, quarter, &c.*, Num. xxi. 11 Deut. iv. 47; Josh. i. 15; iv. 19; xiii. 5 Opp. **מְצָב**, Ps. cxiii. 3, &c. With **מְצָב** parag. *towards*, Exod. xxvii. 13; Deut. iv. 41; Josh. xii. 1, &c.: it. with pref. **לְ** 2 Chron. xxxi. 14; Ellipt. Neh. xii. 3 (accus. according to Gesen.); but this is unnecessary, as **מְצָב** may be in construction with the two preceding words: rather, with the signification of them both, Gram. art. 224. 5.

מְזֹרֵחַ, m. constr. once, Is. xix. 7, r. **מְזֹרֵחַ**.

Arab. **مَزْرَعَة**, *locus in quo semen jacitur. Sown, cultivated, field, or place.*

מְזֹרֵחַ, m. pl. **מְזֹרְחֵי**, constr. **מְזֹרְחֵי**, it. f. **מְזֹרְחֵי**, r. **מְזֹרְחֵי**. Lit. instrument, &c. of sprinkling. *Bowl, or cup*, either for sacrificial purposes, or for drinking, Exod. xxxviii. 3; Num. iv. 14; vii. 13. 19. 25, &c.; Amos vi. 6. Aff. **מְזֹרְחֵי**.

מָח, m. once, in **מָח עֲצָמוֹתָיו** וגו', Job xxi. 24. With *marrow his bones, &c.* Arab. **مَاح**, *albumen ovi*. Syr. **ܡܚܐܐ**, *medulla*. Cogn. Arab. **مَح**, *medulla*; *vitellus*; r. **מָח**. Whence, **מָחִים**. See in its place below. And—

מָחִים, and **מָחִים**, m. pl. (for **מָחִים**, fm. **מָחִי**), Gram. art. 73. *Fat ones*, Is. v. 17; Ps. lxi. 15, al. non occ.

מָחָא, v. pret. non occ. pres. pl. **מָחָא**, twice, Is. lv. 12; Ps. xcvi. 8, in the phr. **מָחָא**, *they strike, clap, the hands*, exultingly. Syr. **ܡܚܐܐ**, *percussit*.

Pih. Infin. aff. **מָחָא**, *Thy clapping the hands*, Ezek. xxv. 6.

It. Chald. Pahl. f. **מָחָא**, constr. med. **לְ**. *Strike, smote*, Dan. ii. 34, 35.

Pahl. **مَاحَا**, pres. in **مَاحَا بِيَدَايَ**, *who can clap with his hand, and say,—i. e. exultingly with such question,—Dan. iv. 32 (35). Gesen. "non est qui manum Dei percutiat."*

With which he compares the Arab. **مَرَب**.

علي يديه. But it is far from certain that this is the true meaning of this Arabic phrase. The greater probability is, that, *striking upon his hands*, here in the Arabic, signifies agreeing, bargaining, &c., against some one. The full phrase is, **ضرب يده علي يديه**, &c. See my note on Job xvii. 3.

If so, this Arabic phraseology agrees with that in question; but not under the view taken by Gesen. The same may be said of the same phr. in the Targ., Eccl. viii. 3. The question in each case is, whether **מָחָא** should be rendered by "*manum ejus*," or "*manum suam*:" I hold the latter.

Ithp. **מָחָא**, once, Ezra vi. 11. *Be, become, smitten, stricken*, i. e. destroyed. Cogn. **מָחָא**.

מָחָא, part. Aph. Chald. r. **מָחָא**.

מָחָא, m. once, Is. xxxii. 2, r. **מָחָא**. *Concealing, concealment; hiding-place*. Aquila, **ρύπτων πνεύμα**. Symm. **ἀποκρυφή**.

מָחָא, m. pl. (for **מָחָא**, perhaps), *Hiding-places*, 1 Sam. xxiii. 23, only.

מָחָא, m.—pl. non occ., r. **מָחָא**. *Frying-pan*, Lev. ii. 5; vi. 14; vii. 9; Ezek. v. 3; 1 Chron. xxiii. 29.

מָחָא, f. once, Is. iii. 24, r. **מָחָא**. *irding*.

מָחָא, v. pres. **מָחָא**. Constr. immed. it. med. **מָחָא**, **מָחָא**, **מָחָא**, it. abs. Cogn. **מָחָא**. Arab.

מָחָא, *delevit. Strike, wipe, out or away, of person or thing*. Men, Gen. vi. 7; vii. 4. — name, memory, Exod. xvii. 14; Deut. ix. 4. — city, 2 Kings xxi. 13. — writing, Exod. xxxii. 32, 33. — sins, Ps. li. 3. 11; s. xliii. 25; xlv. 22. — tears, Is. xxv. 8. — the mouth, Prov. xxx. 20. *Strike, touch*; *arrive at*, Num. xxxiv. 11.

Infin. abs. **מָחָא**, Exod. xvii. 14. Constr. **מָחָא**, 2 Kings xiv. 27.

Imp. **מָחָא**, Ps. li. cc. Aff. **מָחָא**, Exod. c.

Part. **מָחָא**, Is. l. c.

Niph. pl. m. **מָחָא**, pres. **מָחָא**, apoc. **מָחָא**. *Be, become, wiped, blotted, out*, Ezek. vi. 6; Gen. vii. 23; Deut. xxv. 6; Judg. xxi. 17; s. cxix. 13; Prov. vi. 33, &c.

Hiph. pres. apoc. **מָחָא**, fem. **מָחָא**, i. q. **מָחָא**, Jer. xviii. 23; Neh. xiii. 14.

Infin. מחור, with ל, pref. Lit. *For wiping out, destroying*, Prov. xxxi. 3. The passage is elliptical, and may be supplied thus: *אֲחִיהֶן לְנִשִּׁים חָלָה דְּרָבָה (דָּוִד) לְמַחֹר פְּלִינָן, give not thy strength to women, so that thy ways (may be) for the wiping out, destroying, of kings*, i. e. he being a king, let him take care not to indulge in certain lusts; to which Solomon was manifestly given, and which would end in his ruin. Comp. 1 Kings xi. 1, seq.; Prov. xxii. 14; xxiii. 33. LXX. *εἰς ὑστεροβουλῶν*. Theod. *εἰς μεταμέλειαν*. See the Targum.

מחורק, fem. once, Is. xlv. 13, r. מח. *A pair of compasses*, as used by mechanics.

מחור, masc. constr. r. מח, once, Ps. cvii. 30. Syr. *ܡܚܘܪܐ*, oppidum. Arab. *مَحْرُور*, ora regionis; v. *حَارَ*, collegit; ob-
tinuit rem, &c. Cogn. *حَارَ*, congregavit. Here, place of —, i. e. Port, haven, harbour.

מחונים, m. pl. Mahavites. Patronym. otherwise unknown, 1 Chron. xi. 46.

מחול, m. constr. מחול. —

מחולת, femin. constr. plur. מחולות. — r. מח, sign. iii., p. 188 above. *Dance, dancing*; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's Observ. iii. p. 423, vol. ii., edit. 1816; Exod. xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4. 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Dervishes, Exod. xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in Exod. xv. 20; — 1 Sam. xxi. 12; xxix. 5. Aff. מחולת, Lam. v. 15.

מחזק, masc. — pl. non occ., r. מחזק. *A vision*, Gen. xv. 1; Num. xxiv. 4. 16; Ezek. xiii. 7.

מחזק, m. — pl. non occ., r. מחזק. Place of seeing. *Window*, 1 Kings vii. 4, 5.

מחיר, m., r. מחיר, once, Ezek. xxvi. 9. Lit. *A striking*, i. e. of Balistas, battering-rams, &c.

מחיה, fem., r. מחיה, constr. מחיות, pl. non occ. *Means of living; living* (like the Arab.

مَحْيَا) *fora*, &c., Gen. xlv. 8; Judg. vi. 4; 2 Chron. xiv. 12; Ezra ix. 8, 9. Also, *Crude, raw* (sign. iv., p. 194 above), i. e. unsound, diseased, Lev. xiii. 10; which is proved sufficiently by the *וְיָ* following. See LXX. *ὡς ὁμοίωμα σαρκὸς ζωῆς*, lb. vr. 24 only.

מחיר, m. pl. aff. מחירות, r. מחור, cogn.

מחיר. Syr. *ܡܚܘܪܐ*, mensura, estimatio. *Price*, 1 Kings xxi. 2; Prov. xvii. 16; xxvii. 26. מחיר, with a price, 2 Sam. xxiv. 24, &c. בלא מחיר, without price, i. e. that which cannot be said to be a price, so little is it. See under לא, Is. lv. 1. לא במחיר, not with price, i. e. for nothing. This phr. is not strictly equivalent to the last, Is. xlv. 13. Meton. *Wages, reward*, Mic. iii. 11; Deut. xxiii. 19. Aff. מחירה, Job xxviii. 15.

מחלה, m. constr. מחלה, pl. non occ., r. מחלה. *Sickness, disease*, Prov. xviii. 14; 2 Chron. xxi. 15. Aff. מחלות, Prov. i. c.

מחלה, f. i. q. מחלה, Exod. xv. 26; xxiii. 25, &c.

מחלה, see מחלה.

מחלה, fem. plur. מחלות, only, Is. ii. 19, r. מחל, p. 200 above. Arab. *مَحَلَّة*, foramen quodcunque. *Holes, caverns*, of the earth.

מחליים, m. pl. r. מחלי, once, 2 Chron. xxiv. 25, of מחלי. Relat. n. of part., Gram. art. 175. 15, 16. *Circumstances of disease, sicknesses*.

מחלק, masc. plur. מחלקים, r. מחלק, in the sense of מחלק, p. 202 above, (f.) Syr. *مَحْكَل*, culter, once, Ezra i. 9. *Slaughtering-knives*.

מחלקות, f. pl., r. מחלק. Syr. *مَحْكَل*, germen, circulus; nodus laziur. Arab. *مَحْكَل*, quæ rapit crines post se mulier; crinibus nudata ad occiput. *Locks*, of hair, Judg. xvi. 13. 19, only.

מחלקות, f. pl., r. מחלק, p. 203 above.

Lit. *Things put off*. Comp. Arab. *مَحْكَل*, whence *مَحْكَلَة*, pretiosa vestis: dress of honour. *Rich dress, mantle*, Is. iii. 22; Zech. iii. 4. See Schroed. de Vest. Mulier. c. xiv.

מחלקת, fem. pl. מחלקות, r. חלק. *Apportionment, distribution*: meton. *Order, course*, so distributed; of land, Josh. xi. 23; xii. 7; xviii. 10: pec. of the priests' service, 1 Chron. xxvii. 1, seq.; xxvi. 12. 19; xxviii. 21; 2 Chron. viii. 14; xxxi. 15; Neh. xi. 36; Ezek. xlviii. 29, &c. Aff. מחלקותי, 1 Chron. xxvii. 2: pl. מחלקותיהם, מְחַלְקֵיהֶם. Lxx. διαίρεσις, διαμερισμός, διάταξις; ἐφημερία, κλήρος.

מחלקה, f. Aff. מחלקותיה, *Their distribution, order*, Ezra vi. 18, only.

מחלת, In some titles of the Psalms only, lili., lxxxviii. "*Cithara*." *Lute*, or lyre, according to Gesenius. But no dependence can be placed on this.

מחלה, masc. Patronym. of מחלֵה, 2 Sam. xxi. 8. Person of Abel Meholah. *Meholathite*.

מחמאת, f. pl. once, Ps. lv. 22, r. חמא, read מחמאת, the (-) under מ, being, no doubt, a mere error of the copyists. See מחמץ, p. 205 above. Lit. *Than Butters*; which, as generally liquid from heat in the East, may be often rendered *Oil*; *oils*. So the ghee of the Hindoostanians. מחמץ, in the following parallel, is sufficient to show that מחמאת is the true reading. So Symm. λειότερα βουτύρου.

מחמד, m. constr. מחמדים, pl. מחמדים, r. חמד. Lit. *Desirable*, person or thing; often with עין:—"of the eye, "lust of the eye," 1 John ii. 16; 1 Kings xx. 6; Ezek. xxiv. 16. 21. 25; Hos. ix. 6. Pl., Lam. ii. 4. מחמדי בנים, — of their womb, children, Hos. ix. 16. Pl. excell., Cant. v. 16, i. e. *very desirable*. Comp. Joel iv. 5; 2 Chron. xxxvi. 19. Aff. מחמדתי, Is. lxiv. 10; מחמדתי.

מחמדים, id. Aff. מחמדתי, Lam. i. 7; מחמדתי, Ib. vr. 11. Kethiv, al. non occ.

מחמל, m. r. חמל, p. 206 above; once, Ezek. xxiv. 21, in the phr. מחמל נפְסֵיכֶם, with מחמד עינים, in the paral. Arab. مَحْمِلٌ, *quo quis sustinetur et fretus est. The support, confidence, of your soul.* Lxx. ὑπὲρ ὧν φείδονται αἱ ψυχαὶ ὑμῶν. Or, *the pity of —*, i. e. thing tenderly regarded. *Desire*. Gesen.

מחמץ, f. pl. non occ. See r. מחץ, p. 208 above.

מחן, Infin. Peh. Chald. r. חן.

מחנה, m. constr. מחנה; dual, מחנַיִם, pl. מחנות, f. מחנות, r. חנה. *A camp*, generally, (a) of soldiers, Josh. vi. 11; 1 Sam. xiv. 15. Meton. (b) *An army*, Exod. xiv. 24; Judg. iv. 16. (c) *Large body* of people, Gen. l. 9. — of the Israelites in the Desert, Exod. xvi. 13; Num. iv. 5. 15; v. 2; x. 34; xi. 1. 9. 30. 31. — in the Temple, 2 Chron. xxxi. 2, &c. (d) — flocks, Gen. xxxiii. 8. (e) — of locusts, Joel ii. 11. — of angels, termed, מחנה מַלְאָכִים, Gen. xxxii. 2, 3. Comp. Job xxxviii. 7, from the circumstance of their (angels) being engaged in the service of God as leader and king. See my note on the latter place. And, dual, Cant. vii. 1, מחנַיִם, *two camps*, i. e. companies of dancers. מחנַיִם, מחנַיִם, lit. *as the dance of two camps*.) Then follows, מְדַבֵּר צִפְּרִי, *how beautiful are thy footsteps*, &c. See under מחב above. See Lxx. here. Aff. διαρχομένην ὡς χορόν τῶν παρεμβολῶν. Reference is, perhaps, made here to Gen. xxxii. 2, 3, cited above. If so, a beautiful comment is supplied to that place. Such, too, was apparently the πληθος στρατιῶς οὐρανίου of Luke ii. 13.

מחנק, masc. r. חנק, once, Job vii. 15. *Strangling, suffocation*. See my note on the place. Aquila, ἀγγύστην.

מחסה, and מחסה, constr. מחסה, pl. non occ., r. חסה. Lit. *Place of trust, confidence*. Meton. *Refuge*, Job xxiv. 8; Ps. xlv. 2; civ. 19; Is. iv. 6; xxv. 4. Applied to God (as مَيْمَنَةُ مَآرِس, جناب, &c. are to great men in the East), Ps. xlv. 2, above, &c.; lxii. 8; lxxi. 7, &c. Metaph. Is. xxviii. 16, מחסה כזב, *refuge of lies*, Ib. vr. 15. Aff. מחסתי. It. מחסתי, for מחסתי, Gram. art. 73.

מחסום, m. once, Ps. xxxix. 2, r. חסם. *Bridle, curb*. Symm. φίμω. Lxx. φυλακήν.

מחסור, m. pl. aff. once, מחסורם, Prov. xxiv. 34, r. חסר. *Want, lack, need*, Judg. xviii. 10; xix. 19; Ps. xxxiv. 10; Prov. xxi. 17, מחסור, מִי שֶׁנֶּחֱסַר, *man of —*, i. e. poor man. Ib. xxviii. 27, מְדַבֵּר מְדַבֵּר, *all thy need (rests) on me*, i. e. becoming my guest, I shall provide as the laws of hospitality require, Judg. xix. 20. Aff. it. מחסתי.

מחץ, m. r. once, Is. xxx. 26. מחץ מַחֲזֵק, *Contusion, bruise, of his stroke*. Arab.

מַחֵס, *concussit terram pede*: cogn
מַחֵס, *contudit, concussit, conquassavit*.

מַחֵץ, v. pres. **מַחֵץ**. See **מַחֵץ** above.
 Constr. immed. it. abs. it. med. **בְּ**, in, into;
עַל, upon. *Dash* violently, the foot into
 blood, Ps. lxxviii. 24. — arrows at once,
 Num. xxiv. 8. — *the head, &c.* to pieces,
 Judg. v. 26; Ps. xviii. 39; lxxviii. 22; cx.
 5, 6; Deut. xxxii. 39; Num. xxiv. 17;
 Hab. iii. 13; Job v. 18; xxvi. 12. See my
 note.

Imp. **מַחֵץ**, Deut. xxxiii. 11.

מַחֲצֵב, m. r. **מַחֲצֵב**. *Cutting*, in the phr.
אֲבָנֵי מַחֲצֵב, stones of —, i. e. *heun stones*,
 2 Kings xii. 13; xxii. 6; 2 Chron. xxxiv.
 11, al. non occ.

מַחֲצֵה, f. constr. **מַחֲצֵה**, r. **מַחֲצֵה**, p. 217
 above. *Portion, apportionment; half*, Num.
 xxxi. 36. 43, only. Lxx. *ἡμισυμα*.

מַחֲצִית, f. id., Exod. xxx. 13; xxxviii.
 26; 1 Kings xvi. 9; Neh. viii. 3; 1 Chron.
 vi. 55, &c. Aff. **מַחֲצִיתוֹ**, **מַחֲצִיתָהּ**, **מַחֲצִיתָם**.
 Lxx. *ἡμισυμα, ἡμισυ*.

מַחֲצִירִים, and **מַחֲצִירִים**. See r.
מַחֲצִיר, p. 218 above.

מַחֵק, v. pret. f. **מַחֵקָה**, once, Judg. v.
 26. Sam. **פָּצַע**, *delevit, perdidit*. Arab.

מַחֵץ, id. *Destroyed*. Lxx. *διήλωσε*.
 Theod. *ἀπέτεμεν*. Symm. *διήλασε*.

מַחֲקֵר, m. pl. constr. **מַחֲקֵרִי**, once, Ps.
 xciv. 4. r. **מַחֲקֵר**. Comp. **מַחֲקֵרֵם**, Job xxxviii.
 16. Lit. places of search, or research.
Depths: opp. **רָם**, *תִּלְפָּזוֹת* following. Aquila,
ἐξίχνιασμοὶ γῆς. Symm. *κατώτατα γῆς*.

מַחֵר, m.

מַחֲרָה, f. } plur. non occ. constr. fem.

מַחֲרָה. Arab. **مَحَر**, *lata per mare fuit*
navis; viii. *auroraeum excepit naso suo*
ventum. The primitive notion seems to
 consist in *proceeding forwards*; which, ap-
 plied to time, may designate the (a) *Morrow*,
 or day following some other day previously
 expressed or implied. Syr. **مَحَر**, id.,
 1 Sam. xx. 5; Is. xxii. 13. **יּוֹם מַחֲרָה**, Is. lvi.
 12; Prov. xxvii. 1. **לְמַחֲרָה**, *to, for, on*, Num.
 xi. 18; Exod. viii. 6. **בַּיּוֹם מַחֲרָה**,
 1 Kings xix. 2. Comp. Josh. xi. 6; 1 Sam.

ix. 16. **בַּיּוֹם מַחֲרָה**, *as (at) this time to-
 morrow, or third day*, i. e. or the day after
 to-morrow. Gesen. More literally, as (at)
 this time to-morrow third day, i. e. the
 third day hence, beginning with the present,
 1 Sam. xx. 12. Lxx. *ὡς ἂν ὁ καιρὸς,*
τρισσῶς. More generally, (b) *Hereafter,*
henceforward, Gen. xxx. 33; Exod. xiii. 14;
 Deut. vi. 20; Josh. iv. 6. 21: so Matt. vi.
 34, *εἰς τὴν αὔριον*. John i. 29. 35, *τῇ*
ἐπαύριον. **בַּיּוֹם מַחֲרָה**, Esth. ix. 13. Comp. v.
 12. **מִי מַחֲרָה**, Judg. xx. 28, &c.; Nold., p.
 500. Fem., Num. xi. 32; Jonah iv. 7;
 Nold., ib. With other partic. **מַחֲרָה**, Gen.
 xix. 34; Exod. ix. 6. **עַד מַחֲרָה**, Lev. xxiii.
 16. **מַחֲרָה הַיּוֹם**, 1 Chron. xxix. 21, &c.
מִמַּחֲרָה הַשָּׁמַיִם, Num. xxxiii. 3. Comp. 1 Sam.
 xx. 27. Aff. **מַחֲרָהֶם**, 1 Sam. xxx. 17; but
 with **עַם**, as in **יָקָם**. Gesen.

מַחֲרָאוֹת, fem. pl., r. **מַחֲרָה**, once, 1 Kings

x. 27. Kethiv, i. q. Keri, **מַחֲרָאוֹת**, which see
 above.

מַחֲרָשָׁה, and **מַחֲרָשָׁת**, f. pl. **מַחֲרָשׁוֹת**,

r. **מַחֲרָשָׁה**, p. 226 above. Arab. **مَحْرَافَة**,
aratum. Lit. *Cutter*. Aff. 1 Sam. xiii.
 20, **מַחֲרָשָׁה**, and **מַחֲרָשָׁתוֹ**. Auth. Vers. "*his*
share, and his coultter." So Gesen. Lxx.
δρέπανον and *θεριστήριον*. Tromm. Sym.
τὴν ὕνιν (al. *δύνιν*), *καὶ τὴν δίκελλαν*.
 Aquila, for the first, *τριόδοντα*. Theod.
βούκεντρον. As **מַחֲרָשָׁה**, occurring here, sig-
 nifies a part of the plough, it is not very
 probable that these our words have anything
 to do with that instrument. The Greek
 Translators are probably the most correct.
 Pl., Ib. vr. 21, al. non occ.

מַחֲשֹׁף, m. once, Gen. xxx. 37, r. **מַחֲשֹׁף**.
 Lit. *Laying bare*, i. e. by peeling.

מַחֲשֹׁפָה, fem. plur. **מַחֲשֹׁפִּים**.—

מַחֲשֹׁפָה, fem. it. constr. **מַחֲשֹׁפִּיהָ**.—
 r. **מַחֲשֹׁף**. (a) *Thought, design, project*, in
 either a good or bad sense, as the context
 may require, Gen. vi. 5; 2 Sam. xiv. 14;
 Job v. 12; Prov. xii. 5; xv. 22; xix. 21;
 Esth. viii. 3. 5; ix. 25; Ezek. xxxviii. 10.
 (b) *Work of art, ingenuity*, Exod. xxxi. 4;
 xxxv. 33. 35. Aff. **מַחֲשֹׁפִּיהָ**, pl. **מַחֲשֹׁפִּים**, &c.

מַחֲשֹׁךְ, m. pl. **מַחֲשֹׁכִּים**, constr. **מַחֲשֹׁכֵי**, r.
מַחֲשֹׁךְ. *Darkness*, Is. xxix. 15; xlii. 16.
 Metaph. *Adversity*, Ps. lxxxviii. 19. Pl.,
 lxxxviii. 7; cxliii. 3; Lam. iii. 6. Constr.
 Ps. lxxiv. 20, — of the earth, i. e. places of
 ignorance.

מִחְתָּה, fem. pl. מִחְתּוֹת, r. חָתָה. Eth.

אֲתָו : (ἀθω), succensus; accensus fuit.

(a) *A shovel, or pan, for removing coals of fire*, Exod. xxvii. 3; xxxviii. 3. (b) *A censor*, Lev. x. 1; Num. xvi. 6. 17, 18; xvii. 11, &c. (c) *Dishes or pans, for receiving the snuffs of the lamps*, Exod. xxv. 38; xxxvii. 23; 2 Kings xxv. 15, &c. Aff. מִחְתָּהוּ, pl. מִחְתָּהוּ, &c.

מִחְתָּה, f. constr. מִחְתָּה, r. חָתָה. Lit.

(a) *breaking. A stroke, injury, ruin*, Prov. x. 14. 29; xiii. 3; xviii. 7; Jer. xvii. 17; Ps. lxxxix. 41. Meton. (b) *Fear, terror*, Prov. x. 15; xxi. 15; Is. liv. 14, &c.

מִחְתָּה, f.—pl. non occ., r. חָתָה. Lit.

Digging through, or into, walls, &c. See my note on Job xxiv. 16. Exod. xxii. 1; Jer. ii. 34, only.

מִחְתָּה, see מִחְתָּה.

מִחְתָּה, and מִחְתָּה, pres. יִמְשָׁה, constr.

abs. it. med. מִחְתָּה, מִחְתָּה, מִחְתָּה, מִחְתָּה. Syr. مَحْتَا,

advenit. Arab. مَضَى, præterit. Cogn.

Heb. מִחְתָּה. *Come on, to, arrive at*, any person, or place, Dan. iv. 8. 17. 19. 21. 25; vi. 25; vii. 13: of time, Ib. vr. 22.

מִמְחָתָה, masc. once, Is. xiv. 23. See מִמְחָתָה, p. 234 above, and LXX.

מִמְחָתָה, masc., r. מִחְתָּה, once, Is. xiv. 21.

Slaughter.

מִמְחָתָה, m. (once, f. Mic. vi. 9; Gesen. :

not so necessarily, מִחְתָּה following, may intimate thing.) Constr. מִמְחָתָה, pl. f. מִמְחָתָה, it. m. aff. מִמְחָתָה. (a) *Branch, of a tree*, Ezek. xix. 11, seq. Thence, meton., (b) *A staff*, Exod. iv. 2. 4. 17; Num. xx. 9. Whence, metaph., מִמְחָתָה, staff, i. e. support, of bread, Lev. xxvi. 26; Ps. cv. 16; Ezek. iv. 16, &c. (c) *Staff, stick, or rod, of chastisement*, Is. ix. 3. מִמְחָתָה, rod of his shoulder, i. e. applied to it, Is. ix. 3; Ib. x. 5. 24; Nah. i. 13; Ezek. vii. 10. מִמְחָתָה, — of the wicked, Is. xiv. 5, &c. Hence, (d) meton., as the symbol of asserting rights, *A sceptre, or mace*, Ps. cx. 2. מִמְחָתָה, sceptre of thy power, i. e. vindicating it, see seq., Ezek. xix. 12. 14, i. q. מִמְחָתָה, where the primary notion is mixed up with this. Also, a spear; but a sceptre, or mace, will suit the places, viz., Hab. iii. 9. 14; 1 Sam. xiv. 27. Hence, also, (e)

from the sceptre borne by its chief, *A tribe*, pec. as descended from the patriarchs of Israel, Num. i. 4. 16; xvii. 17. 21; xxxi. 4, 5; xxxiv. 18; xxxvi. 7, &c. Phr. מִמְחָתָה, heads of —, 1 Kings viii. 1, i. q. מִמְחָתָה, Num. vii. 2, &c. Aff. מִמְחָתָה, masc. Hab. l. c.

מִמְחָתָה, r. מִמְחָתָה, adv. opp. מִמְחָתָה.

Downwards, Deut. xxviii. 43; Prov. xv. 24.

מִמְחָתָה, for מִמְחָתָה, opp. מִמְחָתָה, pre-

ceding, to be read thus, מִמְחָתָה, from

(inclining) downwards (to the) grave. See

LXX. With לְ, Deut. xxviii. 13; Ezek. i. 27;

1 Chron. xxvii. 23; Jer. xxxi. 37; Eccl. iii.

21; opp. מִמְחָתָה, 2 Kings xix. 30. Phr.

מִמְחָתָה, downwards from our sin, i. c. in

a lower degree than it deserved, Ezra ix. 13.

With לְ, and מִמְחָתָה, opp. מִמְחָתָה,

Lit. from downwards, i. e. from below, Exod.

xxvi. 24; xxvii. 5; xxviii. 27, &c.

מִמְחָתָה, fem. constr. מִמְחָתָה, pl. מִמְחָתָה, r. מִמְחָתָה.

A couch, bed, to recline or sleep on, Gen.

xlvi. 31; xlviii. 2; xlix. 33; Exod. vii. 28;

Amos iii. 12; vi. 4: — on which they

recline at table, Esth. i. 6; Ezek. xxiii. 41:

Cant. iii. 7, “sella gestatoria.” Gesen. For

which there appears to be no good reason.

LXX. מִמְחָתָה. Used as a bier for the dead,

2 Sam. iii. 31. Aff. מִמְחָתָה, &c.

מִמְחָתָה, masc. pl. מִמְחָתָה, r. מִמְחָתָה, twice, Is.

viii. 8; Ezek. ix. 9. *Extending, extension*,

on, over, throughout.

מִמְחָתָה, for מִמְחָתָה, part. Hithp. r. מִמְחָתָה.

מִמְחָתָה, m. r. מִמְחָתָה, once, Exod. xxxv. 25.

Lit. spinning. *Thing spun, yarn*. LXX.

μνησμένα.

מִמְחָתָה, m. r. מִמְחָתָה. Arab. مَطْل, ferrum

cudit et extendit. *A bar of iron*. Once,

Job xl. 18. See my note.

מִמְחָתָה, m. pl. מִמְחָתָה, constr. מִמְחָתָה, r.

מִמְחָתָה. *Thing, or place, securely hidden*.

Treasure, Gen. xliii. 23; Jer. xli. 8; Is.

xlv. 3; Prov. ii. 4; Job iii. 21.

מִמְחָתָה, masc. plur. constr. מִמְחָתָה, r. מִמְחָתָה.

Planting. Meton. *Plant*, Ezek. xvii. 7;

xxx. 4; xxxiv. 29; Is. lx. 21; lxi. 3; Mic.

i. 6. Aff. מִמְחָתָה, מִמְחָתָה.

מִמְחָתָה, masc. pl. } r. מִמְחָתָה. Arab.

مَطْعَمَات, cupedia. Savoury, dainty, meats,

Gen. xxvii. 4. 7. 9, seq.; Prov. xxiii. 3. 6. can do so. So *ris*, Matt. vi. 27; Rom. viii. Aff. *ἡμεῖς*, al. non occ. Aquila, Symm. 34. In like manner with nouns, *אֲנִי*, *What God?* Deut. iii. 24. *מִי הוּא*. *What*

מִטְפָּחַת, f. pl. מִטְפָּחוֹת, r. מִטָּח. *Large upper garment; mantle*, Ruth iii. 15; Is.

c. xvi.

. מְטָר, masc.—plur. fem. מְטָרוֹת. Arab.

مَطَرٌ, *pluvia*. Syr. ܩܬܠܐ, *id.* *Rain.*

Exod. ix. 33; Deut. xi. 17; Is. xxx. 23;
Job xxxvii. 6. **חֶסֶד הַשָּׁמַיִם**, — *of*
heaven, Deut. xi. 11. **חֶסֶד נָשָׁם**, — *of the*
shower, Zech. x. 1. **אֶרְצְךָ**, — *of thy land*,
Deut. xxviii. 24. **זֶרְעֶךָ**, — *of thy seed*, Is.
xxx. 23. Hence the verb—

Hiph. הִקְסִיר, pres. apoc. יִקְסֵר. Constr. immed. it. med. מַזְל, ג. *Rain; cause, give, rain*, of showers, hail, lightning, fire and brimstone, manna, bread, Gen. ii. 5; Exod. ix. 18. 23;—Ps. xi. 6; Gen. xix. 24; Ezek. xxxviii. 22;—Exod. xvi. 4; Ps. lxxviii. 24; Job xx. 23.

Infin. הַמְשִׁיר, Job xxxviii. 26; Is. v. 6.

Part. מִמָּצוֹר, Gen. vii. 4, &c.

Niph. pres. f. תִּפְסֵר, *Be, become, rained*
on, Amos iv. 7, only.

מַטְרָה, f.—pl. non occ. r. גֶּשֶׁם. Arab.

نَظَرَ, *custodem egit.* Cogn. نَظَرَ, *vidit.*

(a) *Custody*; or *prison*, Neh. iii. 25; xii. 39; Jer. xxxii. 2. 8; xxxiii. 1. (b) *Mark, object, butt*, 1 Sam. xx. 20; Job xvi. 12; Lam. iii. 12: in the Chaldaic form, מִשְׁרָא.

ח, sec מ below.

מי, c. Interrogative pron. *Who? what?*
sing. or pl. Æth. **ማ** : Syr. **ܡܝ**. Arab.

לו, *What?* **מִי הָאִישׁ הַזֶּה**, *Who is this man?* Gen. xxiv. 65. **מִי אַתָּה**, *Who art thou?* Ruth iii. 9. Comp. Esth. vi. 4; Judg. i. 1, &c. Sometimes after the thing or person inquired about as; **הַבְּתָרָה**, *Daughter of whom?* Gen. xxiv. 23. 47. **מִי הָאִישׁ**, *Of whom?* **מִי הָאִישׁ**, *Whose ass?* 1 Sam. xii. 3. **הַבְּתָרָה**, *Whose word?* Jer. xlv. 28. Used also, as in other languages, to imply a strong *negation*, *paucity*, *difficulty*, or the like, as the term affected by it may require: as, **מִי שָׂמַךְ**, *Who placed, appointed, thee?* Exod. ii. 14. **מִי חָשַׁב**, *Who has counted the dust?* Num. xxiii. 10. **מִי יֹאמַר**, *Who shall say?* Prov. x. 9. Implying that no one has done, or

can do so. So *ris*, Matt. vi. 27; Rom. viii. 34. In like manner with nouns, *יְיָ*, *What God?* Deut. iii. 24. *יְיָ אֱלֹהֵינוּ*, *What Lord, or who is Lord?* Ps. xii. 5. *יְיָ אֱלֹהֵינוּ*, *What Jehovah?* or, *who, what, is Jehovah?* Exod. v. 2. Comp. Judg. ix. 28. 38. *יְיָ אֱלֹהֵינוּ*, *What am I?* Exod. iii. 11. *יְיָ אֱלֹהֵינוּ*, — *my people?* 1 Chron. xxix. 14. Comp. 1 Sam. ii. 25; Is. li. 19; liii. 1; Prov. xxxi. 10, &c.; Nold., p. 501.

Hence the phrr. *מי ידע*, *Who knows?* i. e. no one can say whether —, 2 Sam. xii. 22. *יִפְתִּי*, *he may be gracious to me*: Joel ii. 14. *יִפְתֵּהוּ*, *he may turn*. Comp. Esth. iv. 16; Jonah iii. 9; Eccl. ii. 19; Ps. xc. 11, &c. — *מי יתן*, *Who can, shall, give, grant*, that such or such a thing may be? Nearly equivalent to, would it were! Exod. xvi. 3; Num. xi. 29; Deut. v. 26; Cant. viii. 1, &c.; Nold., p. 904. Not unlike this are the following usages: *מי פִּשַׁע יַעֲקֹב*, *Whose? or what? is the sin of Jacob?* *מי בָּמֶה הוֹדָה*, *Whose? What! are the high places of Judah?* Mic. i. 5. *מי שֵׁמֶךָ*, *Whose is thy name?* i. e. to what personage belongs thy name? A delicate mode of asking, who art thou? Judg. xiii. 17. So also, Amos vii. 2. 5. *מי יָרִים יַעֲקֹב*, *Who? What! shall, or can, Jacob arise?* Is. li. 19. *מי יִצְחָק*, *Who? shall, or can, I pity thee?* Gesenius thus, *מי יִצְחָק*, *Who am I, that I should pity thee?* But this implies weakness, inability, in the person speaking; which cannot be predicated of the speaker here. It is, therefore, erroneous. These usages are in some degree analogous to that of the Arab. *ﻻ*, of admiration, *How! What!* or to the Latin *Quid!* So Gen. xxxiii. 8, *וְרָר*, *What! Whose? Is thine, &c.?*

Used also without an Interrogation, Lat. *qui*, *וְיִ*, *who put*, Gen. xliii. 22. *וְיִ*, *who is gone*, 1 Sam. xiv. 17. Comp. 1 Kings i. 20; Ps. xxxix. 7, &c. Repeated, like the Lat. *quisquis*, Exod. x. 8. *וְיִ*, *whoever*. Lit. *who and who*. So un- repeated, *וְיִ*, *whoever has questions*, &c. Lit. *who is master of words, pleadings*, Exod. xxiv. 14. Comp. Eccl. v. 9; Judg. vii. 3; Is. liv. 15, &c.; Nold., p. 501.

Compounded with other particles: **לָמַי**, *To whom, whose?* Gen. xxxii. 18. *For whom?* Exod. xxxii. 24. **לְמַי**, *As to whom?* 1 Sam. xii. 3. **לְמִי**, Ezek. xxxii. 19. **לְמִי**, 1 Kings x. 14. **לְמִי**, see Nold. in its place. So, **לְמִי וְלְמִי**, *For me and for me*.

מִי דָּוָה, מִי גַם; אֲשֶׁר מִי, אֲדָרָה מִי, אֲלֵמִי &c., lb. p. 502, מִי אֲשֶׁר דָּוָה, מִי דָּוָה זֶה &c.

With אֵל.—As an interrogation may strongly negative, &c., so with מִי will strongly affirm. Jer. x. 7, מִי לֹא יֵאָדָר, Who shall not fear thee? Job xii. 9, מִי לֹא יָדַע, Who has not known? that is, all shall, &c. Comp. Amos iii. 8; Nah. iii. 19; Job xxv. 3.

מִיָּנִים, m. pl. once, Jer. v. 8. Keri; Kethiv, מִתְנִים, r. מִן, according to some. See וְנָה, p. 168 above. Part. IIoph. Fed.—Others, r. מִן. Arab. وَزَنَ, ponderavit. Heavy, as stallions well formed. So Schult. Others, cogn. Syr. اَرْمَافِ, armavit. Arab. رَانَ, compsit. Appointed, accounted, as for war. LXX. ἁπτοί θηλυμανείς.

מִיָּב, m.—pl. non מִיָּב, r. מִיָּב. Good, choice; best, place or part: in the phrr. Exod. xxii. 4, מִיָּב שְׂדֵהוּ וּמִיָּב כְּרָמֹו, best of his field, and best of his vineyard. 1 Sam. xv. 19, מִיָּב הַצֹּאן וְהַבָּקָר, best of the flock and of the oxen. מִיָּב הָאָרֶץ, best of the land, Gen. xlvii. 6. 11.

מִיָּב, masc. once, 2 Sam. xvii. 20, in מִיָּב הַמַּיִם. Usually, brook of water. Gesen. “parvus rivus aquæ;” from the Arab. مِيَال, parum aquæ continuit (puteus). But, both seem incongruous; for, if מִיָּב contains the notion of water at all, to add הַמַּיִם, must have been superfluous; as much so as in brook of waters with us. The Arabic term, however, seems to apply to a well only. How then it can apply to a brook, does not seem very obvious. In the Arabic we have,

وَكَلَّ, lassus fuit; وَكَالَ, segnitias et tarditas equi. And, supposing a noun of place thence formed, as مَوَكَل, or مَيَكَل, from the cogn. يَكَل, we shall have our term מִיָּב, place of inactivity, or stagnation: and, with הַמַּיִם following, stagnant place, pit, or lake, of waters. Which might have been some lake or morass in the Desert, between Jerusalem and the Jordan. Some have proposed to read מִיָּב here, r. יָב, i. e. stream. So Capellus. Buxtorf's answer is, “No such word is to be found: but, that which may be derived from יָב, signifying, vehementia aquæ, for river, or the Jordan. The Jews,

in the days of Jerome, certainly understood the Jordan.” See his Questions on the place.

מִיָּב, masc. pl. constr. מִיָּב. Æth.

טוט : liquescere. Arab. مَلَا, multa aqua imbuit. Cogn. مَلَا, aqua scatuit

puteus. Æth. مَلَا : Arab. مَلَا.

Syr. مَلَا, aqua. Water, generally, Gen. viii. 9; xviii. 4; Exod. xv. 19; Num. v. 18; —Exod. vii. 19; viii. 2, &c. With attributives, in the pl. מִיָּב, living, i. e. fresh, springing, waters, Gen. xxvi. 19; Lev. xiv. 5, &c. קִדְשִׁים — holy, Num. v. 17. רַבִּים — many, Ps. xviii. 17. With pl. verbs, Gen. vii. 19; viii. 5; 2 Kings ii. 19; Ezek. xlvii. 1; formally, Gram. art. 215. 5. With sing. verbs, Gen. ix. 15; Num. xx. 2; xxiv. 7, &c.: logically, Gram. ib. With the name of a town, &c., denoting a river, lake, &c., in its neighbourhood: as, מִי מִיָּב, of the torrent Kishon, Judg. v. 19. מִי נָחַרִים, Jer. xlviii. 34. So מִיָּבָה — מִיָּבָה, — מִיָּבָה, — Num. xx. 13; Josh. xv. 7. 9. Of certain springs, מִי יָרְדֵה, Josh. xvi. 1. מִי יָרְדֵה, Is. xv. 9. Of a river, מִי מִיָּב, Josh. xi. 5. מִי מִיָּב, lakes of Egypt, Exod. vii. 19; viii. 2. מִי מִיָּב, waters of Israel, 2 Kings v. 12. Comp. 2 Chron. xxxii. 3; Job xxiv. 19. מִי נֹחַ, — of Noah, i. q. מִיָּבָה — of the deluge, Is. liv. 9. מִיָּבָה, — of the poppy, opium. Gesen. מִיָּבָה, — of both feet, urine; Keri, Is. xxxv. 12. מִיָּבָה, — of extremities, Ezek. xlvii. 3. מִי מִיָּבָה, — of—up to—both loins, Ib. vr. 4. Seed, Is. xlviii. 1. Comp. Num. xxiv. 7; Ps. lxviii. 27. So Arab. مَلَا, of great bitterness, bringing the curse, Num. v. 18. מִיָּבָה, — of expiation, Ib. viii. 7. מִיָּבָה, — of, id., Ib. xix. 13. מִיָּבָה, — of filling, fullness, Ps. lxxiii. 10, &c.

Metaph. implying Abundance, Ps. lxxix. 3; lxxxviii. 18; Is. xi. 9; Hab. ii. 14: also, great perils, Ps. xviii. 17; xxxii. 6; lxi. 2, 3; Job xxvii. 20: weakness, Josh. vii. 5: incontinence, Gen. xlix. 4.

Aff. מִיָּבָה, 1 Sam. xxv. 11: מִיָּבָה, Lam. v. 4: מִיָּבָה, Exod. xxiii. 25: מִיָּבָה, Num. xx. 8, &c.

מִיָּב, masc. pl. constr. מִיָּב. Syr. مَلَا, stirps, familia. Kind, species. Always with ל prefixed, and pron. aff, as, מִיָּבָה, לְמִיָּבָה,

of setting in order, establishing. (a) *Establishment, habitation, place*, Exod. xv. 17; 1 Kings viii. 13. 39. 43. Often in the phrr. כִּיּוֹן שְׁכֻנָּה, ll. cc. כִּיּוֹן שְׁכֻנָּה, 1 Kings ll. cc. Comp. Is. iv. 5; Ps. xxxiii. 14;—Is. xviii. 4, אֶנְצִיחָה בְּכִיּוֹן, *let me look (with complacency) on my habitation*, i. e. on the place which God had chosen for his service in Jerusalem. (b) *Base, foundation*, Ps. lxxxix. 15; xcvi. 2; Dan. viii. 11. Aff. כְּסוּלִי, &c.

מְכוּנָה, **מְכוּנָה**, f. pl. מְכוּנָה. Fem. of 1801, p. 41—" *Gemmis vel rosarum figuris* the above מְכוּנָה. (a) *Place*, Ezra iii. 3: but, (b) *Base*, will suit the place equally well, as in all other places, 1 Kings vii. 27, seq.; 2 Kings xvi. 17; xxv. 13. 16; Jer. xxvii. 19; lii. 17. 20. Aff. pl. מְכוּנָה.

מְכוּרָה, **מְכוּרָה**, fem. pl. Aff. מְכוּרָה, מְכוּרָה, Ezek. xxi. 35; xvi. 3. Sing. מְכוּרָה, Ib. xxix. 14: r. מְכוּרָה. Lit. place of digging; mine, &c. *Place of origin, birth, nativity.* Comp. Is. li. 1.

מְכוּרָה, masc. Patronym. of מְכוּרָה, Num. xxvi. 29.

מְכוּרָה, see v. מְכוּרָה.

מְכוּרָה, v. cognn. מְכוּרָה, Syr. مَكْر, stratus, dejectus, est. Arab. مَكْر, diminuit, consumpsit. Kal non occ.

Niph. pres. מְכוּרָה, *Becomes attenuated, weak*, once, Eccl. x. 15.

Hoph. pl. מְכוּרָה, *They fall, perish*: Gesen. But see my note on Job xxiv. 24, where it occurs.

מְכוּלָה, fem. pl. מְכוּלָה. I. *Perfections*, r. מְכוּלָה, once, 2 Chron. iv. 21. LXX. χρυσίου καθαροῦ. II. for מְכוּלָה, Gram. art. 202. 4: r. מְכוּלָה, once, Hab. iii. 17. *Fold, or other place for confining the flocks.* Pl. מְכוּלָה, Ps. lxxviii. 70. Aff. מְכוּלָה, Ps. l. 9, al. non occ.

מְכוּלָה, masc. twice, Ezek. xxiii. 12; xxxviii. 4, in the phr. לְבָשֵׁת מְכוּלָה. Lit. *Persons clothed of perfection*, i. e. richly clothed. LXX. ἐνδεδυκότας εὐπάρυφα. See Schleusn. Lex. in LXX.

מְכוּלָה, masc. once, Ps. l. 2, r. מְכוּלָה, in מְכוּלָה, *Perfection of beauty.* Aquila, τέρε-λεσμένης κάλλει. See LXX.

מְכוּלָה, m. pl. once, Ezek. xxvii. 24. Lit. *perfections*, usually: thence, *Splendid, precious, garments.* The term is still used in this sense in the East. The author of the "*Kowayid us Sultanet Shahjehan*," speaking of the rich trappings of the elephant, says,

فیالن نامی با سازهای مکمل
Renowned elephants ...
decked in complete trappings," &c.; where مکمل is evidently synonymous with مکمل, complete, perfect. Gladwin's Moonsh. Edit.

contextus (a Pers. کُل, rosa)." Freytag.

מְכוּלָה, fem. for מְכוּלָה, r. מְכוּלָה, once, 1 Kings v. 25. *Food.*

מְכוּמָה, masc. pl. r. מְכוּמָה, once, Dan. xi. 43, in the phr. מְכוּמָה, *Hidden (treasures) of gold.* LXX. ἐν τοῖς ἀποκρύφους τοῦ χρυσοῦ.

מְכוּמָה, m. } plur. aff. מְכוּמָה, r. מְכוּמָה.

מְכוּמָה, m. } Aeth. ከመገ: cumu-
lavit. *A net, or toil, used by hunters*, Is. li. 20; Ps. cxli. 10, al. non occ. Symm. ἐν ἀμφιβληστροφ. Aquila, ἡμφιβληστρο-
μένος. Theod. συνειλημένος. See LXX.

מְכוּמָה, fem. aff. מְכוּמָה, pl. non occ., r. מְכוּמָה. *A net used by fishermen*, Is. xix. 8; Hab. i. 15, 16.

מְכוּמָה, m. pl. constr. r. מְכוּמָה, only in the phrr. מְכוּמָה, *Trousers, or breeches, of linen*, Exod. xxviii. 42; xxxix. 28; Lev. vi. 3; xvi. 4; Ezek. xlv. 18, only. LXX. περισκελές. Josephus describes these, Antiq. Lib. iii. c. vii. § 1, πρῶτον, says he, μὲν περιτίθεται τὸν μαχασῆν (μεχνασῆν?) λεγόμενον, βούλεται δὲ συνακτῆρα μὲν δηλοῦν, διάζωμα δ' ἐστὶ περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου, κ.τ.λ.

מְכוּסָה, m. r. מְכוּסָה, p. 304 above. Contr. of מְכוּסָה, and, dropping the last radical, and drawing back the accent, מְכוּסָה, *Fractional part or number.* Meton. *Price, tribute*, Num. xxxi. 28. 37, 38—41. Syr. مَكْشَا, vectigal. Aff. مְכוּסָה.

מְכוּסָה, fem. constr. of מְכוּסָה, *Number*, proportional, Exod. xii. 4; Lev. xxvii. 23, only.

מְכוּסָה, m. constr. מְכוּסָה, pl. non occ., r. מְכוּסָה. *Covering of the ark, a tent, &c.*, Gen. viii. 13; Exod. xxvi. 14; xxxvi. 19; xxxix. 34; Num. iv. 25, &c. Aff. מְכוּסָה.

מְכוּסָה, masc. Part. Pih. r. מְכוּסָה, p. 304 above. *Thing, &c., Covering*, Is. xiv. 11, &c.

מְכוּרָה, masc. aff. מְכוּרָה, pl. non occ. Arab. مَكْر, par rependit Deus. The primary notion seems to consist in *equality, barter*, or the like. Whence, (a) *Equal, value, price*, Prov. xxxi. 10; Num. xx. 19. (b) *Valuable, saleable, article*, Neh. xiii. 16.

מָכַר, v. pres. יָמַר. See מָכַר above.
Cogn. מָר, מָרַד, מָרַד, מָר. Constr. immed.
it. med. מָר, לָ, קָ, פָּ, it. aba. Propr. *Barter*,
exchange, for something else. (a) *Sell*, Gen.
xxxvii. 27, 28; Lev. xxv. 25; xxvii. 20;
Joel iv. 3, &c. (b) — or *give* a daughter in
marriage, in consideration of something pre-
viously given. See מָכַר, Gen. xxxi. 15;
Exod. xxi. 7. (c) — or *give* men up, into
the power of others, Deut. xxxii. 30; Judg.
ii. 14; iii. 8; iv. 2, &c.
Infin. abs. מָכַר, Deut. xiv. 21. Constr.
מָכַר, Neh. x. 32. Aff. מָכַרָה, Exod. xxi. 8.
It. מָכַרָה, — of מָכַר above — Amos ii. 6, &c.

Imp. with הֵאֵר parag. מָכַרָה, Gen. xxv. 31:
f. מָכַרָה, 2 Kings iv. 7.

Part. m. מָכַר pl. מֹכְרִים. Constr. מָכַר.
— f. מָכַרָה f. Aff. מָכַרָה, Lev. xxv. 16;
Neh. xiii. 16, 20; Zech. xi. 5. Fem., Nah.
iii. 4.

Niph. מָכַר, pres. יָמַר. Be, become, sold,
Lev. xxv. 34. 42. 48; Ps. cv. 17, &c.

Infin. aff. מָכַרָה, Lev. xxv. 50.

Part. pl. m. נִמְכָּרִים, Neh. v. 8.

Hithp. מָכַרָה, pres. יִמְכְּרוּ, i. q. Niph.
Deut. xxviii. 68. — or *given up*, 1 Kings
xxi. 25; 2 Kings xvii. 17.

Infin. aff. מָכַרָה, 1 Kings xxi. 20.

מִכְרָה, m. pl. aff. מִכְרָה, r. כָּר. *Known*
person, *relative*, *friend*, or *neighbour*, 2 Kings
xii. 6, 8, only.

מִכְרָה, m., r. כָּר, once, Zeph. ii. 9, in
the phr. מִכְרָה, *Pit of salt*.

מִכְרָה, fem. once, pl. aff. מִכְרָה, once,
Gen. xlix. 5; r. כָּר: thence, *Swords*. Gr.
μάχαρα. But, De Dieu, ad loc., and Ludolf.

Lex. Æthiop., p. 87, from the Arab. مَكْر, *machinatus est*. *Machinations*, *devices*.
Aquila, σκευή ἀδύκλια ἀνάσκαφε. The pre-
ceding מִכְרָה, however, seems to require
some *instrument* here, rather than *device*.
If so, some instrument used for digging
through, or sapping, a foundation, was prob-
ably intended. In Job xxiv. 16, a similar
practice is mentioned. See my note. Aquila
evidently entertained this view, obscure as
his version of the place is. In Gen. xxxv.
25, we have יָשָׁר חֲרֹב. But, as in the Lat.
ferrum, any other *cutting*, or *graving*, *tool*
might have been meant.

מִכְרָה, m. Patronym. 1 Chron. xi. 36.

מִכְשָׁל, m. pl. מִכְשָׁלִים, r. כָּשַׁל. *Place*,

instr. or *cause of stumbling*, Lev. xix. 14;
Is. viii. 14. — צִי, *rock* or *stone of* —, Ib.
lvii. 14; Jer. vi. 21; Ezek. iii. 20; xviii.
30; xlv. 12; Ps. cxix. 165. *Metaph.*
Offence; *delusion*, Ezek. vii. 19. מִכְשָׁל, —
of their sin, i. e. tempting them to it, Ib.
xiv. 3. 7. — *of the mind* or *conscience*,
גֵּזֶל —, 1 Sam. xxv. 31.

מִכְשָׁלָה, fem. plur. מִכְשָׁלוֹת, r. כָּשַׁל.
Stumbling, *fall*, *ruin*, Is. iii. 6; Zeph. i. 3:
of idols, apparently. Symm. καὶ τὰ σκάν-
δαλα σὺν ἀσέβει, al. non occ. And such is
the use of the term σκάνδαλον, in the New
Test.

מִכְתָּב, m. — pl. non occ., r. כָּתַב. (a)
Writing, Exod. xxxii. 16; xxxix. 30; Deut.
x. 4. (b) *Meton. Thing written*; *epistle*,
letter, 2 Chron. xxi. 12; xxxvi. 22; Ezra
i. 1: *composition*, *ode*, Is. xxxviii. 9: *ordi-*
nance, 2 Chron. xxxv. 4.

מִכְתָּוָה, f. once, aff. מִכְתָּוָה, Is. xxx. 14:
r. כָּתַב. *Its breaking*, i. e. *being broken to*
pieces.

מִכְתָּם, m. — pl. non occ. “i. q. מִכְתָּב,”
says Gesenius, “*scriptum*, spec. *carmen*: b.
in ore vulgi sensim in m mutato.” All of
which is much more plausible than sound.
Why, it may be asked, had vulgar usage so
much influence as to change the letter b
into m in this word in particular? Or, why
should it bring about a change, in which
there is no reason for believing it ever had
any thing to do? Besides, if we are at
liberty thus to alter the text, the consequence
will be, that no part of it will long have
much authority. It is true we have no
means of knowing with certainty what the
titles of many of the Psalms were intended
to convey (see under אֵלֶם, p. 34 above); still
it is better to confess our ignorance, than to
have recourse to alterations of this sort. At
present my own opinion is, that כָּתַב is the root:
and that something *hidden*, *mysterious*, and
perhaps *precious*, is intended by this word.
It is found, Ps. xvi. lvi. lvii. lviii. lix. lx.

מִכְתָּשֶׁת, m. — pl. non occ., r. כָּתַשׁ, Prov.
xxvii. 22. *A mortar*. Aquila, Theod. ἡ
δύμῳ. On Judg. xv. 19, see Bochart.
Hieroz. i., p. 202, seq., who thinks that the
sockets of the teeth, in the jaw bone, styled
in the Gr. δαμίσκου, *mortariola*, or *little*
mortars, are meant: so also Gesen. All of
which is grounded on an apparent similarity
of terms in the Greek only; and which,

Therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever *מַקְדָּשׁ* may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) *Lehi*, and received the name of "*Fountain of the Caller*," or "*Crier out*," *עֵין הַקּוֹרֵא*. It is also certain, that this *fountain* or *spring* was in *Lehi* up to the time in which this event was recorded: it is added, *וְעַד הַיּוֹם הַזֶּה*. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also *הַמַּכְתֵּשׁ*, the substitute of which it became, and ever afterwards remained. The text, moreover, says, *וְהַמַּכְתֵּשׁ מֵאֵר בְּיָדוֹ*, the *Maktesh* which, &c., which could hardly signify such a thing situate in the jaw-bone particularly as the *spring* above-mentioned remained permanent. But, if some *tank*, *pond*, *well*, or *bason*, was called "*the mortar*," from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar.

מָלֵא, *מְלֵא*, once, *מָלֵא*, Ezek. xli. 8.

Syr. *ܡܠܐ*, *ܡܠܐ*, *plenitudo*. Arab.

מָלֵא. Eth. *ሙሉ* : id. (a) *Filling, fulness*. *מָלֵא*, *palm-full*, 1 Kings xvii. 12. *מָלֵא*, *both closed hands full*, Exod. ix. 8. *מָלֵא*, *the filling of his house with silver*, Num. xxii. 18. Comp. Judg. vi. 38, where the thing filling, has not the prep. *בְּ*. In some cases, however, *מָלֵא* supplies its place. See Exod. xvi. 32, 33, *מָלֵא*, *entire, stature*, 1 Kings xxxiii. 20. *מָלֵא*, *his garment full*, 2 Kings iv. 39. *מָלֵא*, *fulness of width, i. e. full width*, Is. viii. 8. Comp. 2 Sam. viii. 2; Ezek. xli. 8. *מָלֵא*, *fulness of shepherds; their entire body*, Is. xxxi. 4. *מָלֵא*, *the sea and its fulness*, Ps. xcvi. 11. Comp. Amos vi. 8. Thence, meton. (b) *Multitude*, Gen. xlviii. 19. *מָלֵא*, N. Test. *τὸ πληρωμα τῶν ἐθνῶν*. Aff. *מָלֵא*.

מָלֵא, *מָלֵא*, v. occasionally contr. *מָלֵא*,

Job xxxii. 18. *מָלֵא*, Ezek. xxviii. 16. Pres. *מָלֵא*. See *מָלֵא* above. Constr. immed. it. med. *מָלֵא*, *עַל*, over, above; *לְ*, to; *מִן*, of, the thing, &c., with which anything, &c. is filled,

is often put, abs. as, *מָלֵא מַיִם*, *is full of water*, Ps. lxx. 10. Comp. Job xxxvi. 16; Ps. x. 7, &c. *Fill*, Gen. i. 22; Exod. xl. 34, 35; 1 Kings vii. 10, 11; Jer. li. 11: *fill the shields*, i. e. appoint them so as to cover you, Ezek. viii. 17; xxviii. 16; Job xxxvi. 17: *executed fully, thoroughly*. See my note. In these cases the verb may be said to be transitive. In the following instances, or to require some mediating particle, either expressed or understood, Gen. vi. 13; Josh. iii. 15; Judg. xvi. 27; Job xxxii. 18; Ps. x. 7; xxvi. 10, &c. *Fulfil*, of time, Gen. xxv. 24; xxix. 21; L. 3; Lev. viii. 38, &c. Phrr. *מָלֵא נַפְשִׁי*, Exod. xv. 9, *my soul is full*, i. e. *satisfied*. Exod. xxxii. 29, *מָלֵא יְדֵיכֶם*, *fill your hands*; take office, usually; but here, be active, *fulfil it*. *מָלֵא לֵב*, *the heart is full*, i. e. intent, Eccl. viii. 11. Comp. Ib. ix. 3; Esth. vii. 5. Metaph. *מָלֵא דָם*, *the sword filled (as a devourer) with blood*, Is. xxxiv. 6. *מָלֵא מִלְחָמָה*, *her warfare is fulfilled*, accomplished, Ib. xl. 2.

Infin. *מָלֵא*, Lev. viii. 33; xii. 4, &c.

Imp. pl. *מָלֵא*, Exod. xxxii. 29, &c.

Part. masc. *מָלֵא*, constr. *מָלֵא*, pl. *מָלֵאִים*, 2 Kings iv. 4; Jer. vi. 11; Num. vii. 13, &c.

— f. *מָלֵא*, pl. *מָלֵאִים*, Num. vii. 14; Gen. xli. 22, &c.

Niph. *מָלֵא*, pres. *מָלֵא*, constr. abs. it. med. *מָלֵא*, *לְ*, *מִן*. *Be, become, full, or filled*. *מָלֵא*, *filled with dew*, Cant. v. 2; Gen. vi. 11; Exod. i. 7; 1 Kings vii. 14; 2 Kings ii. 17, &c.—Of the mind, Eccl. vi. 7.—*Fulfil*, of time, Exod. vii. 25; Job xv. 32. Of weapons, i. e. fully provided with, 2 Sam. xxiii. 7.

Pih. *מָלֵא*, *מָלֵא*, once, Jer. li. 34; pres. *מָלֵא*, once, Job viii. 21. Constr. immed. it. med. *מָלֵא*, *בְּ*, *מִן*, instr. in. The thing, &c. with which, abs. as in Kal, it. med. *מִן*, i. q. Kal. (a) *Fill*, of time, &c. *Fulfil*, Exod. xxxv. 35; 1 Kings xviii. 35; Ps. cvii. 9. *מָלֵא*, *I will fulfil thy words*, Kings i. 14. So of promises, &c., 1 Kings . 27; viii. 15; 2 Chron. vi. 4. (b) *The land*, i. e. consecrate to the priests' office by taking certain parts of the sacrifice into it, Lev. xxi. 10; Num. iii. 3; Exod. xxix. 9.

(c) Used with other verbs, implying perseverance, full performance, &c. *מָלֵא*, *מָלֵא*, *ry out, fill*, i. e. fully, with energy, Jer. v. 5; Gram. art. 222. 4. So with *מָלֵא*, i. e. thoroughly, entirely, follow, &c., Deut. i. 36; Josh. xiv. 8, 9, 14; 1 Kings xi. 6, &c.

(d) Of the gems in the breast-plate. *Inserting, filling them in*, Exod. xxviii. 17. (e) Of the bow, i. e. *fully drawing it*, 2 Kings ix. 24; Zech. ix. 13. A usage common to the Arabs, as shown by Schultens; Opp. Min.

pp. 176. 355, in *أَمَلَا فِي الْقَوْسِ*, and

أَمَلَا النِّزْعَ فِي الْقَوْسِ, it. Syr. *עמל*.

(f) Of time, *fulfilled*, Gen. xxix.

27; Job xxxix. 2; Dan. ix. 2, &c. (g) Of

number, Is. lxxv. 20; 1 Sam. xviii. 27. (h)

Of the appetite, Job xxxviii. 39; Prov. vi.

30* (i) Of libations, fully, heartily, Is. lxxv.

11. (k) Of the Jordan, *מלא את כל*

above all its banks, 1 Chron. xii. 15.

Infin. *מלא*, Exod. xxix. 33, &c.: it. *מלא*,

מלא, Exod. xxxi. 5; 1 Chron. xxix. 5.

Imp. *מלא*, Gen. xxix. 27: pl. *מלא*, Jer.

iv. 5.

Part. *מלא*, Jer. xiii. 13: pl. *מלא*, Job

iii. 15.

Puh. Part. pl. *מלא*, once, Cant. v. 14.

Filled, with gems. Symm. *πλήρεις θάκινθων*.

Ed. vi. *πλήρεις χρυσολίθων*. See LXX.

Hithp. pres. *מלא*, once, Job xvi. 10.

They are fully set against me. LXX. *κατέ-*

δραμον.

מלא, v. Chald. pres. non occ. i. q. Heb.

Filled, Dan. ii. 35, only.

Ithp. *מלא*, i. q. Niph. or Hithp. Heb.

Dan. iii. 19, only.

מלא, masc., fem. *מלא*, &c. Part. of

מלא above, and applied either transitively or

not, as the verb is; of which, indeed, it is

the leading form. Phrr. *מלא*, a full wind,

i. e. complete tempest, Jer. iv. 12. *מלא*

full silver, i. e. weight of it, Gen. xxiii. 9.

מלא, person full of days; of full age,

Jer. vi. 11. *מלא*, lit. *the full to its self*,

i. e. its full load, Amos ii. 13. *מלא*

full with deceit, Jer. v. 27, where the combi-

nation is that of apposition, Gram. art. 219,

or, what the Arabs term *تميز*, *specification*,

Ib. note. The mediating particles, as with

the verb, are often used, as, *מלא*

Is. vi. 1, &c. The fem., viz. *מלא*, is used

to signify either the *fully ripe* fruits, &c.

(comp. Mark iv. 28), as offered to God, or,

the *overplus*, *excess*, of these. The Jews, as

Kimchi, &c., have taken this first accepta-

tion: some other interpreters, the last. See

מלא, fem. constr. *מלא*, pl. aff. *מלא*.

Filling in, insertion, of precious stones in the

priest's breast-plate. See *מלא* (d) above.

Or, it may be, *consecrating* with these (b.

ib.), Exod. xxviii. 17. 20; xxxix. 13.

Aquila, Symm. Theod. *καὶ πληρώσεις ἐν*

αὐτῷ πληρώματα λίθων.

מלא, masc. plur. (a) i. q. *מלא* above,

Exod. xxv. 7; xxxv. 9. 27; 1 Chron.

xxix. 2. (b) *Inauguration, consecration*.

See *מלא* (d) above. With — *מלא*, Exod. xxix.

22. 26, 27. 31; Lev. viii. 33. (c) Parts of

the offerings used in —, Lev. vii. 37; viii.

28; Ib. 31. *מלא*, in the basket of

consecrations, i. e. for carrying those portions

of certain offerings which belonged to the

priests.

מלא, masc. constr. *מלא*, plur. *מלא*,

constr. *מלא*, r. *מלא*. Eth. *ሰላክ* : *missit*,

ministavit. Arab. *الآن*, id. Syriac

مَلَا, *angelus*. Lit. messenger, mis-

sionary, or the like. *Person sent, or com-*

missioned, on any errand, either by (a) God

or (b) man. (a) *Angel*. As man is incapable

of receiving any communication from God in

His abstract and incomprehensible character

of Deity, if a revelation was ever to be made

to man by any visible personage, it must

have been by the intervention of some *being*

fitted to sustain such office: and such (1)

was the person emphatically styled the *Angel*

of Jehovah, *מלא*. This person is described

in Exod. xxiii. 20, seq., and to him are ascribed

the acts and reverence attributable to none

but God himself. For, it is added, v. 21,

my name (person) is *within him*, *מלא*.

Examine the context, and Ib. vr. 23; xxxii.

34; also, Gen. xxii. 12. 15; xxxi. 11; xlviii.

16; Exod. iii. 2; xiv. 19; Judg. ii. 1. 4;

vi. 11, 12. 22, &c. From which, and the

accompanying context, it must appear that

this angel was God himself; or, in other

words, that person, who is in other places

emphatically called *The Word*. See under

מלא, p. 126, above. Comp. 1 Cor. x. 4. 9;

Heb. xi. 26; John viii. 56. 58. Such

Messenger, or *Angel*, was necessarily a

Mediator, as intervening between God and

man. See Job xxxiii. 23, and my note on

the place. (b) In a lower sense, *Angel* of

God, created spiritual being, employed occa-

sionally by him, Num. xxii. 22, seq.;

Kings xix. 7; 1 Chron. xxi. 16, &c.

(c) *Messenger, ambassador, &c.*, Job i. 14; 1 Sam. xvi. 19; xix. 11; 1 Kings xix. 2.
(d) — as a prophet, Is. xlii. 19: see my Sermons and Dissert., p. 161, seq.: Hag. i. 13; Mal. iii. 1. (e) *Priest*, Eccl. v. 5; Mal. ii. 7. Aff. מְלָאֵךְ, מְלָאֵךְ; pl. מְלָאֵךְ, מְלָאֵךְ.

מְלָאֵךְ, fem. constr. מְלָאֵךְ, pl. מְלָאֵךְ, constr. מְלָאֵךְ, r. לֵאךְ. Lit. ministry, mission; but used in the sense of (a) *Work*, or (b) *making*. (a) Gen. xxxix. 11; Exod. xx. 9, 10; xxxi. 14, 15; xxxv. 2; Lev. xxiii. 7. — of the artificer, Exod. xxxi. 3; xxxv. 35. מְלָאֵךְ עוֹר, — of, in, *skin*, Lev. xiii. 48. מִבֵּית דְּהוָה, — of the house of Jehovah, 1 Chron. xxiii. 4; Ezra iii. 8. עוֹשֵׂי הַמְּלָאכָה, *doers of the work*, 2 Kings xii. 12; Esth. iii. 9; ix. 3. אֲשֶׁר עַל-הַמְּלָאכָה, *who were over the work*, 1 Kings v. 30. — of God, Gen. ii. 2; Ps. lxxiii. 28, &c. (b) Meton. *Making, acquisition; wealth*, made by work, Exod. xxii. 7, 10. — flocks, Gen. xxxiii. 14; 1 Sam. xv. 9. Aff. מְלָאֵכָה, Gen. ii. 2; xxxv. 2, Exod. xx. 9. Pl. מְלָאֵכָה, Ps. lxxiii. 28.

מְלָאֲכָרָה, f. constr. מְלָאֲכָרָה, once, Hag. i. 13. *Message, embassy*.

מְלָאֲכָרִים, 2 Sam. xi. 1, for מְלָכִים.

מְלֵאָה, f. once, Cant. v. 12, in the phr. מְלֵאָה עַל מְלֵאָה, *standing upon fulness*, i. e. a complete inlaying, as of jewels; i. q. מְלֵאָה above. Others, *place abounding, filled with*, every good. Lxx. καθήμεναι ἐπὶ πληρώματα.

מְלֵבָשׁ, masc. plur. aff. מְלֵבָשׁ, r. לְבַשׁ. *Clothing, raiment*, 2 Kings x. 22; Is. lxiii. 3; Zeph. i. 8; Job xxvii. 16; Ezek. xvi. 13; 2 Chron. ix. 4, &c. Aff. מְלֵבָשִׁים, מְלֵבָשִׁים, 1 Kings x. 5.

מְלֵכָן, masc.—pl. non occ., r. לֵכָן. Lit. brick place; and may signify either a *brick-yard*, or *brick-kiln*. The former seems most likely, 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14. Lxx. δὲ τοῦ πλυσθίου.

מְלָח, fem. constr. מְלָח, def. קְלָחָה, Dan. ii. 5. מְלָחִים, plur. masc. מְלָחִים, Heb. and Chald. r. מְלָח. Cogn. מַל, מַל. See my note on Job iv. 2, &c. Syr. مَلَا, *sermo*. (a) *Saying, word*; thence, meton., *argument*, as the context may suggest: a term more of Chaldean than Hebrew usage: hence occurring so frequently in Job vi. 26; viii. 10; xiii. 17; xxiii. 5; xxxii. 15; xxxvi. 2, &c. Hence, as that book seems always to

have been much imitated in the lofty style, our word often occurs in that kind of composition in other books. (See my Introduction to the book of Job, p. 108.) Ps. xix. 5; cxxxix. 4; 2 Sam. xxiii. 2; Prov. xxiii. 9, &c. Chald., Dan. iv. 28. 30; v. 15, &c. Meton. (b) person or thing spoken of, Job xxx. 9; xxxii. 11. Chald., Dan. ii. 8. 15. 17. Aff. מְלָחָה, pl. מְלָחָה, Job xiii. 17; xix. 23, &c. מְלָחָה, lb. iv. 4. מְלָחָה, Ps. xix. 5.

מְלֹחַ, **מְלֹחָה**, Infin. v. מְלָח.

מְלֹחָה, for מְלָחָה, r. מְלָח.

מְלֹחָהִים, v. מְלָחִים.

מְלֹחָה, masc. (a) the name given to a certain part of the citadel of Jerusalem, 2 Sam. v. 9; 1 Kings ix. 15, &c.; termed מְלֹחָה, apparently, 2 Kings xii. 21. Also, (b) — to a fortress of the Schemites, Judg. ix. 6. 20; of which מְלֹחָה signifies the inhabitants.

מְלִיחָה, m. r. מְלִיחָה. *The salt plant, or shrub*, i. q. the ἀλμυρον of the Greeks, and the مَلُوح, or مَلُوح, of the Syrians. So,

as far as the etymology goes, our *salad*. A shrub not unlike the bramble and with which fences are made: its tops are eaten by the poorer sort of people when fresh. Athenæus iv. 6, ἐν τῇ χαράδρᾳ τρώγοντες ἄλμα, καὶ κακὰ τοιαῦτα συλλέγοντες. See Bochart. Hieroz. i. iii. ch. xvi., and my note on Job xxx. 4, the only place in which it is found; also, Bochart. Hieroz. i., p. 872. Symm. ἀποκινύοντες φλοιοὺς φυτῶν. Lxx. περικυλόντες ἄλμα ἐπὶ ἡχοῦντι.

מְלִיכָה, **מְלִיכָה**, fem.—pl. non occ., r. מְלִיכָה. *Rule, government; royalty*, 1 Sam. x. 16. 25; xi. 14. — מְלִיכָה, city of —, 2 Sam. xii. 26. — מְלִיכָה, throne of —, 1 Kings i. 46. Abs. מְלִיכָה, the —, lb. ii. 19. — מְלִיכָה, seed of —, 2 Kings xxv. 25. With מְלִיכָה, rule, govern; עַל, over —, 1 Kings xxi. 7.

מְלִיכָה, masc. Patronym. of מְלִיכָה, Neh. xii. 14.

מְלִינָה, m. } plur. non occ. constr. מְלִינָה, }
מְלִינָה, f. } r. לִי. *Lodging-house, inn*, Gen. xlii. 27; xliii. 21; Exod. iv. 24; Josh. iv. 3; Jer. ix. 1. *Quarters*, of soldiers, Is. x. 29. Fem., *Tent, cot*, of a garden-keeper, Is. i. 8; xxiv. 20.

מְלִיחָה, m.—pl. non occ. Syr. مَلُوح,

sal. Arab. مَلَح, id. it. *pulchritudo*; مَلَح, Lit. *We salt*; for we eat the salt, i. e. feed on, Ezra iv. 14, al. non occ.

albedo mista cum nigredini. From *whiteness* or *light*, Happiness seems to have been metaphorically expressed often by the Orientals. See my note on Job vi. 16, pp. 225—227. The appearance of salt, with its agreeable properties, succeeded perhaps in giving it the sense of *beauty*, &c., to which its cognates, מַלְחָה, &c., noticed by Gesenius, afford some corroboration: and thence, probably, the application of this term to *savour*, *raciness*, &c. of speech. Salt, Lev. ii. 13, &c. Phr. מַלְחָה, covenant of salt, i. e. salted. See מַלְחָה above, Num. xviii. 19. מַלְחָה, salt sea, Gen. xiv. 3, i. e. the Dead Sea. מַלְחָה, or מַלְחָה, valley of —, 2 Chron. xxv. 11; Ps. lx. 2. מַלְחָה, pillar, statue, of —, Gen. xix. 26. According to some, *ruinous portion*, or the like, from the usages, *sowing with salt*, מַלְחָה, Judg. ix. 45; *being given to salt*, מַלְחָה, Ezek. xlvii. 11, i. e. to ruin. Hence the verb—

מַלְחָה, m. Chald. id. Ezra iv. 14; vi. 9; vii. 22.

מַלְחָה, pres. only, Lev. ii. 13. מַלְחָה, thou shalt salt with salt.

Niph. pl. m. מַלְחָה, once, Is. li. 6. Arab.

مَلَح, celeriter alas agitavit volando avis.

Cogn. مَلَح, validè incessit, et longè abierunt per terram. Shall pass away, vanish. To this last etymology, the words of St. Peter, 2 Epist. iii. 10, seem to agree, οἱ οὐρανοὶ ῥοιζήδον παρέρχονται. There can perhaps be no doubt, the whole ought to be taken metaphorically, as signifying that the state of things then existing, both among the Jews and Heathens, should pass away, and be succeeded by another, the character of which should be, to make all things new. See Rev. iii. 12; xxi. 1. 5; and my Exposition of that book.

Puh. Part. מַלְחָה, Exod. xxx. 35. Salted.

Hoph. in the phr. מַלְחָה לֹא תִמְלַח, Ezek. xvi. 4. Lit. Thou wast not salted by being salted, i. e. "wast not salted at all." Auth. Vers. The first word here being the Infin. abs. Salt, it should seem, was used in the water in which infants were washed for the first time.

מַלְחָה, v. Chald. 1st pers. pl. pret. מַלְחָה.

מַלְחָה, masc. plur. מַלְחָה, with מַלְחָה, Jer. xxxviii. 11, 12. Decaying, passing away, rotting. See מַלְחָה, above. r. מַלְחָה. Theod.

κατὰ μαλαεὶν; the Hebrew word itself: clearly showing that he knew not how to translate it. See LXX.

מַלְחָה, m. occ. only in plur. מַלְחָה. Syr.

مَلَح, Arab. مَلَح, nauta. Sea-faring men, sailors, Ezek. xxvii. 29; Jonah i. 5. Aff. מַלְחָה, מַלְחָה, Ezek. xxvii. 9. 27, r. מַלְחָה, from the saltiness of the sea.

מַלְחָה, f.—pl. non occ. Lit. *salty*, or *mare-ish*, *sea-ish*, contr. *marsh*; מַלְחָה, being omitted by the ellipse. Salt, barren, land, Job xxxix. 6; Jer. xvii. 6; Ps. cvii. 34. Plin. H. N. lib. xxxi. 7, cited by Bochart. Hieroz. i., p. 872, "Omnis locus, in quo reperitur sal, sterilis est, nihilque gignit." Virgil. Georgic. ii. 238. Termed by the Greeks, ἀλισσαρον.

מַלְחָה, f. once, מַלְחָה, f. pl. מַלְחָה, constr. מַלְחָה, r. מַלְחָה. Lit. *consuming*, *devouring*, thing. Battle, war, Gen. xiv. 2; Deut. xx. 12. 20; 2 Sam. xxi. 15. 20. Phr. מַלְחָה, for war against her, i. e. for the purpose of —, Is. vii. 1. מַלְחָה, made war, Gen. l. c. מַלְחָה, man of war, warrior, Exod. xv. 3. מַלְחָה, — of wars, Is. xlii. 13. מַלְחָה, or מַלְחָה, people of —, i. e. soldiers, Josh. viii. 1; xi. 7; Joel ii. 7. מַלְחָה, — מַלְחָה, bow —, instruments of —, weapons, 1 Chron. xii. 33; Ps. lxxvi. 4; Zech. x. 4. Comp. Hos. i. 7; ii. 20.

Meton. Event of war, victory, Eccl. ix. 11. Aff. מַלְחָה, מַלְחָה, מַלְחָה, מַלְחָה. Pl. מַלְחָה.

מַלְחָה, masc. once, Jer. xliii. 9. Syr.

مَلَح, Arab. مَلَح, lutum, quo in aedificando lapidum strues continentur, it. quo oblitur paries. Clay, or the like, used as mortar, either for building or plastering walls, l. c. The prophet was commanded, apparently, to build, and perhaps to plaster over, a sort of pedestal on which a throne might be set. If this was to be done in a brick-yard,—see מַלְחָה above,—such material

would be in plenty. Syr. **ܨܥܠܟܐ**, **ܨܦܚܟܐ**, in *argilla in officina lateritia*.

מלש, v. Kal non occ. Syr. **ܨܥܠܟܐ**, *linivit*. Arab. id. The primary notion seems to have implied *smoothness, slipperiness*: whence, as a verb in—

Pih. **מלש**, **מלש**, pres. **מלש**. Constr. immed. it. med. **מלש**, obj. **מלש**, from; pers. **מלש**. instr. *Make one escape, or slip, from any person or thing. Deliver, save*, 2 Sam. xix 10; Is. xlv. 4; Jer. xxxix. 18; Job xx. 20; xxii. 30; see my notes here: Eccl. ix. 15. Of eggs, or young, *bring forth*, Is. xxxiv. 15.

Infin. **מלש**, Is. xlv. 2; Jer. xxxix. 18.

Imp. with **ה** parag. **מלש**, Ps. cxvi. 4, pl. m. **מלש**, Jer. xlviii. 6.

Fem. **מלש**, 1 Kings i. 12.

Part. **מלש**, pl. **מלשים**, 1 Sam. xix. 11; 2 Sam. xix. 6.

Niph. **מלש**, **מלש**, *Be, become, delivered, set at liberty*; it. *saved*, 1 Sam. xxx. 17; Prov. xi. 21; Ps. xxii. 6; 1 Sam. xx. 29.

Infin. **מלש**, Gen. xix. 19.

Imp. **מלש**, Ib. 17.

Part. **מלש**, 1 Kings xix. 17, &c.

Hiph. **מלש**, pres. non occ., Is. xxxi. 3; lxvi. 7, only, i. q. Pih.

Hithp. pres. only, **מלש**, with **ה** parag. **מלש**, Job xix. 20; xli. 11; i. q. Niph. See my notes.

מלילת, fem. plur. once, Deut. xxiii. 26, r. **מל**. Lit. things cut or cropped off. *Ears of corn*.

מליני, m. pl. Part. Hiph. r. **לי**, which see. The dagesh is euphonic.

מליץ, m. Part. Hiph. r. **לי**.

מליצה, fem.—pl. non occ., r. **לי**, with **ש**, and **דור**. Lit. interpretation. Hence, *Saying, composition, or the like, having an enigmatic, esoteric, or recondite, meaning*. Twice only, Prov. i. 6; Hab. ii. 6. **לxx**. *σκαρεῶν λόγον, πρόβλημα*.

מלך, m. pl. **מלכים**, once, **מלכים**, 2 Sam. xi. 1; it. **מלך**, Prov. xxxi. 3. Constr. **מלך**. Syr. **ܨܥܠܟܐ**, *consilium*: thence applied to *rule*, in **ܨܥܠܟܐ**, *rex*: just as

سُلْطَان, *sultan, rule, power, is to emperor*.

So Arab. **مَلِك**, *rule, for* **مَلِك**, *king*,

Gram. art. 152. 10. Lit. rule: thence, *King, ruler*. Applied (a)—*to God*, as king of all the earth, Ps. xlvii. 3. 8. — of Israel, and every Israelite, Ps. v. 3; x. 16; xlv. 5; xlviii. 3, &c. — of Jacob, Is. xli. 21. — Israel, Ib. xlv. 6. (b) — *to idols*, by their followers, Is. viii. 21; Amos v. 26; Zeph. i. 5. (c) — *to men*, Gen. xiv. 1, 2, &c. With def. art. *The king*, **מלך**, Gen. xiv. 17; xxxix. 20, &c. Phrr. **מלך**, **מלך**, Ezek. xxvi. 7, —, of the king of Babylon, as an emperor. **מלך**, Is. xxxvi. 4, of the king of Assyria. (d) As *leaders of armies*, Job xv. 24; xviii. 14. Aff. **מלך**, **מלך**; pl. **מלכים**, &c., Gram. art. 148. 6.

מלך, masc. def. **מלך**, **מלך**; pl. **מלכים**, **מלכים**; def. **מלכים**. Chald. i. q. Heb. Dan. ii. 10. 37; vii. 1. **מלך**, **מלך**, Ezra vii. 12. **מלך**, *a great king of Israel*, Ezra v. 11. **מלך**, *Lord of kings*, Dan. ii. 47.

מלך, aff. **מלך**. *My counsel*, once, Dan.

iv. 24. Syr. **ܨܥܠܟܐ**, *consilium*.

מלך, masc. always with art. **מלך**. *Molech, Moloch*: Gr. **Μολόχ**: i. q. **מלש**, **מלש**. The name of an idol of the Ammonites often worshipped by the Hebrews, Lev. xviii. 21; xx. 2, seq.; 1 Kings xi. 7; 2 Kings xxiii. 10; — 1 Kings xi. 5. 33; 2 Kings xxiii. 13. The same, apparently, with **ש**, see p. 294 above, or *the planet Saturn*, as generally supposed. See Selden de Diis Syris, Syntag i. cap. vi.; Michaelis Supp. p. 1514. According to the author of the Dabistan (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the *Mahadeva*, or destroying deity of the Hindoos: and, hence, was to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by Gesenius.

מלךהו, f. aff. r. **הו**, once, Job xviii. 10. His *snare, or trap*. **לxx**. *ή σύλληψις αὐτοῦ*.

מלךהו, f. constr. **מלךהו**, pl. **מלכהו**, fem. of **מלךהו**. *A queen, consort, or regnant*, Esth. i. 9. 11, seq.; 1 Kings x. 1. 4. 10; 2 Chron. ix. 1. 3. 9. Pl., Cant. vi. 8. Opp. to

concubines, Ib. 9. Id. Chald. Dan. v. 10. Def. מלכות.

מלכות, see מלכות.

מלכות, fem. constr. מלכות, def. מלכות, pl. constr. מלכות. Chald. pl. def. מלכות. Syr. מלכות, def. מלכות, regnum. Rule, pec. of a king, Dan. ii. 39; iii. 33; vii. 14; ii. 37. 42; iv. 26. Pl., Ib. ii. 44; vii. 27. Kingdom, Dan. vi. 29; Ezra iv. 24, &c. Aff. מלכות, מלכות, מלכות, &c.

מלכות, f. i. q. מלכות. Chald.; whence the pl. מלכות, once, Dan. viii. 22. Rule, kingdom, 1 Chron. xxviii. 5; xxix. 25; Ezra iv. 5; Neh. xii. 22, &c. Phrr. מלכות, 1 Chron. xii. 23. Comp. Dan. i. 1. מלכות, house of rule, royal palace, Esth. i. 9, i. q. מלכות. מלכות (for מלכות), Esther put on (robes of) royalty, Esth. v. 1. מלכות, kingdom of Judah, 2 Chron. xi. 17. Comp. Dan. ix. 1. Aff. מלכות, מלכות, מלכות, &c.

מלך — } i. q. מלך, Molech,
מלך, } above, Jer. xlix. 1. 3;
Amos i. 15; Zeph. i. 5. מלך, with aff. But, 1 Chron. viii. 9, a proper name, pl. non occ.

מלכה, f. of מלך, i. q. מלכה, pl. non occ. A queen, occ. only, Jer. vii. 18; xlii. 17—19. 25, in the phr. מלכה השמים, queen of the heavens. Astarte of the Phenicians, or Diana,—or perhaps the Venus,—of the Greeks, &c. The word is found in some mss. written מלכה; whence some have supposed that work, service, host, was meant. So the Lxx. ἡ σπαρτή τοῦ οὐρανοῦ. Syr. מלכה. Syr. once, xlii. 19. מלכה, reginæ cæli. Targ. Syderi cæli.

מלל, v. Syr. مَلَّلَ, locutus est. Cogn. מלל. See my notes on Job iv. 2; xii. 11, &c.: the primitive notion being, perhaps, cutting, deciding: thence applied generally to the delivery of opinions, or judgments.

Part. only, מלל, Speaking (his sentiments), Prov. vi. 13.

Pih. מלל, pres. מלל. Constr. immed. it. med. ל, to. Announce, tell, Gen. xxi. 7; Job xxxiii. 3; Ps. cvi. 2; Job viii. 2.

מלל, v. Chald. non occ. in Pehal.

Pah. מלל, pres. מלל. Speak, announce.

Constr. immed. obj. it. med. pers. ע, ל, Dan. vi. 22; vii. 25.

Part. מלל, Dan. vii. 8. 20.

Fem. מלל, Ib. 11, al. non occ.

מלמד, m. once, in מלמד הנשר, Judg. iii.

31. Lit. corrector, trainer, of the ozen, i. e. A goad, or other such instrument. Aquila, ἐν διδακτήρι. Symm. ἐχέλη τῶν βοῶν.

מלך, contr. for מלך, Part. Pih., r. מלך.

מלץ, v. Kal non occ. Cogn. מלש.

Arab. مَلَّصَ, lubricitas. Cogn. مَلَسَ, demulsit suā linguā. Whence the notion of smoothness, agreeableness, &c.

Niph. pl. מלץ, Are become smooth, agreeable, delightful, Ps. cxix. 103, al. non occ. Lxx. γλυκέα.

מלצר, m.—plur. non occ. twice, Dan. i.

11. 16. A certain officer in the king of Babylon's palace; but what, it is impossible to say. Some suppose the word a compd. of מל + שר, prefect of the wine: others of מל + מל, — of the treasure. But no reliance can be placed on these. Lxx. Μελαράδ, as if it were a proper name, and so the Syr. and Targ.: but this cannot be correct.

מלק, v. pres. non occ. Arab. مَلَقَ, deleuit; percussit fuste: twice only, Lev. i. 15; v. 8; in the phrase מלק אדם, Break, or bruise, alluding perhaps to שחך ראש, Gen. iii. 15; and thence shadowing out the bruising of the tempter's head, and perhaps the deserving of this in the person offering. Lxx. ἀποκρίσει τὸ Σαμαρ. ἀνακλάσει. Αλλ. λεντίσει, Αλλ. μαδίσει. Bahrdr's Hexapla.

מלקוח, masc. dual, or plur. aff. מלקוח, r. לץ, I. Instrument of taking. The jaws, as in eating, Ps. xxii. 16. II. Meton. Thing taken (as being devoured), Prey, spoil, Num. xxxi. 11, 12. 27. 32; Is. xlix. 24. Phr. ראש מלקוח, capital, i. e. sum, amount, of prey, Num. xxxi. 25. מלקוח, prey of the powerful, Is. xlix. 25: here, and vr. 24. Gesenius includes captives.

מלקוש, m.—pl. non occ., r. קש. Lit. collecting. Applied to what is termed The latter rain, i. e. the last falling immediately before the harvest; or, because, perhaps, the

Autumn was considered (in a civil sense) the former part of the year, the Spring the latter, Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3; Prov. xvi. 15. In its proper sense, Zech. x. 1. **מִצֵּד מְלִקֵּשׁ**, in the time of collecting; or, for the time, &c., Job xxix. 23: compared to the enouncements of an acceptable speech. See my note, and the LXX.

מִלְחָמִים } m. dual, r. **מִלְחָמָה**. (a) Pair of
מִלְחָמִים } tongs, Is. vi. 6. (b) Pair of
 snuffers, Exod. xxv. 38; xxxvii. 23; 1 Kings vii. 49; 2 Chron. iv. 21. Aff. **מִלְחָמִית**, Num. iv. 9, &c. LXX. **ἐπαρυστήρα. οἱ λουτροί, λαβίδες.** Bahrdt's Hexapla. Exod. xxv. LXX. Num. i. c. **λαβίδας.**

מִלְחָמָה, f. r. **לחם**. **Æth. ለጥጥር**: species quædam est tunice. Ludolf. Lex. col. 329, "vestis byssina: Castell. Once, 2 Kings x. 22. *A vestry; or wardrobe, perhaps.*

מִלְחָמָה, for **מִלְחָמָה**, r. **מִלְחָמָה**.

מִלְחָמֹת, fem. pl. constr. i. q. **מִלְחָמֹת**.

Metath. r. **לחם**. Arab. **لَحْم**, momordit. **Æth. መላጥር**: mala, maxilla. Once, Ps. lviii. 7. *Jaws, perhaps; according to some, grinding teeth, or great teeth.* LXX. **τὰς μύλας.**

מִמְנָח, f. pl. once, Joel. i. 17, r. **מִמְנָח**. Lit. place of (something) cast or laid down, i. e. repository of corn, according to the context: *Granary.*

מִמְדִּים, plur. masc., r. **מִמְדִּים**, once, Job xxxviii. 5. Aff. **מִמְדִּית**, *Its extents, measures.* See my note.

מִמְנָח, fem. plur. constr. **מִמְנָחִים**, r. **מִמְנָח**. *Deaths*, Jer. xvi. 4; Ezek. xxviii. 8, al. non occ.

מִמְנָח, masc.—plur. non occ. Probably compd. of **מִ** + **נָח** + **מְנָח**, contr. **מִמְנָח**. *Of a foreign people:* or, if the vowels of the last member are to be attended to, **מִמְנָח**, *of a bordering, neighbouring, people:* hence, not of true Hebrew descent: (a) *A foreigner, or (b) Bastard.* (a) Zech. ix. 6: (b) Deut. xxiii. 3. See LXX., al. non occ. No satisfactory etymology can be extracted from the sister dialects.

מִמְנָח, aff. prep. **מִן**, which see.

מִמְנָח, m. } plur. aff. **מִמְנָחִים**, Deut.
מִמְנָח, f. } xviii. 8, r. **מִמְנָח**. *Sale; or, meton. Thing sold*, Lev. xxv. 25. 27—29. 33. 42. 50; Ezek. vii. 13; Neh. xiii. 20.

מִמְלָכָה, fem. constr. **מִמְלָכָה**, pl. **מִמְלָכוֹת**. Constr. **מִמְלָכָה**, r. **מִמְלָכָה**. *Rule, regal government*, Exod. xix. 6; Deut. iii. 10; 1 Kings xi. 11; xiv. 8; 1 Sam. xxviii. 17; 2 Chron. ix. 19, &c. *City of —*, Josh. x. 2. *House of —*, Amos vii. 13. Also, place of —, *Kingdom*, Deut. xxviii. 25; Is. xix. 2; Jer. xviii. 7. 9, &c. Aff. **מִמְלָכָה**, **מִמְלָכָה**, &c.

מִמְסָךְ, masc., r. **מִמְסָךְ**. Lit. mixture. *Mixed wine*, i. q. **מִמְסָךְ**, Prov. xxiii. 30; Is. lxxv. 11, al. non occ. *Theod. κέρασματα.* LXX. Is. i. c. **κέρασμα.**

מִמְסָךְ, with aff. See **מִן**.

מִמְסָךְ, masc. once, Prov. xvii. 25, r. **מִמְסָךְ**. *Bitterness.* Metaph. *Grief.*

מִמְרָרָה, f. in **מִמְרָרָה**. Aff. r. **מִמְרָרָה**, once, Job xx. 25. Lit. his bitterness. Meton. *Gall, or gall bladder.* See my note.

מִמְרָרִים, m. pl., r. **מִמְרָרִים**, once, Job ix. 18. *Bitter things.* See my note. Gesenius doubts of the genuineness of the reading; but for no good reason. The insertion of Dagesh in the second **מ** cannot stand for much in any case: and this seems to be the only ground of his suspicion. See LXX.

מִמְשָׁח, m. once, Ezek. xxviii. 14. Syr.

مَمْسَح, mensuratus. Arab. **مَمْسَح**.

pectore prominente; r. مَمْسَح. Cogn. مَمْسَح, manum duxit super re liquida, &c. Hence, dimensus fuit. Lit. Extent, extension. Concr. Extended, stretched out, i. e. as the wings which overshadowed the mercy-seat. Which is confirmed by the following מִמְשָׁח. The description is here of the king of Tyre; which will be made easy by supposing the particle מ, or מִמְשָׁח, to have been omitted by the ellipsis. Symm. τοῦ χειροῦ καταμετρημένου. Theod. τοῦ κατασκηνοῦντος. See LXX.

מִמְשָׁח, masc. plur. **מִמְשָׁחִים**, r. **מִמְשָׁח**.

מִמְשָׁחָה, f. constr. **מִמְשָׁחָה**, pl. **מִמְשָׁחוֹת**. *Dominion, rule*, Dan. xi. 3. 5. Pl. meton. *Lords, rulers*, once, 1 Chron. vi. 6. Fem., Gen. i. 16; Ps. cxxxvi. 8; Mic. iv. 8; Jer. xxxiv. 1, &c. Pl., once, aff. **מִמְשָׁחוֹת**, Ps.

cxiv. 2. Pl. of excellence here, *his peculiar*, &c., *dominion*, לַאֲדֹמִינְיּוֹ אֹתוֹ. Aff. קִמְשָׁלָהּ, Ps. cxlv. 13; Is. xxii. 21. קִמְשָׁלָהּ, 1 Kings ix. 19; 2 Kings xx. 13, &c.

מִמְשָׁלָהּ, m. once in קִמְשָׁלָהּ, Zeph. ii. 9.

Arab. مَشَّحَ, in *longum latumve trazit*. Cogn. Heb. מִשַּׁח. Lit. *Overspreading of* —. On the latter term, see my note on Job xxx. 7. The meaning seems to be, *over-running of brambles*; the קִמְשָׁלָהּ being a wild shrub, is here taken *generally*, perhaps. The LXX. read דמשק here.

מִמְשָׁלָהּ, m. plur. twice only, Neh. viii. 10, opp. רֹחַ, מִשְׁכָּנִים; and Cant. v. 16, opp. רֹחַ, מִמְשָׁלָהּ, r. קִמְשָׁלָהּ. Lit. *Sweetnesses*. Meton. *Sweet things*.

מִן, plur. non'occ. Aff. מִנָּה; once, Neh. ix. 20. It is difficult to say what the true etymology of this word is. It appears to have originated in the expression, מִן הָיָה, Exod. xvi. 15. Comp. vr. 31. Auth. Vers. marg., "*What is this?*" Taking the Chaldaic signification of מִן, *Who? what?* "*It is a portion:*" taking מִנָּה as the root, or Arab. مَنَى, *convenit, aptum fuit*.

According to which, מִן הָיָה would signify, *It is convenient, suitable, opportune*; and this would suit the context. Or the root might be مَنَّ, *benevolus, benignus, fuit*; and, in this case, *He is kind, gracious*, or the like, would be the meaning; which seems to me the most suitable to the whole of the preceding context. It has been assumed by modern Lexicographers, and other writers in Germany generally, that the *manna* here spoken of is a *sort of gum* still found in certain parts of the deserts of Arabia, and elsewhere in the East. But nothing can be more improbable than this: for, I. had this been the case, the Israelites could not have been ignorant as to what it was (see vr. 15). II. It would not have bred worms, nor have stunk (vr. 20. 24). III. It would not have been found in a double portion on the day preceding the Sabbath, and not at all on that day (vr. 22. 26, 27). IV. Its being a *small round thing*, like *coriander seed* (vr. 14. 31), is proof sufficient that it was not the *gum* above-mentioned: as is the fact—V. That it continued to fall during the whole forty years of the sojourning of the Israelites in the desert (vr. 35), and ceased on the

morrow after they had entered Canaan (Josh. v. 12). See under מִנָּה above, p. 73, with the note: Exod. ii. cc. it. xvi. 33; Deut. viii. 16; Ps. lxxviii. 24; Num. xi. 6. 9, &c.

מִן, or מִן, with Makkáph, sing. or pl. Syr. مَنَى, مَنَى, *Quis? quid?* Interrog. (a) *Who?* (b) *What?* (a) Ezra v. 3. 9; Dan. iii. 15. Also relatively, with וְ following, *Whoever, whosoever*, Dan. iii. 6. 10. Also with לְ, pref., Dan. iv. 14. 22. 29; v. 21. (b) Ezra v. 4, מִן אֲנִי שְׁמִי, *what are the names of* —? See also under מִן, Judg. xiii. 17.

מִן, with נַ parag. מִן, Judg. v. 14; Is. xlv. 3, &c.; and מִן, id., Is. xxx. 11; and contr. מִן, or מִן with a guttural following, generally. See also Gram. artt. 171. 13; 172. 2—4. Of the Arab. مَنَى, *præcidit*, signifying *a portion or part cut off*; and, as a prep. *apart, apart from*, &c. Cogn. Syr. مَنَى, *pars portio*; v. مَنَى, *numeravit*. Arab. مَنَى, *certa quantitate quid definivit*.

Heb. מִן. Whence prep. מִן, מִן, *e, ex*, &c. A preposition of various application, carrying along with it nevertheless in every case, its primary notion, modified as the circumstances under which—or the point from which—it is viewed, may specially require. Examples will be found in Noldius, from p. 457 to p. 474, of which the following is a reduction, or abridgment. (a) *From, apart from*. מִן כָּל מְלָאכָתוֹ, he rested *from all his work*, Gen. ii. 2. שָׁכַח מִן כָּרְבִי, *residing from, apart from, contention*, Prov. xx. 3. Comp. Num. xv. 24; Is. xiv. 19; Jer. xlviii. 45, &c. Hence, meton. (b) *From out of, out of, of*, of person, thing, time, place, &c. as denoting some portion, aliquot part; the material, proceeding, &c. (c) מִן זִקְנֵי הָעִיר, *of the elders of the city*, Ruth iv. 2; Exod. xvii. 5. מִן בְּנֵי הַנְּבִיאִים, *of the sons of the prophets*, 2 Kings ii. 7. Comp. Neh. i. 2; Job v. 1, &c.

(d) Hence, *of the agent, author, &c.*, of anything: or, מִן הַבֶּקֶר, *heated by the baker*, Hos. vii. 4. Comp. Jer. xlv. 28; Ezek. xix. 10; Gen. xix. 36. מִן אִמָּהּ בְּקִרְבָּהּ, *perhaps I shall be built up by her*, Gen. xvi. 2. Comp. Ps. xxxvii. 23; Job iv. 17; Ps. xviii. 22; Num. xxxii. 22; Jer. li. 5, &c.

(e) Originator, as, וְיָנִי מִן־הָאֵשׁ, *and those originating of thee shall build*, Is. lviii. 12 Comp. Judg. xiii. 2; xvii. 7, &c.

(f) Thing, material. מִן־עֵצֵי הַלְבָּנוֹן, — *of the trees of Lebanon*, Cant. iii. 9. עֲצֵי הַצִּנּוֹר, *bone of my bones*, Gen. ii. 23. Comp. Hos. xiii. 2; Job xxxiii. 6. So the Gr. ἀπὸ Matt. iii. 4: ἐκ, Matt. iii. 9, &c. In such cases the latter noun may occasionally be construed, either as a genitive case, or as an adjective: as, אֲרִי מִן־הַיַּד, *a lion of the forest, or forest lion*, Jer. v. 6. Comp. Ps. lxxx. 14; Jer. xxiii. 23, &c.

(g) Object; with verbs implying, *eating, filling, taking, giving, narrating, sprinkling*, &c. e. g. וְיִמְצָץ מִן־הָעֵץ וְיִדְעֵהוּ חֵסֶד־לֵב, *and of the tree of knowledge—thou shalt not eat*, Gen. ii. 17. Comp. xiii. 2, &c. So the Gr. ἀπὸ, Matt. v. 18, &c. *Filling, &c.*, Ps. cxxvii. 5; 1 Kings xii. 9:—*of taking*, Deut. xxxiii. 3:—*of giving, narrating*, Ps. lx. 13; Is. ii. 3, &c. *of sprinkling*, Lev. vi. 20; 2 Kings ix. 33. &c. But these constructions will be found given with such several verbs.

Hence, (h) *of instruments*, as the thing with which anything is effected; as, מִן־חֲזִוִּי, *from, by, visions thou affrightest me*, Job vii. 14. Comp. Ib. iv. 9. מִן־מַיִם הַפְּבַיִל, *by the waters of the flood*, Gen. ix. 11. Comp. Ps. xxviii. 7; lxxvi. 7; lxxviii. 6; Is. xxii. 3; xxviii. 7, &c. Hence—

(i) *Of the cause, reason, &c.*: as, מִן־חַטֹּאתֵינוּ, *because of our sins*, Is. liii. 5. Comp. Deut. vii. 7; Ps. lxxviii. 30; Cant. iii. 8; Esth. v. 9. And hence with the particles, מִן־כִּי, מִן־שֶׁ, *See under כִּי, שֶׁ*. Also used after verbs generally requiring such complementary terms. Also after Infinitives; as, מִן־הִנֵּחַ לְיָהוָה, *lit. from Jehovah's loving you*, i. e. because, &c., Deut. vii. 8. מִן־שְׁלֹחַ אֶת־כֶּסֶף, *from his sending them*, i. e. after, &c., 1 Chron. viii. 8. Comp. 2 Chron. xxxi. 10.

(k) And, as the being *apart from*, or *from*, anything, implying a negation as to the presence of the person or thing so spoken of; so this particle may, after certain preceding terms, be interpreted as intimating such negation; as, Num. xxxii. 7, מִן־עַל, *from passing over to* —, i. e. that this may not be done, Gen. xxvii. 1. מִן־רֹאֵה, *from seeing*, i. e. that he might not see, Is. xlv. 18. Comp. Ib. liv. 9. In some cases the Infin. of רָאָה, viz. רֹאֵה, seems to be omitted by the ellipse, as in מִן־הַמֶּלֶךְ, *from being king*, 1 Sam. xv. 23. Comp. 1 Kings xv. 13; Jer. xlviii. 2. 42; Is. lii. 14, &c. So

also, מִן־קִיּוּמָם, *from their rising*, i. e. that they may not rise, Deut. xxxiii. 11.

(l) In like manner, מִן is prefixed to other prepositions, when a sense compounded of the two will be the result; as, מִן־אַחֵר, *from after*; מִן־בֵּין, *from between*: so, מִן־עַל, מִן־תַּחַת, מִן־בֵּין, מִן־עַל, מִן־תַּחַת, מִן־בֵּין, &c. In all which cases it will very much depend on the nature of the preceding terms; these acting as mediating ones, Gram. artt. 224. 2; 228, &c.

(m) The following, as connected with verbs, are usually found as *adverbs*, מִן־בֵּין, מִן־עַל, מִן־תַּחַת, מִן־בֵּין, מִן־עַל, מִן־תַּחַת, מִן־בֵּין, מִן־עַל, מִן־תַּחַת, &c. So the Gr. ἐκ δευτέρου, ἐκ τρίτου, Matt. xxvi. 42. 44, &c.; which see in Noldius in their places respectively.

(n) In the compounds מִן־לְפָנֶיךָ, and מִן־לְפָנֶיךָ, Gesenius thinks that, in construing, מִן and לְ, ought to be transposed, and read לְפָנֶיךָ מִן, and לְ: but this is unnecessary in either case, and manifestly erroneous in the latter. Instances of the first are, Num. v. 20; 2 Sam. xxii. 32; Josh. xxii. 19, &c. See Nold., p. 482, and מִן־לְפָנֶיךָ above, p. 84. The Syriac has this transposition, indeed, in

כִּי־לְפָנֶיךָ; but this affects not our question. The real sense of the compound is, *from, out of, of, excepting; besides*; e. g. in the phr. מִן־לְפָנֶיךָ אֵשֶׁתִּי, *I speak of, from, besides thy husband*, i. e. of or about any one excepting thy husband. The same is true of the particle לְ prefixed, signifying *as to, with respect, reference, to*, the sentiment, &c., following. See Job xxxvi. 3, with my note; and Gram. art. 241. 13.

(o) In some cases the construction is evidently elliptical; *Part, portion, something, some*, or the like being understood; as, מִן־הַדָּם, *some of the blood*, Lev. v. 9. מִן־הַחֵטִי, *some of one of these*, Lev. iv. 2. מִן־אֶחָד מֵאֶחָד, *some of one of thy brethren*, Deut. xv. 7. In Gen. vii. 22, the construction is, מִן־כָּל־חַיָּה אֲשֶׁר־נִרְאָה, *the whole—of all that*, &c., i. e. none were excepted. The terms מִן־כָּל, and מִן־אֶחָד, Is. xl. 17; xli. 24; come under another head (e. of origin), as מִן־הָאֵם, in the latter place, is sufficient to show. These two usages are termed by the Arabs,

تَبْعِيضٌ, *apportioning*; and تَفْسِيرٌ, or

بَيَانٌ, *explanation*, respectively. See Jauhari, sub voce, مَنَى, and the Kāmoos, Edit.

Calcutt. p. ۱۸۰۹ — So in the examples

cited by Gesenius, **מִן** אֱלֹהִים אֵל, *there is not anything of a God, except the God*, i. e. nothing that can be so considered. **מִן** אֶחָד, *Not of one*, i. e. *not of so much as one*. **מִן** לֵבָבָם, *There is not to them of knowledge*, i. e. they have nothing, not a particle, of it. But, when he tells us that, Syr. **ܡܢ ܡܠܟܐ**, signifies "*non a quoquam*," "et contr. **ܡܢ ܡܠܟܐܡܢܐ**, *nequaquam*," he greatly mistakes, both meaning precisely the same thing, viz. *nunquam*. Lit. *not of any ever*, i. e. time.

(p) *Of time*, as **מִן** שְׁנַת הַיָּבֵל, *from the year of Jubilee*, Lev. xxvii. 17. **מִן** לַיְלָה, *from day to night*, Is. xxxviii. 12. **מִן** הַיּוֹם, *from day*, i. e. its first existence, Is. xliii. 13. So **מִמָּחָר**, *from the morrow*, i. e. the commencement of the next day, Gen. xix. 34; Exod. ix. 6. **מִן** הַיּוֹם, *from an age*, i. e. an indefinitely long time, Is. xlii. 16. So, **מִן** הַבְּרִיּוֹת, *from the beginning*, Is. xli. 10. **מִן** הַיּוֹם, *from*, i. e. immediately after, *two days*, Hos. vi. 2. **מִן** הַיּוֹם, *from, after, some days*, Judg. xi. 4; xiv. 8. **מִן** הַיּוֹם, *from, after, many days*, Josh. xxi. 3; Is. xxiv. 22. **מִן** הַיּוֹם, *after three months*, Gen. xxxviii. 24. Comp. Num. xxiv. 23; Hos. vii. 4; Is. xlv. 7. The term implying time is occasionally omitted, as, **מִן** הַיּוֹם, *from youth*, 1 Sam. xii. 2; 1 Kings xviii. 12. **מִן** הַבֶּטֶן, *from the womb of my mother*, Judg. xvi. 17, i. e. the time of birth and youth, respectively.

(q) *Of place*, **מִן** הַשָּׁמַיִם, *from heaven*, Is. xiv. 12, &c. Comp. Judg. ii. 12; Jer. xxxvi. 9; 1 Sam. ii. 8, &c.—with any verbs, &c. requiring such construction. Comp. Job i. 21; Judg. xi. 36; Exod. xii. 42; Ps. xviii. 7; xl. 3, &c. Also with **אֶל**, **עַד**, **וְעַד**, or **חָזַק** parag. in the following member, either of place, persons, or things; as, **מִן** תֵּמַן—**וְעַד** תֵּמַן, *from Teman—even to Dedan*, Ezek. xxv. 13. **מִן** הַיּוֹם, *from the day*, Jonah iii. 5. Comp. Gen. xiv. 23; Exod. xxii. 3; Lev. xiii. 12; 1 Kings vi. 24; Is. i. 6; Ps. cxliv. 13. **מִן** הַיּוֹם, *from sort to sort*, Ib. lxxxiv. 8. **מִן** הַיּוֹם, *from strength to strength*. Hence also—

(r) As some person or thing, selected from others, is considered the most eligible or *best*, as in the phrase *one of a thousand*, i. e. one

better than all the others remaining; so this particle is often (meton.) employed for this purpose; as, **עַם** מִכָּל הָעַמִּים, *a people peculiar from all people*, more choice than, Deut. xiv. 2. **גָּבַהּ** מִכָּל הָעַמִּים, *high, tall, from all the people*; taller than —, 1 Sam. x. 23. Comp. Gen. iii. 1; Jer. xvii. 9; 1 Sam. xviii. 30; 2 Kings x. 3; 2 Chron. ix. 22; Ezek. xxxi. 5, &c. Verbs, being attributive, will have the same construction; as, **הָיוּ** מִכָּל הָעַמִּים, *they acted basely from (beyond) their fathers*, i. e. more basely than —, Judg. ii. 19. Comp. Gen. xix. 9; xxix. 30; xxxviii. 26; Jer. v. 3. So, **וְהַיָּדָה** מִכָּל הַדֶּרֶךְ, *the way, journey, is greater than thee*, i. e. than thy power is to perform it, Deut. xiv. 24. Comp. Gen. xviii. 14; Job xv. 11. See Gram. art. 241. 9. As this sort of comparison implies something like diminution, with reference to one of the things compared, it is occasionally made by introducing the particle **אֶל**, or **אֶל**; as, **וְהָיָה** מִכָּל הָעַמִּים, *I have willed piety, and not sacrifice*, Hos. vi. 6; Prov. viii. 10. **וְהָיָה** מִכָּל הָעַמִּים, *accept my discipline, and not silver*, i. e. *rather than* —; the comparison being continued in the following member, in each case by **וְ**.

Also with Infinitives following; as, **וְהָיָה** מִכָּל הָעַמִּים, *greater than to bear*, i. e. intolerable, Gen. iv. 13. Comp. Gen. xxix. 19; 1 Kings viii. 64; Prov. xvi. 19, &c.

In Ps. lxviii. 30, **וְהָיָה** מִכָּל הָעַמִּים, "*ad templum tuum in Hierusalem*." But, in all probability, **וְהָיָה** ought to be read with the preceding verse, thus: **וְהָיָה** מִכָּל הָעַמִּים, *which thou hast wrought for us from thy Temple*: the Temple being considered the place in which God dwelt, to which prayer was to be directed, and from which deliverance was to be had. And in this way the text of the Lxx. ought manifestly to be read, **ὁ καθηρισμός ἐν ἡμῖν ἀπὸ τοῦ ναοῦ σου**. Then, **Ἐπὶ Ἱερουσαλὴμ σοὶ οἰσουσι βασιλεῖς δῶρα**. The same may be said of the

* A few instances, occurring in Noldius, still require notice and correction. In 2 Sam. vi. 2, he makes this particle signify *ad, to*. But, **וְהָיָה** מִכָּל הָעַמִּים, ought to be referred to **וְהָיָה**, preceding, and rendered *so David went, and all the people of the princes of Judah who were with him*. And so the ancient versions generally have taken it. Not, "*ad Baalim Juda*," as if it were the name of a place. The Auth. Vers. is erroneous here in like manner.

Aethiopic and Syriac Versions in this place, which have all probably been thus altered to suit the present division of the Masoretic text. The text, as it stands, will moreover admit of a different rendering, viz., from, because of (as the cause, &c. above), thy Temple, &c. i. e. of the religion thence propagated; for the Ps. is certainly prophetic. The former is the more natural acceptance.

Deut. xxviii. 47, מִכֵּיב לִי, i. e. *From, on account of, the abundance of all, that God had given them.* Not, "*ad omnem abundantiam.*" And so of the rest, p. 458.

Ib. Ruth ii. 14, וַתֵּשֶׁב מִצֵּד, *so she sat from, apart from, the side, &c.; the circumstances of the case requiring, that the distance be not great, i. e. near.* So the Arab. قَرِيبٌ مِّنْ,

near from; our, near to. So 1 Sam. xx. 21, מִכֵּרְךָ הָרְחֹקָה, *apart from thee, and hitherwards,* i. e. not far from thee on this side. So also Ps. xliii. 1, וַיִּרְדֵּי רִיבִי מִנִּי לֹא חֹסֵד, *contend my contention apart from, i. e. on the other side, not as one with, a nation anything but pious.* Comp. Dan. xi. 8, מִכִּפְלֶךְ; and, on the contrary, מִכֵּם, Ezek. lvii. 8, *of them,* i. e. as one of them. The context, therefore, must be carefully considered in every case, otherwise nothing but error will be the result.

Aff. מִכֵּי, מִכֵּי, מִכֵּי, מִכֵּי, מִכֵּי; it. מִכֵּר, מִכֵּר; 1st pl. מִכֵּי; 2d, מִכֵּי; מִכֵּי; מִכֵּי.

מן, Chald. i. q. Heb. מִן. (a) *Out of, from,* Dan. iii. 26: thence *Of* (b) author, originator, Ezra iv. 21. (c) Cause, reason, &c., Dan. v. 19; Ezra vi. 14. Phrr. מִן קֵשֶׁשׁ, *verily; מִן יָצִיב, certainly,* Dan. ii. 8. 47. מִכֵּרִי, *because that,* Dan. iii. 22. (c) Elliptically (Heb. [o] above), *Part, portion,* or the like being understood, Dan. ii. 33. And the same is the case in the Syriac of 2 Tim. ii. 20, appealed to by Gesenius here. The participle, therefore, has no new signification, i. c. (d) *From, of person, time, place, &c.,* Dan. ii. 16; iii. 22. 26; ii. 20. מִן-וְיָצֵר, (e) with other particles, מִן לִפְנֵי, *from with; מִן מִלְפָּנֶיךָ, from before; מִן מִלְפָּנֶיךָ, from then, thence.* Also implying (e) negation (Heb. [k] above), מִן אֲנָשִׁים, *from man, i. e. from being human,* Dan. iv. 13. (f) Used also in making comparisons, *Than, more than* (Heb. [r]), Dan. ii. 30. (g) Also used as a mediating particle, with certain verbs, Dan. iv. 28; v. 3. 19, &c. Aff. מִכֵּי, מִכֵּי, מִכֵּי, מִכֵּי, מִכֵּי.

מִנָּה, Chald. see מִנָּה.

מִנָּהוּת, pl. of מִנָּה.

מִנְיָנִיחָה, f. aff. מִנְיָנִיחָה, r. מִנְיָנִיחָה, i. q. מִנְיָנִיחָה. *Song, of ridicule,* Lam. iii. 63, only.

מִנְיָנָה, fem. Chald. i. q. מִנְיָנָה; the נ being inserted, as in other cases, to compensate for the *dagesh forte*.

מִנְיָנָה, m. Chald. i. q. Heb. מִנְיָנָה, r. מִנְיָנָה. Def. מִנְיָנָה. Aff. מִנְיָנָה. (a) *Knowledge, wisdom,* Dan. ii. 21; v. 12. (b) *Intelligence, understanding,* Ib. iv. 31. 33.

מִנָּה, masc. plur. מִנָּה. Syr. مَنَاحٍ, minā, mna. Arab. مَنَا, and مَنَ, id. Lit. number. A certain *Weight*, thought, from a comparison of 1 Kings x. 17, with 2 Chron. ix. 16, to consist of *one hundred shekels*. But in Ezek. xlv. 12, it appears to have consisted of the various weights of 20, 25, and 15, shekels, ll. cc. it. Ezra ii. 69; Neh. vii. 71, 72. Castell, however, makes the מִנָּה equal to 60 shekels of the sanctuary,—to 100 of those in common use. The new מִנָּה of Ezekiel equal to 60—i. e. adding up together the different values noticed above—of the sanctuary, to 120 common shekels. He also gives 25 shekels, or 100 zuzin, as its value. Hence the verb below.

מִנָּה, f. constr. מִנָּה, מִנָּה (see מִנָּה below), pl. מִנָּה, i. q. מִנָּה. Part, portion, Exod. xxix. 26; Lev. vii. 33; 1 Sam. i. 4; Neh. viii. 10. 12; Jer. xlii. 25: with מִנָּה, Ps. xi. 6; xvi. 5; lxiii. 11; Esth. ix. 19, &c.

מִנָּה, m. pl. מִנָּה, pl. of part. מִנָּה, apparently. Lit. numberers. Meton. Occasions, times, Gen. xxxi. 7. 41, only.

מִנָּה, v. pres. מִנָּה. Constr. immed. it.

med. מִנָּה, Arab. مَنَى, certā quantitate

definit. Cogn. r. مَنَى. (a) *Number,* Num. xxiii. 10; 1 Chron. xxi. 1; xxvii. 24. Meton. (b) *Appoint, constitute,* Is. lxxv. 12; 1 Kings xx. 25.

Infinit. מִנָּה, Gen. xlii. 16, &c.

Imp. מִנָּה, 2 Sam. xxiv. 1.

Part. מִנָּה, Ps. cxlvii. 4; Jer. xxxiii. 13.

Niph. מִנָּה, pres. מִנָּה. Be, become, numbered, Gen. xlii. 16; Is. liii. 12; 2 Chron. v. 6.

Infinit. מִנָּה, Eccl. i. 15.

Pih. מִנָּה, pres. apoc. מִנָּה, i. q. Kal. (b)

Appoint, constitute, Job vii. 3; Jonah ii. 1; iv. 6—8; Dan. i. 5. 10, 11, with med. על.

Imp. פָּנ, Ps. lxi. 8, only.

Puh. Part. pl. masc. מְפָנִים. Persons appointed, constituted, 1 Chron. ix. 29, only.

מָנָה, מְנָה, v. Chald. pres. non occ.

See Heb. מָנָה. Syr. מַנָּה, *numeravit, sup*

putavit. Arab. مَنَّا, *experimento probavi*. Numbered, tried, Dan. v. 26.

Part. Heb. מְנִי, Dan. v. 25, al. non occ.

Pah., pres. non occ. Constr. immed. it. med. על, Heb. (b) *Constituted, appointed*, Dan. ii. 24. 49; iii. 12.

Imp. מְנִי, Ezra vii. 25.

מְנָה, masc. pl. non occ., r. מְנִי. Arab.

مِنْهَاج, way, &c. *Driving along*, of horses, &c., 2 Kings ix. 20, only. Aquila, ελασις. Theod. Symm. ἀγωγή.

מְנַהֲרוֹת, f. pl. r. מְנִי, once, Judg. vi. 2.

Arab. مَنَهْر, locus in fluvii alveo excavatus ab aqua. *Valleys flowing with water*. Gesen. More probably, *Clefts* in the mountains, serving as canals to the mountain torrents and hence, as difficult of access, likely to be occupied by a conquered people. LXX. Theod. μάνδρας. LXX. ἄλλως, τρυμαλιὰς.

מְנִיר, masc. constr. in the phr. מְנִיר רֹאשׁ, once, Ps. xlv. 15. *A shaking of the head*, r. נָד.

מְנוּחָה, m. r. נָח, pl. aff. once, מְנוּחָי, Ps. cxvi. 7. *Place of rest*, Gen. viii. 9; Deut. xxviii. 65; Is. xxxiv. 14; Lam. i. 3; Ruth iii. 1:—of a woman's finding a home after marriage. 1 Chron. vi. 17, מְנוּחַת הָאָרֶץ, *from, since, the ark's resting-place*, i. e. after it had been placed there.

מְנוּחָה, מְנָחָה, fem. of the last, plur. מְנוּחוֹת. *Rest, quiet*, Gen. xlix. 15; Judg. xx. 43; Is. xi. 10; xxviii. 12; Jer. xlv. 3. Meton. *Place of rest*, Num. x. 33; Is. xxxii. 18; Mic. ii. 10. Metaph. *The Holy Land*, or rather *the comforts of true religion*, to be had there, Ps. xcvi. 11. See Heb. iv. 1, seq. and my Sermon on the Sabbath, 2d Edit., p. 46, seq. Phr. מְנוּחוֹת הַיָּם, *waters of great rest*, pl. excell., Ps. xxiii. 2. Aff. מְנוּחָה, מְנוּחָה, &c.

מְנוּחָה, m. once, Prov. xxix. 21. Arab.

مَنْوَن, multum exprobrans beneficia. Syr.

مَنْوَن, contemptus; r. مَنَّ. Heb. מָנָן.

Symm. γογγυσμός. LXX. ὀδυνηθήσεται. Lit. *One brings up his slave delicately from (his) youth, and in his (the) end he becomes a despiser of the favour*. The intention seems to be to show to the Hebrews, that the favours often conferred by them on strangers (i. e. heathen slaves as favourites: comp. Is. ii. 6), would ever be returned, as it was but right they should, by ingratitude and contempt. Æsop's countryman and the frozen viper, has a similar bearing; to which may be compared tale 4, book i., of Saadi's Gulistan: where we have a story with this listich, which will afford a good illustration to our passage.

پرتو نیکان نگیرد هرکه بنیادش بد

تریت نا اهل را چون گردگان بر گنبد است

Whoever is of bad origin, he will receive none of the light of the good. The indulgent bringing up of the worthless, is just as a walnut (thrown) upon a dome. And a proverb in Mr. Roebuck's Collection, Calcut. 1824,

عاقبت گرگ زاده گرگ شد, 303. *he wolf's whelp becomes a wolf at last*. Usually, *seed, son*, r. נָן, or נִין: but this would rather signify *posterity*, or the like. See my note on Job xviii. 19; and therefore could not apply here. Besides, that a man must adopt a pampered slave as a son finally, seems as far remote from reason, as it is from the facts of all such cases.

מְנוּס, masc. aff. מְנוּסִי, pl. non occ., r. מְנוּסָה, f. constr. מְנוּסָה, (a) *Flight*, Jer. xlv. 5. Fem., Lev. xxv. 36; Is. lii. 2. (b) Meton. *Place of flight; refuge*, Ps. xlii. 5; Job xi. 20, &c. Arab. مَنَاص, *refugi locus*.

מְנוּס, m. in the phr. מְנוּס אֲדָמִים, *Weavers' eam*. Syr. مَنَاس, jugum textorium, et vile. Arab. مَنَاس, id. Cogn. مَنَاس,

مَنَاس, id. 1 Sam. xvii. 7; 2 Sam. xxi. 19.

מְנוּחָה, constr. מְנוּחָה, pl. מְנוּחוֹת, r. מְנוּחָה.

Arab. مَنَارٌ, *locus lucis*; مَنَارَةٌ, id. it. *candelabrum*. The candlestick used in the Tabernacle and Temple, Exod. xxv. 31, seq.; xxx. 27; xxxi. 8; 1 Kings vii. 49; Zech. iv. 2. 11, &c.

מְנוּזָרִים, m. pl. aff. מְנוּזָרִים; with Dagesh euphon. r. מְנוּזָרִים, i. q. מְנוּזָרִים, once, Nah. iii. 17. *Nobles, princes*.

מְנוּחָה, r. מְנוּחָה, or מְנוּחָה.

מְנוּחָה, f. constr. מְנוּחָה, pl. מְנוּחָה. Arab.

מִנְחָה, *donavit*. A gift offered to (a) men, or (b) God. (a) Gen. xxxii. 14. 19. 21; xliiii. 11. 15. 25, 26; Judg. iii. 15: — in tribute, 2 Sam. viii. 2. 6; 1 Kings v. 1; 2 Kings xvii. 4; Ps. lxxii. 10, &c. (b) — to God in sacrifice, Gen. iv. 3—5. Generally unbloody, and consisting of various fruits, flour, oil, &c. opp. מְנוּחָה, נְבוֹחַ, Lev. ii. 1. 4—6; vi. 7, seq.; vii. 9. Phr. מְנוּחָה, נְבוֹחַ, Ps. xl. 7; Jer. xvii. 26; Dan. ix. 27. מְנוּחָה, *bearers of* —, 2 Sam. viii. 6. מְנוּחָה, *up to the* (the time of) *offering the Minkha*, 1 Kings xviii. 29. These appear to have been offered in Divine service; 1st, about half-past 12 o'clock, P.M.; 2d, about half-past 3, P.M. Castell. sub voce. Aff. מְנוּחָה, מְנוּחָה, &c.

מְנוּחָה, f. Chald. i. q. Heb. Dan. ii. 46. Aff. מְנוּחָה, Ezra vii. 17, al. non occ.

מְנוּחָה, m. pl. non occ., r. מְנוּחָה. The name of an idol worshipped occasionally by the Jews, Is. lxxv. 11; alluded to in vr. 12, in the verb מְנוּחָה. As if, *numbering, portion, fortune*, or the like, were its meaning. And to this, the Arab. مَنِيَّةٌ, *fatum*; مَنَا, *mors*, correspond sufficiently well. The ancient

Arabs had an idol, termed مَنَاة, *Manāt*, which Pococke thinks was so named from

مَنِي, *fluere*, intimating the shedding of human blood in sacrifice to it (Specimen. Hist. Arab. p. 93, seq.), and believes to be the מְנוּחָה of Isaiah. But, if we may rely on similarity of name, the Hindoo *Menū*, said to be the son of Brahma; supposed, too, to be the same with the lawgiver of Crete, *Minos*, and of the Egyptians *Mneuis*; or of *Menes*, the first Egyptian king; all of which, according to Sir Wm. Jones (preface to his

Laws of Menu., p. xv., Haughton's edition), may be interpreted to mean *mind*, like *menes, mens*; from the Sanscrit root *men*, to understand. If so, this idol appears to identify itself with the *Buddh*, of the

Buddhists, the حَكَمَةُ, and عقل اول, *first intellect*, of the mystical Arabs and Persians: and to be a mere copy of the חֲכָמָה of the Hebrews. (Prov. viii.) See my note on Job xi. 6, with the additional references at p. 553, and sub voce מְנוּחָה, above, p. 126. See also Selden de Diis Syris, Syntag. i., cap. 1.

מְנוּחָה, m. once, Jer. li. 27, occurring with מְנוּחָה, and supposed to signify *Armenia* generally (see Bochart's Phaleg. lib. i., cap. iii., pp. 19, 20), which is again thought to be a compd. of מְנוּחָה + מְנוּחָה.

מְנוּחָה, m.—pl. non occ., once, Ps. xlv. 9, which may be thus translated. *The myrrh, and aloes, and Cassia, (perfuming) the whole of thy garments, (brought) from the ivory temples of the Minæi, shall delight thee.* These *Minni*, or *Minæi*, according to the Greeks and Latins, were a people inhabiting spicy Arabia: and of the spices there produced, myrrh was one. Bochart. speaks of them, thus, in his Phaleg., lib. ii., cap. xxii. p. 135, "Minæos plurimum nobilitavit thuris ex Atramitis advecti frequens cum Syris commercium. Plinius, lib. xii. cap. 14, *Hi primi mercium thuris fecere, maximeque exercent, a quibus et Minæum dictum est.* Nempe ex quatuor populis Arabiæ aromatiferæ, hi primi se offerebant ex Syriâ venientibus....Quin etiam ipsi Minæi thus et alia aromata ex locis remotioribus in Arabiam Petræam et Palestinam usque vehebant. Agatharcides, cap. 44....Γερραίοι καὶ Μινναίοι....τόν τε λιθασπιδόν....καὶ τὰ φορτία τὰ πρὸς εὐωδία ἀνήγοντα ἀπὸ τῆς χώρας τῆς ἀνω κατὰ γούσιν (eis τὴν παλαιστίνην)....Sed et in ipsa Minæa felix fuit myrrhæ proventus." Which, according to Galen, was termed the *Minæan myrrh*, by some; ἐννοιὶ δ' αὐτὴν ὀνομάζουσι Μινναίαν, κ.τ.λ. from the place producing it. See the remainder of the article, and the Hierobotanicon of Ol. Celsius, under the words designating these several perfumes: where it will be seen that Arabia produces them all. The מְנוּחָה, were either temples or palaces, not built with, but adorned most probably with ivory. (Comp. 1 Kings x. 18; Ezek. xxvii. 6;

Amos vi. 4.) Such a palace Ahab had, 1 Kings xxii. 39, termed, מִנְיָן נָשָׂן, which was no doubt a foreign luxury. Comp. Amos iii. 15, where many of these are denounced. In Arabia, too, elephants were, according to Strabo, lib. xvi., in great abundance: and the palaces of the nobles were most richly built and adorned. There can be no doubt, therefore, I think, that it is to presents of this sort, to be brought from Arabia, that the Psalmist alludes. Comp. Ps. lxxviii. 30, seq.; it. Ps. lxxii. 10. See also the LXX.

מְנִיִּם, masc. plur., r. מִן, once, Ps. cl. 4.

Syr. מְנִיִּם, *chordæ. Strings of the harp or other instrument.* Aquila, LXX. ἐν χορδαῖς. Ἀλλ. διὰ χορδῶν. Gesenius makes the מְנִי of Ps. xlv. 9, to be this word, which he renders, "fides (i. e. concentus musici) te exhilarant." With what propriety the reader will judge when he has carefully considered the last article but one.

מְנִי, and מְנִי, under מִן, with ' parag.

מְנִיִּת, pl. see מְנִי.

מְנִיחַ, Part. Hiph. v. מִן, or מִן.

מְנִי, m. constr. מִן, once, Ezra vi. 17; r. מְנִי. Syr. מְנִי, *numerus. Number.*

מְנִי, m. Aff. r. Arab. مَنَى, *giving, presenting; نَبَى, quod quis consequitur, opes.* Syr. مَنَى, *deprehendens; once, Job xv. 29. Their wealth.* See my note on the place. Without the aff. מְנִי, perhaps. Gesenius doubts of the genuineness of the reading, probably unnecessarily.

מְנִי, v. pres. מְנִי. Constr. immed. obj. med. מִן, from; לְ, as, to; it. med. מְנִי, obj.

Arab. مَنَعَ, *recusavit, denegavit. Keep back, withhold.* Gen. xxx. 2; Num. xxiv. 11; 1 Sam. xxv. 26. 34; Eccl. ii. 10; Amos iv. 7; Ezek. xxxi. 15.

Imp. מְנִי, fem. מְנִי, Jer. li. 25. מְנִי — מְנִי, *withhold thy foot from (being) bare, i. e. from immodest exposure.* Comp. Prov. i. 15; Jer. xxxi. 16.

Part. מְנִי, Prov. xi. 26; Jer. xlviii. 10.

Niph. מְנִי, pres. מְנִי. *Be, become, withhold, kept back.* Joel i. 13; Num. xxii. 16; Job xxxviii. 15; Jer. iii. 3.

מְנִי, m. pl. מְנִי, r. מְנִי, with מְנִי.

Arab. نَعَلَ, *calceis donavit; conj. ii. lamina ferret munivit: hence the notion of defence. A bolt, or lock, of a gate, &c., Cant. v. 5; Neh. iii. 3, seq. Aff. מְנִי.*

מְנִי, masc. id., Deut. xxxiii. 26, or *Defence, perhaps, generally.* LXX. ὑπόδημα.

מְנִי, m. pl. r. מְנִי, once, Ps. cxli. 4. *Delicacies.*

מְנִי, masc. pl. r. מְנִי, redup. Lit. *Agitating.* Vulg. *sistra; Sistrums.* So Gr. σείστρον, from σείω. Gesen. Once, 2 Sam. vi. 5. LXX. ἐν κυμβάλοις. *With cymbals.* Aquila, Symm. ἐν σείστροις.

מְנִי, f. pl. r. מְנִי. Syr. مَنَى, *patera libatoriae. Bowls used in making libations.* Num. iv. 7; Jer. lii. 19. Aff. מְנִי, Exod. xxv. 29; xxxvii. 16, al. non occ.

מְנִי, or מְנִי, f. See Hiph. r. מְנִי. *A nurse.* Aff. מְנִי, 2 Kings xi. 2, &c.

מְנִי, m. Patronym. of מְנִי, Deut. iv. 43, &c.

מְנִי, fem. contr. מְנִי, r. מְנִי; i. q. מְנִי; pl. מְנִי, Neh. xii. 44. 47; xiii. 10; i. q. מְנִי above. *Part, portion.* Ps. xi. 6; xvi. 5; lxiii. 11; 2 Chron. xxxi. 3, 4. It will amount to the same thing, if we suppose מְנִי to have been written for מְנִי, constr. sing. See מְנִי above.

מְנִי, m. once, Job vi. 14. See my note. *Wasting, necessitous, miserable,* r. מְנִי. Arab. مَنَّس *vehemens necessitas.*

מְנִי, m. מְנִי in pause, pl. מְנִי. For מְנִי, according to Gesen., and so ks, or Gr. ξ at the end of words occasionally loses the k, as in *aiax, aias, &c.*; which is inapplicable in this case. For here מְנִי, in the middle of a word, is rejected; not to insist on the impropriety of determining the forms of Hebrew words from Latin and Greek usage. The root, however, might be Syr. مَنَّس, from which we have מְנִי, *statera, trutina.* Arab. مَنَّس, *aris alieni oblitus fuit,*

idque solvere distulit. Cogn. مَنَّس; whence, *debitum aliquo post tempore præstandum: thence, Tribute, tax,* 1 Kings iv. 6; v. 13; Phrr. מَنَّס, lit. *became of, to,*

tribute; tributary, Deut. xx. 11; Judg. i. 30, &c. With עֲבָד added, — *of a slave*, or *servant*, Gen. xlix. 15; Josh. xvi. 10. With נָזַן, שָׂם, or נָתַן, in the place of נָתַן, Josh. xvii. 13; Judg. i. 28; 1 Kings ix. 21. שָׂם מַסַּח, laid *tribute, tax, upon*—, Esth. x. 1. שָׂם מַסַּח, *Who was over the tribute*, 2 Sam. xx. 24, &c. שָׂרֵי מַסִּים, *princes of taxes*; chief collectors, Exod. i. 11.

מְסֻבִּים, m. pl. constr. מְסֻבִּי, it. pl. of מְסֻבִּי. סבב. Lit. *round about* place, thing. (a) *Seats arranged round any place, thing, &c.*, for reclining on, Cant. i. 12. (b) *Places surrounding*, 2 Kings xxiii. 5. Pl. fem. *turnings about, revolutions, &c.*, Job xxxvii. 12. See my note. Symm. αὐτὸς δὲ κυκλῶδον ἀναστρέφεται. Lxx. Theod. καὶ αὐτὸς κυκλώματα διαστρέψει. (c) Adv. *round about*, 1 Kings vi. 29. Aff. מְסֻבִּי, Ps. cxl. 10, is more properly the Part. pl. Hiph. *persons surrounding me*. See Rosenmüller, on the place.

מְסַקֵּר, m.—pl. non occ., r. סָקַר. Part. Hiph. lit. one who closes anything. (a) *Joiner*, perhaps, 2 Kings xxiv. 14. 16; Jer. xxiv. 1; xxix. 2; always with שָׂרָה. (b) Meton. *Place, thing, closed. Confinement, prison*, Is. xxiv. 22; xlii. 7; Ps. cxlii. 8.

מְסֻקֶּרֶת, fem. plur. מְסֻקֶּרֶת, r. סָקַר. Lit. *Closing, inclosure*. (a) *Inclosure, considered as a place of safety*, Mic. vii. 17; Ps. xviii. 46; 2 Sam. xxii. 46. (b) *Border of any thing, as its inclosure*, Exod. xxxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29. 31, 32. 35, 36; 2 Kings xvi. 17. Aff. מְסֻקֶּרֶת, מְסֻקֶּרֶת; it. מְסֻקֶּרֶת.

מִסָּד, masc. once, 1 Kings vii. 9, r. יָסַד. *Foundation*.

מִסְדָּרוֹן, m. r. סָדַר, cogn. מְסֻדָּר, with ח parag. once, Judg. iii. 23. *A portico, or porch*, so called from the rows of columns in its front. Aquila, παρὰσάδα. Symm. πρόθυρα. Lxx. προσάδα.

מִסָּה, v. cogn. מָסַח, Syr. مَسَحَ, contabuit. Aph. humectavit. Kal non occ.

Hiph. pl. מְסֻחִים, fm. Chald. for מְסֻחִים, pres. 1st pers. מְסֻחִים; 2d, apoc. מְסֻחִים (for מְסֻחִים); 3d, aff. מְסֻחִים. (a) *Dissolve, liquify*, Ps. cxlvii. 18. Meton. (b) *Waste, consume*, Ps. xxxix. 12. (c) *Relax, unnerve, weaken*, Josh. xiv. 8. (d) *Water, suffuse, with tears*,

Ps. vi. 7, al. non occ., unless מְסֻחִים, Ps. lviii. 9, may so be taken.

מְסָה, fem. constr. מְסָה, pl. מְסָה, r. נָסָה, which see. *Trial, experiment, proof*. Meton. *Temptation*, by trial. Whence the proper name of a place, *Massa*, Exod. xvii. 7, &c.; Ps. xciv. 8. מְסָה, as the day of trial, i. e. of tempting God. It is added, by way of explanation, מְסָה ... נָסָה, in which, *they tried me ... they proved me*, Deut. vi. 16; xxxiii. 8. מְסָה, Job ix. 23; but see my translation and note. Pl., *Temptations*, i. e. the wonderful works of God, by which the faith of believers is proved, Deut. iv. 34; vii. 19; xxix. 2, al. non occ.

מְסָה, fem. constr. מְסָה, once, Deut. xvi. 10, f. τοῦ, סָה, which see. *Tribute; offering*. Phr. מְסָה נָתַן, *offering of freewill of thy hand*. Aquila, ἐπαρσων ἐκούριαν. Gesen. “*numerus*.” — “*pro ratione, prout*.” See Lxx. Syr.

מְסָרָה, m.—pl. non occ., r. סָרָה, non occ.

Arab. مَكَانٌ سَوِيٌّ, et سَوِيٌّ, medius locus. Jauhari gives, سَوَاءُ الشَّيْءِ وَسَطُهُ, i. e. *of anything, is its middle*. Applied to the veil of Moses, as something placed in the midst, and intervening, Exod. xxxiv. 33, 34, 35, al. non occ.

מְסֻחָה, fem. constr. מְסֻחָה, pl. non occ., r. שָׂחָה. *Fence, hedge*, Is. v. 5; Mic. vii. 4; Prov. xv. 19. Aff. מְסֻחָה.

מְסָח, masc. r. נָסַח, once, 2 Kings xi. 6. Arab. مَنْسَحَ, dispersit terram; مَنْسَحَ, res quæ dispergitur terra. Lit. *Disperser, driver away, &c.* As a *dispersing detachment*, i. e. to disperse disorderly or inquisitive people. Syr. مَنَسَحَ, a damno.

מְסָחָה, once, 1 Kings x. 15, r. סָחָה. *Merchandise, traffic*.

מְסָחָה, masc. once, Ps. lxx. 9. Cogn. מְסָחָה. Mixture. Arab. مَرْج. Syr. مَرْج, mixture. Hence—

מְסָחָה, v. pres. non occ. Constr. immed. it. med. 3. *Mix*, generally of drink, Prov. ix. 2. 5; Ps. cii. 10. —, of spirit, Is. xix. 14.

Infin. מְסָחָה, constr. Is. v. 22, al. non occ.

מְסָחָה, masc. constr. מְסָחָה, plur. non occ.,

r. קָכָה. *Covering*, pec. of the Tabernacle or its parts, Exod. xxvi. 36, seq.; xxxv. 17; xxxix. 38, 40; xl. 5. With פָּרָקָה, *veil, curtain*, Ib. xxxv. 12; xxxix. 34; xl. 21. וַיִּלֶּךְ יְהוָה אֶת קָכָה יִדְתָּה of *Judah*: used here apparently in the sense of *fortification*, Is. xxii. 8. See under פָּרָקָה above.

מִסְכָּה, f. once, Ezek. xxviii. 13. Aff.

מִסְכָּה, i. q. קָכָה, r. קָכָה above.

מִסְכָּה, f. constr. מִסְכָּה, pl. מִסְכָּה, r. קָכָה. Lit. fusing, as of metals: hence, meton. (a) *Molten* image, idol, Exod. xxxiv. 17; Lev. xix. 4; Deut. ix. 12, &c. (b) *Libation*, Is. xxx. 1. It. in the sense of the cogn. r. קָכָה. (c) *Covering*, Is. xxv. 7; xxviii. 20. Aff. מִסְכָּה, Num. xxxiii. 52.

מִסְכָּה, m.—pl. non occ., r. קָכָה. Arab.

مِسْكِينٌ, *pauper*. Æth. Syr. id. *Poor, destitute*, Eccl. iv. 13; ix. 15, 16, al. non occ.

מִסְכָּנֹת, f. r. קָכָה. *Poverty, want*, once, Deut. viii. 9.

מִסְכָּנֹת, fem. pl. only, r. קָכָה. Gesen.

מִסְכָּה, by transposition. But, as מִסְכָּה, *being quiet*, may supply the notions of both *riches and poverty*; rest, in the one case implying *ease, plenty*; in the other, want of employment, idleness, and thence *poverty*: there is perhaps not sufficient reason for this metathesis. So in the Arab. مِسْكِينٌ, *quietus fuit*;

مِسْكِينٌ, *alimentum*; مِسْكِينٌ, *stabilivit*; مِسْكِينٌ, *miseriordia, benedictio*; and, on the other hand, مِسْكِينَةٌ, *paupertas, miseria*.—*Treasures* of corn, &c., Exod. i. 11; 1 Kings ix. 19; 2 Chron. viii. 4; xvi. 4; xvii. 12; xxxii. 28, al. non occ.

מִסְכָּה, f. in pause, מִסְכָּה, —pl. non occ.

r. קָכָה. Cogn. Arab. نَسَجَ, *texuit*. The *web*, as connected with the weaving machine, Judg. xvi. 13, 14, only. Aquila, Symm. LXX. διάσµα. LXX. it. ὑφασµα.

מִסְכָּה, fem. constr. מִסְכָּה, r. קָכָה.

(a) *A raised; or high way*, as a breastwork in fortification, Is. lxii. 10; Judg. v. 20. (b) *Highway, road, or path*, Num. xx. 19; 2 Sam. xx. 12, 13; Is. xi. 16; xix. 23, &c.

(d) *Elevations; terraces* perhaps. See under מִסְכָּה, p. 34, seq. above. Gesen. *scala*: but without authority or probability. Metaph. (e) *Way, manner*, of life. See קָכָה, Prov. xvi. 17; Ps. lxxxiv. 6. Aff. מִסְכָּה, מִסְכָּה.

מִסְכָּלִי, m. once, Is. xxxv. 8. *A raised highway*.

מִסְכָּרִים, m. } sing. non occ., r. סָכַר.
מִסְכָּרוֹת, f. } Cogn. שָׁכַר. Arab.

وَسْمَارٌ, *clavus*. *Nails*, Is. xli. 7; Jer. x. 4; Eccl. xii. 11; 1 Chron. xxii. 3; 2 Chron. iii. 9.

מִסְכָּה, v. see מִסְכָּה above. Cogn. מִסְכָּה, מִסְכָּה.

Arab. مَسَّ, conj. iii. *liquifecit*; cogn.

مَسَّ, iv. *liquefactum fuit*. Comp. مَسَّ,

مَرَّتْ.

Infin. Kal. מִסְכָּה. *Dissolving, melting; fainting*, Is. x. 18.

Niph. מִסְכָּה, pres. יָמַס. *Be, become, dissolved, melted*, as wax, &c., Exod. xvi. 21; Ps. lxviii. 3. Metaph. of mountains, Is. xxxiv. 3: of bonds, as falling off, Judg. xv. 14: of flocks, as *wasting*, 1 Sam. xv. 9. Metaph, as *enervated* by fear, 2 Sam. xvii. 10; — the heart, Deut. xx. 8; Josh. ii. 11; v. 1; Josh. vii. 5; Ezek. xxi. 12: — by grief, pain, Ps. xxii. 15; cxii. 10, &c.

Infin. מִסְכָּה, 2 Sam. i. c., &c.

Hiph. pl. מִסְכָּה, *They have caused to melt; faint*, Deut. i. 28.

מִסְכָּה, masc. pl. constr. מִסְכָּה, aff. מִסְכָּה, r. קָכָה.

Arab. نَسَجَ, *abiit per terram*. Cogn.

نَسَجَ, *petivit, ussitque dictis; punxit* acumanum, &c. (a) *A missile weapon*, Job xli. 18. (b) *March, journey*, as of an army, &c., Gen. xiii. 3; Exod. xl. 36; Num. x. 2. 6. 12. 28; xxxiii. 1, 2; — Deut. x. 11. In 1 Kings vi. 7, we have, מִסְכָּה מִסְכָּה, Auth.

Vers., *stone made ready...brought*. Gesen. *Lapidinae*, i. e. *of the quarry*. But on what authority? This does not appear. The "*lapides dolati*" of the Vulgate is not without some probability of being correct.

Syr. Polyg. مَسْكَا, *of carrying*, i. e. removing, &c., as the Auth. Vers., which is the best rendering.

מִסְכָּד, m., r. קָכָה, once, 1 Kings x. 12. *Prop, support*.

מסר, masc. constr. **מסר**, pl. non occ. r. **מסר**. *Lamentation, wailing*, Gen. i. 10; Jer. xlviii. 38; Ezek. xxvii. 31; Mic. i. 11, &c. Aff. **מסר**, Ps. xxx. 12.

מסר, m.—pl. non-occ., r. **מסר**. Syr. **ܡܣܪܐ**, *plenus redundans*, Cogn. **ܡܣܪܐ**, *concessit*. Arab. **سفر**, r. **سفر**, *extravit*; *præbuit illi rem.* *Provender, fodder*, Gen. xxiv. 25. 32; xlii. 27; xliii. 24; Judg. xix. 19, al. non occ.

מסר, fem. sing. only, r. **מסר**, i. q. **מסר**. *Scurf, scab*, Lev. xiii. 6—8. Aquila, *ἐξανόσους*. Symm. *ἐκβρασμα*, *ἐκφυμα*. Lxx. *σημασία*.

מסר, f. pl. only, r. **מסר**. *Pillows, cushions*, Ezek. xiii. 18. 21, only. Gesen. "*pulvilli, culcitæ*;" but the etymology requires something *spread out, extended*. Auth. Vers. *Kerchiefs*. It is evident that idolatrous practices are here had in view, and we read in 2 Kings xxiii. 7, of women weaving, **מסר**,—for the **מסר**: see p. 61. 2, above—a sort of chapel, perhaps, enclosed with *curtains*, in imitation of the place in which the ark of the testimony once stood. (See 2 Sam. vii. 2; 1 Chron. xvii. 1.) This was the work of idolatrous *priestesses*, see vr. 17, who seem to have employed themselves in decorating the heads of their *erectiōns*, **מסר**, vr. 8, for the purpose of making them the more alluring. Symm. *ὑπαυχένα*. Lxx. *ἐπιβλάνα*. See Schleusn. Lex. in Lxx. sub voce, *ἐπιβλάνα*.

מסר, masc. constr. **מסר**, constr. pl. **מסר**, once, 1 Chron. xii. 23, r. **מסר**. *Number*, Num. i. 2; ix. 20, &c. With the ellipsis of **מסר**, or **מסר**, as, **מסר**, *according to, or in, the number of your persons*, Exod. xvi. 16. So **מסר**, *four and twenty, in, or according to, number*, 2 Sam. xxi. 20. And, as number is readily ascertained, this term will designate *few or many*, as the accompanying words shall require; as, **מסר**, *men of number*, i. e. few, Gen. xxxiv. 30; Deut. iv. 27, &c. **מסר**, *few days*, Num. ix. 20. So **מסר**, *a few years*, Job xvi. 22. In like manner, **מסר**, *want of number*; no number; innumerable, Gen. xli. 49. **מסר**, *even to*—, Job v. 9; ix. 10. **מסר**, 1 Chron. xxii. 4. In Deut. xxxiii. 6, the negative **מסר**, is to be repeated before **מסר**; the

*sense will then be, and let not his men be w, i. e. let them be innumerable. With an interrogative also, a negative may be implied, as, **מסר**, *is there any number to his forces?* i. e. they are innumerable. Aff. **מסר**, **מסר**.*

מסר, v. non occ. pret. pres. Arab. **مسر**, *extraxit*; *concitavit ad simultatem*; *prodidit illum*. Syr. **ܡܣܪܐ**, *opus aggressus eat*; *contempsit*.

Infinit. with **מסר**, in the phrase **מסר**, constr. med. **מסר**. *To stir up rebellion against, &c., or, to extract, wring out, rebellion*, Num. xxxi. 16, Lxx. *τοῦ ἀποσῆσαι καὶ ὑπεριδὲν τὸ ῥῆμα κυρίου*. Comp. Num. v. 6; Ezek. xiv. 13; 2 Chron. xxxvi. 14. Whence Gesenius was tempted to suspect the reading as incorrect: which is groundless.

Niph. pres. pl. **מסר**. *So there were extracted, selected*, Num. xxxi. 5. Lxx. *καὶ ἐξηριθμησαν*. *Et electi sunt*. Targ. Onk. and Syr.

מסר, fem. once, Ezek. xx. 37, for **מסר**, r. **מסר**. *Bond, obligation*.

מסר, m. i. q. **מסר**, r. **מסר**. *Discipline, correction*, once, Job xxxiii. 16.

מסר, masc., r. **מסר**, once, Is. iv. 6. *Hiding-place, refuge*.

מסר, m. pl. **מסר**, r. **מסר**. *Hiding-place*. (a) *Ambush*, Ps. x. 9; xvii. 12; Hab. iii. 13; Lam. iii. 10, &c. (b) *Secret place*, Is. xlv. 3; Jer. xiii. 17; Ps. x. 8, &c. Aff. **מסר**.

מסר, m. Chald. pl. aff. **מסר**, once, Dan. iv. 34. *His works, doings*, r. **מסר**. Heb. **מסר**, *their works*, Job xxxiv. 25, an instance in which a Chaldee word has been adopted. See my Job, p. 50.

מסר, masc., r. **מסר**, once, 1 Kings vii. 46. **מסר**, *in the thick (deep) of the soil*.

מסר, masc. constr. **מסר**, r. **מסר** . . .

מסר, f. pl. **מסר**, constr. **מסר**. *Passage* (a) of a river, &c., Gen. xxxii. 23. Phr. **מסר**, *passage of the established*, i. e. decreed, *staff of chastisement*, &c. (b) *Pass*, 1 Sam. xiii. 23. Fem. (a) **מסר**, erroneously pointed for **מסר**, Judg. iii. 28; Is. xvi. 2; Jer. li. 32. (b) Is. x. 29.

מסר, masc. once, **מסר**, constr. **מסר**, pl. constr. **מסר**, aff. **מסר**.

מַעְנֵלָה, f. pl. מַעְנֵלָה. Aff. מַעְנֵלָה, r. עָלָה.

Arab. مَعْلَة, *rota*. Syr. مَعْلَة, *provolv.*

Lit. Instrument of revolving; a wheel. Hence, meton. (a) *the track of a wheel*, Ps. lxxv. 12. Thence, (b) *A way, path*, Ps. cxl. 6; Prov. ii. 18. And metaph. (c) *Way, manner*, Ps. xxiii. 3; Prov. ii. 9. 15; iv. 26. (d) Meton. *Waggon*: and by a further meton., *Place, fortified*, i. e. barricaded by waggons, &c. Gesen. 1 Sam. xvii.

20; xxvi. 5. 7. Arab. مَعْلَة, *plastrum*.

מַעְדָּר, v. pres. מַעְדָּר, מַעְדָּר, constr. abs.

Arab. مَعْدَر, *celeriter rapideque traxit*. *Vacillate, totter*, 2 Sam. xxii. 37; Ps. xviii. 37; xxvi. 1; xxxvii. 31.

Part. pl. constr. מַעְדָּרִים, *People, tottering of foot*, i. e. whose foot is not firm from weakness or other causes, Job xii. 5. But see my notes on the place.

Hiph. Imp. מַעְדָּר, *Make, cause, to vacillate, totter*, once, Ps. lxxix. 24. And so, according to some, מַעְדָּר, Ezek. xxix. 7, by transposition for מַעְדָּר.

Hoph. Part. fem. מַעְדָּרָה, in pause, מַעְדָּרָה. *Made to vacillate*, Prov. xxv. 19, al. non occ.

מַעְדָּר, m. pl. מַעְדָּרִים; it. f. מַעְדָּרָה; r. עָדָר.

Syr. مَعْدَرَة, *deliciæ*. Arab. مَعْدَرَة, *mollities*:

bona, deliciæ. Delicacies, delights, Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5. Fem. pl., Job xxxviii. 31, מַעְדָּרָה, *delights of* —, i. e. influences; by Rosenmüller, Gesen., &c., "*vincula pleiadum*;" as if derived from עָדָר: but this is groundless. See my note on the place. Adv. מַעְדָּרָה... מַעְדָּר, *so he walks (in) greatly delighted*, 1 Sam. xv. 32. Gesenius gives a pl. מַעְדָּרִים, Jer. li. 34. The received reading, however, is מַעְדָּר, of מַעְדָּר + מַעְדָּר.

מַעְדָּר, masc. once, Is. vii. 25, r. עָדָר. *A rake*, or some such agricultural instrument.

מַעְדָּר, masc. plur. constr. מַעְדָּרִים. Aff. מַעְדָּר, &c. Arab. مَعْدَرَة, *intestinum*; مَعْدَرَة, &c.

viscera. (a) *The intestines*, 2 Sam. xx. 10; Job xxx. 27; Is. xvi. 11; Jer. iv. 19; xxxi. 19; Lam. i. 20, &c. (b) Meton. *The belly*, internally, Jonah ii. 1, 2; Ps. xxii. 15, &c.: externally, Cant. v. 14. (c) *The womb*, Is.

xlix. 1; lxxiii. 15; Ps. lxxi. 6; Ruth i. 11 2 Sam. xvi. 11, &c. And, as the seat of thought was supposed to be the viscera, (d) *The heart, mind*. See מַעְדָּר, Is. xvi. 11; Ps. xl. 9; Job xxx. 27; Lam. i. 20; Cant. v. 4 Chald. sign. (b). Aff. מַעְדָּר, *His belly*, Dan ii. 32, only.

מַעְדָּר, f. pl. Aff. מַעְדָּר, i. q. מַעְדָּר above Gesen. Is. xlviii. 19, where he takes it to signify, metaph., *fish*, i. e. as the produce of the bowels of the ocean. But a better interpretation may be thus obtained. In the first member the comparison is, with מַעְדָּר, *the sand of the sea*: in the second, with מַעְדָּר, which, to preserve unity in the passage should be something corresponding in sense with מַעְדָּר, not with מַעְדָּר. Now, in the Arab., the v. مَعْدَر, r. مَعْدَر, signifies, among other things, "*extendit se*." In the Æth., also, from the same root, مَعْدَر: *plaga septentrionalis*. The passage, therefore, may be rendered, *and thy seed shall be as the sand (in number), and the offspring of thy bowels as its extent, or its vast extent*; taking the pl. as a pl. of excell., i. e. so extensively spread abroad.

מַעְדָּר, masc. sing. only, i. q. מַעְדָּר, r. עָדָר.

Arab. مَعْدَرَة, *laganum ex ovis in sartagine coctis*. *A cake*, 1 Kings xvii. 12. Comp. 13; Ps. xxxv. 16. See מַעְדָּר.

מַעְדָּר, מַעְדָּר, m. pl. מַעְדָּרִים, constr. מַעְדָּרִים, r. עָדָר. *Place of strength, munition*, Judg. vi. 26; Dan. xi. 7. 10. 31. Often applied to persons (see מַעְדָּר) as a *refuge*, Jer. xvi. 19; Is. xxv. 4; xxx. 2; Ps. xxxvii. 39; xliii. 2. Metaph. מַעְדָּר, as *my helmet*, Ps. lx. 9. מַעְדָּר, *rock of thy munition*, i. e. he who is as such a rock, Is. xvii. 10; 2 Sam. xxii. 33, &c. Phr. מַעְדָּר, — *of the sea*, Is. xxiii. 4. מַעְדָּר, *cities of* —, i. e. fortified, Is. xvii. 9. מַעְדָּר, *the God of* —, i. e. of war, Dan. xi. 38. Aff. מַעְדָּר, &c.

מַעְדָּר, masc. constr. מַעְדָּרִים, plur. מַעְדָּרִים.

מַעְדָּרָה, fem. aff. מַעְדָּרָה, plur. מַעְדָּרָה.

r. עָדָר. Arab. مَعْدَرَة, *statio, sedes*. *Habitation, place of residence*, — of God, i. e. the Temple, Ps. xxvi. 8. Heaven, Ps. lxxvi. 3; lxxviii. 6; Deut. xxvi. 15. Metaph. *Refuge*, Ps. xc. 1; Deut. xxxiii. 27. — *Den of beasts*, Jer. ix. 10; x. 22; li. 37; Ps. civ. 22; Amos iii. 4; Nah. ii. 12. *Habitation*, gene-

rally, Jer. xxi. 13. Aff. ^{רָעָה} קִטְנוֹ, קִטְנוֹ, &c. pl. f. ^{רָעָה} קִטְנוֹתֵי.

^{רָעָה} קִטְנוֹ, m. constr. ^{רָעָה} קִטְנוֹ, once, Is. viii. 22;

r. ^{רָעָה} קִטְנוֹ. Syr. ^{رَاعَى} ^{رَاعَى}, *duplicavit, involvit*. Lit. Doubling, involving, of pressure, distress.

Arab. ^{مَعْرُوفَة} ^{مَعْرُوفَة}, *profundæ*. Castell. Gesenius gives under the root, for ^{רָעָה} קִטְנוֹ, Job xi. 17, "*caligine tectus....eris sicut mane, or ^{רָעָה} קִטְנוֹ, caligo erit ut mane.*" But no notion of darkness appears to be inherent in this word, no more than it is in that of the morning or dawn. If the comparison had been with the night, the case would have been different. Still, as distress, is sometimes intimated by darkness or blackness, see ^{רָעָה} קִטְנוֹ, it may be allowable in a translator's so taking the word here by a meton. Lxx. ^{θλίψις} ^{θλίψις}, καὶ στενοχωρία, which is not far from the matter.

^{רָעָה} קִטְנוֹ, m. plur. aff. once, ^{רָעָה} קִטְנוֹתֵי, r. ^{רָעָה} קִטְנוֹ, cogn. ^{רָעָה} קִטְנוֹ, Their nakednesses, Hab. ii. 15.

^{רָעָה} קִטְנוֹ, see ^{רָעָה} קִטְנוֹ.

^{רָעָה} קִטְנוֹ, once, ^{רָעָה} קִטְנוֹ, 2 Chron. xii. 7; pl.

^{רָעָה} קִטְנוֹ. Arab. ^{أَمْعَط} ^{أَمْعَط}, *calvus*; whence the notion of paucity. A little, few, i. e. small quantity, or number; constr. ^{רָעָה} קִטְנוֹ, — of water, Gen. xviii. 4. Comp. Num. xiii. 18; xxvi. 54, &c. ^{רָעָה} קִטְנוֹ —, of food, Ib. xliii. 2. As the governing noun, ^{רָעָה} קִטְנוֹ, men of fewness, a few, Deut. xxvi. 5. Comp. Dan. xi. 34. In apposition, ^{רָעָה} קִטְנוֹ, ^{רָעָה} קִטְנוֹ, nations not a few, Is. x. 7. Comp. Neh. ii. 12. Adverbially, Ps. viii. 6: — of time, Ruth ii. 7; Ps. xxvii. 10; Hos. viii. 10; Hag. ii. 6: — of distance, 2 Sam. xvi. 1; constr. med. ^{רָעָה} קִטְנוֹ, from. So, when respect is had to persons or things, ^{רָעָה} קִטְנוֹ, lit. Whether a little from you? i. e. Is it a trifle with you? or less than you? your desert? Comp. Ezek. xvi. 20; Ps. viii. 6. Repeated, as, ^{רָעָה} קִטְנוֹ, by little and little, Exod. xxiii. 30. Comp. Deut. vii. 22. Pl., Ps. cix. 8; Eccl. v. 1. With other particles prefixed, — ^{רָעָה} קִטְנוֹ, 2 Sam. xii. 8: ^{רָעָה} קִטְנוֹ, Job x. 20: ^{רָעָה} קִטְנוֹ, Gen. xxx. 30: ^{רָעָה} קִטְנוֹ, Is. xvi. 14: lit. little, small, i. e. very small, or few.

With ^{רָעָה} קִטְנוֹ, (a) As a small thing, trifle, was it, i. e. it was near; but little was wanting that —, Gen. xxvi. 10; 2 Sam. xix. 37; Ps. lxxiii. 2; cxix. 87. ^{רָעָה} קִטְנוֹ —, Cant. iii. 4. (b) Shortly, soon, Ps. lxxxi. 15; xciv. 17. It, Ps. ii. 12; Job xxxii. 22. (c) Lit. As a few, i. e. comparatively speaking, as nothing,

a very few, Is. i. 9; Ps. cv. 12; 1 Chron. xvi. 19. See Nold., pp. 517. 390. Hence the verb—

^{רָעָה} קִטְנוֹ, pret. non occ. pres. ^{רָעָה} קִטְנוֹ, constr. abs. it. med. ^{רָעָה} קִטְנוֹ, pers. ^{רָעָה} קִטְנוֹ, thing. Be, become, few, small, Exod. xii. 4; Jer. xxix. 6; xxx. 19; Is. xxi. 17; Ps. cvii. 39; Neh. ix. 32; Prov. xiii. 11.

Infin. ^{רָעָה} קִטְנוֹ, Lev. xxv. 16, only.

Pih. pl. ^{רָעָה} קִטְנוֹ, i. q. Kal, Eccl. xii. 3, only.

Hiph. f. ^{רָעָה} קִטְנוֹ, pres. ^{רָעָה} קִטְנוֹ, constr. abs. it. immed. it. med. ^{רָעָה} קִטְנוֹ, ^{רָעָה} קִטְנוֹ. Make few, small; diminish, Lev. xxv. 16; xxvi. 22; Num. xxvii. 54; xxxii. 54; Jer. x. 24; Ps. cvii. 38, &c. Assign, give, few, little, Exod. xxx. 15; Num. xxxv. 8.

Part. ^{רָעָה} קִטְנוֹ, Exod. xvi. 17, 18; Num. xi. 32.

^{רָעָה} קִטְנוֹ, f. once, Ezek. xxi. 20. Gesen. "Glaber—politus, acutus, i. q. ^{רָעָה} קִטְנוֹ," v. 15, 16. Auth. Vers. Wrapped up. Arab. ^{مَعَط} ^{مَعَط}, *evaginavit ensem*. Cogn. ^{مَعَط} ^{مَعَط}, conj. viii. id. ^{רָעָה} קִטְנוֹ, therefore, is for ^{רָעָה} קִטְנוֹ, part. Kal. Drawn, naked, sword; and so perhaps, ^{רָעָה} קִטְנוֹ.

^{רָעָה} קִטְנוֹ, m. constr. ^{רָעָה} קִטְנוֹ, once, Is. lxi. 3. Garment, clothing, of praise. Comp. ^{רָעָה} קִטְנוֹ, Ib. lxi. 10, r. ^{רָעָה} קִטְנוֹ.

^{רָעָה} קִטְנוֹ, f. pl. ^{רָעָה} קִטְנוֹ, r. ^{רָעָה} קִטְנוֹ, once, Is. iii. 22. Flowing upper robe, mantle. See Schröder. de Vest. Mulierum, p. 235. Syr.

^{رَعَفَ} ^{رَعَفَ}, *circumvolutus*. Arab. ^{عَظَاف} ^{عَظَاف}, *pallium*.

^{רָעָה} קִטְנוֹ, m. once, Is. xvii. 1. Synon. ^{רָעָה} קִטְנוֹ,

^{רָעָה} קִטְנוֹ, i. q. ^{רָעָה} קִטְנוֹ, r. ^{רָעָה} קִטְנוֹ, or ^{רָעָה} קִטְנוֹ. Arab. ^{غَوِي} ^{غَوِي},

conj. vii. *cecidit*. Cogn. ^{مُعِي} ^{مُعِي}, *defessus*.

Cogn. ^{عَدَ} ^{عَدَ}, *pernicie affecta fuit seges*.

^{רָעָה} קִטְנוֹ, m. pl. ^{רָעָה} קִטְנוֹ, r. ^{רָעָה} קִטְנוֹ. Comp. ^{רָעָה} קִטְנוֹ. Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like. See Braun. de Vest. Sacerd. ii. 5; Schröder. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxxix. 23, and, four corners, ^{רָעָה} קִטְנוֹ, Lxx. ^{πρέπυες} ^{πρέπυες}, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5. 12. Also by the Prophets and Priests, Ib. xxviii. 14:—but under the Ephod; thence termed, ^{רָעָה} קִטְנוֹ, Exod. xxviii. 31; xxxix.

22: — by women, 2 Sam. xiii. 18. Metaph. Is. lxi. 10; lix. 17. Aff. מַעֲלֵי, &c.

מַעֲלֵי, מַעֲלֵי, Chald. See מַעֲלֵי above.

מַעֲלֵי, constr. מַעֲלֵי, with י parag. מַעֲלֵי, Ps. cxiv. 8. Aff. מַעֲלֵי; pl. מַעֲלֵי; constr. מַעֲלֵי; it. pl. fem. מַעֲלֵי; constr. מַעֲלֵי; r. עַל. Syr. مَعْلَى, fons; مَعْلَى, id. Arab. مَعْلَى, id. A fountain, well, of water, Gen. vii. 11; viii. 2; Lev. xi. 36; Ps. lxxiv. 15; lxxxiv. 7; Hos. xiii. 15, &c. Metaph. Is. xii. 3; Ps. lxxxvii. 7, &c.

מַעֲלֵי, 1 Chron. iv. 41. Kethiv for מַעֲלֵי. See מַעֲלֵי.

מַעַד, v. occ. Part. only. Syr. cogn. مَعْدٌ, angusto pectore fuit. Comp.

מַעַד. Arab. مَعْقٌ, i. q. عَمَقٌ, profundus fuit. Pressure being apparently the primary notion. Thence—

Part. מַעַד, fem. מַעַדָּה. (a) Pressed. Meton. (b) Bruised, injured. (a) מַעַדָּה, מַעַדָּה, his spear pressed down, i. e. stuck, into the earth, 1 Sam. xxvi. 7. (b) Lev. xxii. 24, with מַעַדָּה, &c. LXX. θλαδία. ΑΛΛ. σπάδοντα. See Schleusn. Lex. in LXX. Gesen. comminutis testiculis. Al. non occ.

מַעַד, masc.—plur. non occ. Arab. v.

مَعَل, properavit, corruptit, &c.: whence

مَعَل, corruptio, &c. Cogn. مَعَل, obtrec-tavit. Perverseness, sin, against God, Job xxi. 34. See my note. Sym. ἀνεπιστημόνως. In other places, Lev. v. 15. 21, &c., as an Infin. with the v. מַעַד, which see. Aff. מַעֲלֵי, &c.

מַעַל, m. } used as an adv. r. מַעַל. r. ועל. Arab. وَعَل, prominuit, eminuit.

מַעֲלֵי, f. } Lit. ascending. Not used,

however, except with מִן prefixed, as, מַעֲלֵי. Lit. From above, over, &c., Is. xlv. 8; Job xviii. 16: opp. מַעֲלֵי, מַעֲלֵי, 1 Sam. xvi. 20, and apparently synonymous with it. Over against, near, Is. vi. 2: constr. here and elsewhere with ל, as to, as it respects, &c.; above as to —, Gen. xxii. 9; Lev. xi. 21; Jer. xliii. 10; Dan. xii. 6, &c. See Nold., p. 509. Fem. Above, over, in height, 1 Sam. ix. 2; 1 Kings vii. 31:—in superiority, Deut. xxviii. 43:—as to time, onwards, 1 Sam. xvi. 13; Exod. xxx. 14, &c. — age, Num. i. 20: and so Hag. ii.

15, where Nokhüs erroneously gives retro, backwards:—the prophet plainly directing them to look forward from that day, and from other events mentioned. With ל, מַעֲלֵי, Upwards, Eccl. iii. 21; Is. vii. 11; Ezek. i. 27; xli. 7. — onwards, as to time, 1 Chron. xxiii. 27; 2 Chron. xxxi. 17. Over, above. Metaph. Ezra ix. 6; Prov. xv. 24. Highly, very much or abundantly, 1 Chron. xxix. 3; 2 Chron. i. 1, &c. See Nold., p. 441. 2. With מִן, מַעֲלֵי, from above, Josh. iii. 13. 16. Above, upwards, Gen. vii. 20; Exod. xxv. 21; 1 Kings vii. 25, &c. מַעֲלֵי.... עַל, even to superiority, i. e. greater extent, &c., 2 Chron. xvi. 12; xvii. 12, &c. מַעֲלֵי מִן, more than, further than, 1 Chron. xxix. 3. Opp. מַעֲלֵי, Prov. xv. 24. מַעֲלֵי, Eccl. i. c. מַעֲלֵי, 1 Chron. xxiii. 27, &c.

מַעַל, v. pres. מַעַל, מַעַל (there being two Infin. מַעַל, and מַעַל). See מַעַל above. Constr. med. מַעַל, pers. or thing, it. abs. Ezek. xviii. 24; 2 Chron. xxvi. 18, &c. Do perversely, wickedly, rebel, Lev. vi. 2; xxvi. 40; Num. v. 12, &c. — in some certain thing, Josh. xxii. 20; 1 Chron. ii. 7; Prov. xvi. 10.

Infin. מַעַל, Num. v. 7. 12. 27. Aff. מַעֲלֵי, מַעֲלֵי, 2 Chron. xxix. 19; Ezek. xx. 27.

— מַעַל, 2 Chron. xxviii. 19. Constr. מַעַל, מַעַל, with ל, pref., Num. v. 6; Neh. xiii. 26; Ezek. xiv. 12.

מַעַל, m. pl. constr. מַעֲלֵי, Chald. r. על, i. q. Heb. במא. Lit. enterings in of —. Settings of the sun, Dan. vi. 15, only.

מַעַל, for מִן עַל, see עַל.

מַעַל, masc. constr. once, Neh. viii. 6,

r. ועל. Arab. وَعَل, prominuit, eminuit. Cogn. Heb. מַעַל (מַעַל, for מַעַל, Gram. art. 87. 1). Elevating, lifting up of —.

מַעֲלֵי, masc. constr. מַעֲלֵי, pl. aff. מַעֲלֵי, r. על. Ascend, or place of acclivity, Neh. xii. 37; ix. 4; 1 Sam. ix. 11; Josh. x. 10; Is. xv. 5, &c. Pl., Ezek. xl. 31. Thence, meton., mount, as, מַעֲלֵי זַיִתִּים, Mount of Olives, 2 Sam. xv. 30.

מַעֲלֵי, f. pl. מַעֲלֵי, r. על. (a) Ascent, going up, from one place to another, Ezra vii. 9. Metaph. מַעֲלֵי הַדָּמִים, suggestions of your own minds, Ezek. xi. 5. Comp. מַעֲלֵי, lb. xxxviii. 10, &c.

(b) Step, as of stairs, &c., 1 Kings x. 19;

Ezek. xl. 26. 31. 34, &c. (c) Applied, as some think, to the *graduated ghomon* of a sun-dial, 2 Kings xx. 9—11; Is. xxxviii. 8. So Symm. Targ. Jerome, and the rabbins generally. Others, viz., Joseph. Antiq. x. 2, § 1; and the Lxx. and the Syriac, *the steps* of a staircase. Gesen. (d) This word occurs, too, as a title of certain Psalms, as, Pss. cxx.—cxxxiv., which Gesenius thinks was intended to mark a certain kind of repetition in the composition, intimating a sort of *progress* or *stepping*, e. g. Ps. cxxi. 1, מַעַם יְהוָה עָרִי; seq. Of the same sort, he says, is the Song of Deborah; see Judg. v. 3. 5, 6. 9, &c. This distinction, however, is fanciful: not one instance of it occurring in Psalm cxx., pointed out by Gesenius as bearing this title. And, again, instances of it occur in Ps. cxxxv., which has not this title. Bellermann's *trochaic* character of these Psalms is equally groundless. Others have imagined that the *ascent*, or *going up*, of the Israelites out of captivity was intimated. It is perhaps more likely that these Psalms were so designated, because used in processions in *going up* to the Temple. Comp. Is. xxx. 29; Ps. xlii. 4. Not much reliance, however, can be placed on conjectures of this sort.

מַעַלִּיל, Zech. i. 4, for מַעַלֵּל, Keri.

מַעַלֵּל, masc. occ. in pl. only, מַעַלִּים,

constr. מַעַלֵּי, r. מַעַלֵּי. Arab. مَعَلَّ, *bibendum dedit secunda vice, causam praeiit*, &c. Syr. مَعَلَّ, *effecit, causam praeiit*; it. *ingressus est*, &c. The primary notion seems to be, *enter into*, thence *do effectually, habitually*, &c. Hence, *Habitual doings*, good or bad, as the context may require; and in this respect differing from מַעַל, and מַעַלָּה, 1 Sam. xxv. 3; Ps. lxxvii. 12; lxxviii. 7, &c. Aff. מַעַלֵּלִי, Zech. i. 6; מַעַלֵּלִיךְ, Deut. xxviii. 20; מַעַלֵּלֶיךָ, Jer. iv. 18; מַעַלֵּלֶיךָ, Is. i. 16, &c.

מַעַם, of מַעַם + מַעַם.

מַעַמָּה, masc.—pl. non occ. r. עָמַד. (a) *Standing, order*, 1 Kings x. 5; 2 Chron. ix. 4. (b) *Station, place of standing*, 1 Chron. xxiii. 28; 2 Chron. xxxv. 15; Is. xxii. 19. Aff. מַעַמָּה, *thy station, or rank*.

מַעַמָּה, m. Part. Hoph. r. עָמַד, which see.

מַעַמָּה, f. once in the plr. מַעַמָּה, *stone of burden*, Zech. xii. 3, r. עָמַם. Well

illustrated by Jerome on the place, who tells us that *large round stones* were kept in the villages, &c., of Palestine, for the purpose of trying the strength of the young men; some being able to lift one of them as high as the knee only, others higher: and hence their strength was known. He also saw, he says, a very heavy brazen ball in the Temple of Minerva, at Athens, which he could scarcely move; with which the comparative strength of the several combatants was adjudged. This custom and this passage were alluded to by our Lord, Matt. xxi. 44; Luke xx. 18; the supposition being, in each case, that such stone would prove so heavy, that it would fall and crush him who may have so far succeeded as to have lifted it up.

מַעַמָּה, masc. pl. constr. מַעַמָּה, r. עָמַד; the Dagesh in the ׀ implying, Gram. art. 151. 5, *intensity*; thence *Great depths, very deep places*, Ps. cxxx. 1; Is. li. 10; Ps. lxix. 3. 15; Ezek. xxvii. 34.

מַעַן, r. עָנָה. See מַעַנָּה. Lit. *intent, purpose*, &c.; but used always with ל pre-fixed, as a preposition.

(a) *Because of, on account of*, 1 Kings viii. 41; 2 Kings viii. 19; Is. lxii. 1, &c.; Nold., p. 442.

(b) Adv. *In order that, for the purpose that, so that*, Gen. xxvii. 25; Exod. iv. 5; Deut. iv. 1, &c.

(c) *For thence, so, accordingly*, Jer. xlv. 8; Hos. viii. 4; Ps. li. 6, &c.

(d) *Because that*, Neh. vi. 13, מַעַן עָמַד הָיָה, *Because that he was an hireling, thence, therefore, I feared*, &c. See Gram. art. 157. 19; Is. lxvi. 11, &c. *Because of*, Jer. vii. 10, &c.

With interrog. ה, Job xviii. 4; with ו conj. Is. lxii. 1, &c.

With aff. מַעַנִּי, 2 Kings xix. 34; xx. 6, &c.; מַעַנֶּךָ, Job xviii. 4; Dan. ix. 19; מַעַנֶּכֶם, Deut. iii. 26, &c.

With מַעַן, as, מַעַן מַעַן; it. מַעַן מַעַן, &c. See Nold., p. 443, seq. always giving the sense which such combination would naturally require.

מַעַנָּה, m. r. עָנָה, constr. מַעַנָּה, pl. non occ. *Answer*, Prov. xv. 1. 23; Job xxxii. 3. 5. — of prayer, Prov. xvi. 1. With aff. and prep. ל, מַעַנָּה, *for his own intent, purpose*, i. e. to answer his own ends. *Jehovah hath done (not made) all for his own purpose* (object, or will); *so even (the) wicked (man) for the day of evil* (calamity), Prov. xvi. 4.

See my Sermons and Dissertations, Lond. 1830, p. lxii. seq. note.

מַעֲנָה, fem. r. **מַעֲנָה**. Syr. **ܡܥܢܐ**, *solicitus fuit*. Arab. **عَنِ**, id. The primitive

notion, *penetrating, cutting*, or the like: thence, meton. *Cutting, furrow*, Ps. cxxix. 3. Kethiv, Keri, **מַעֲנָה**. Sym. *παρέτειναν κακούρτες*. See LXX. 1 Sam. xiv. 14.

מַעֲנָה, see **מַעֲנָה**.

מַעֲנָה, fem. once, Is. l. 11, r. **מַעֲנָה**. *Labour, affliction*. Aquila, *εἰς διαπονησιν*. Sym. *ἐν ὁδύτι κοιμηθήσεσθε*. LXX. *ἐν λύπῃ*.

מַעֲצָד, masc. — plur. non occ. Arab. **مِعْضَدٌ**, *instrumentum ensiforme*,

quo arbores cæduntur. *A sort of axe, or other carving tool*, Is. xliv. 12; Jer. x. 3, al. non occ.

מַעֲצוֹר, m. r. **מַעֲצוֹר**, once, 1 Sam. xiv. 6. *Restraint, hindrance*. Aquila, *ἐπισχεσις*. Symm. *ἐποχή*. See LXX.

מַעֲצָר, m. r. **מַעֲצָר**, once, Prov. xxv. 28, i. q. **מַעֲצָר** above.

מַעֲרָה, m. r, **מַעֲרָה**, once, Deut. xxii. 8. Arab. **عَقَا**, *retinuit*; **عَقَاةٌ**, *area domus, quodque eam circumstat*. *A parapet, or battlement*.

מַעֲרָשִׁים, masc. plur. once, Is. xlii. 16, r. **מַעֲרָשִׁים**. *Unlevel, abrupt, places, opp. מַעֲרָשִׁים*.

מַעֲרָה, masc. r. **מַעֲרָה**, pl. non occ. *Naked place; nudity*, Nah. iii. 5; 1 Kings vii. 36. **מַעֲרָה**, *according to the naked place*,—i. e. place barely assignable to, or due space—of, each. LXX. *κατὰ πρόσωπον ἕσω*.

מַעֲרָב, m. } with **ה** *locale*, **מַעֲרָב**, pl.

מַעֲרָבָה, f. } non occ. r. **מַעֲרָב**. I. Place of setting (sun). *The west*, Dan. viii. 5; Ps. lxxv. 7; ciii. 12; cvii. 3; Is. xliii. 5; 1 Chron. xii. 15; xxvi. 30, &c. Fem. Is. xlv. 6, al. non occ.

II. Pl. aff. **מַעֲרָבָה**, *Merchandise, ware*, Ezek. xxvii. 13. 17. 19. 25. 27. 33, 34, al. non occ. Aff. sing. **מַעֲרָבָה**.

מַעֲרָה, masc. constr. **מַעֲרָה**, i. q. **מַעֲרָה**. *Naked, bare, place. Plain, or moor, perhaps, once*, Judg. xx. 33. LXX. *Ματαγασέ*. Arab.

مِعْرَاةٌ, *quicquid circumjacet urbem*.

מַעֲרָה, pl. f. 1 Sam. xvii. 23. Kethiv, Keri, **מַעֲרָה**. If the reading be genuine, it may be a fem. of the preceding, *Plains, suburb, or the like*. The Versions read with the Keri.

מַעֲרָה, f. constr. **מַעֲרָה**, pl. **מַעֲרָה**, r. **מַעֲרָה**, cogn. **مِعْرَاةٌ**. Arab. **غور**, *descendit in terram*; whence, **مِعْرَاةٌ**, *spelunca*. *A cave*, Gen. xix. 30; xxiii. 9; xlix. 29; Josh. x. 18; Judg. vi. 2; Is. ii. 19, &c. Josh. xiii. 4, **מַעֲרָה**, is taken by some as a proper name.

מַעֲרָה, masc. once, Is. viii. 13, r. **מַעֲרָה**, part. Hiph. aff. **מַעֲרָה**, *your terrible, or fearful one*.

מַעֲרָה, masc. plur. constr. **מַעֲרָה**, r. **מַעֲרָה**. *Disposings of the heart*, once, Prov. xvi. 1.

מַעֲרָה, f. of the last, constr. **מַעֲרָה**, pl. **מַעֲרָה**, constr. **מַעֲרָה**. *Disposition, order, arrangement*, Exod. xxxix. 37. **מַעֲרָה**, *lights of the* —, i. e. of the sacred candlestick. — *of wood*, Judg. vi. 26; but see Auth. Vers. — *of shew-bread*, Lev. xxiv. 6; Neh. x. 34; 2 Chron. ii. 3. Applied also to the table of do., Ib. xxix. 18. — *of battle*, 1 Sam. iv. 16; xvii. 8. 22. 48.

מַעֲרָה, plur. masc. aff. r. **מַעֲרָה**, once, 2 Chron. xxviii. 15. Lit. *Their nudities, for concr. naked ones*.

מַעֲרָה, fem. once, Is. x. 33, r. **מַעֲרָה**. *Fearfulness, terror*. LXX. *μετὰ ἰσχύος*.

מַעֲשָׂה, masc. constr. **מַעֲשָׂה**, plur. **מַעֲשָׂה**, constr. **מַעֲשָׂה**, r. **מַעֲשָׂה**. Lit. *making*: thence, *Work* as of an artificer, &c. **מַעֲשָׂה**, Exod. xxvi. 1. 31. **מַעֲשָׂה**, — *of net-work*, Ib. xxvii. 4. Comp. 2 Chron. xvi. 14; Ps. xlv. 2. — *of God*, Ps. viii. 7; xix. 2; ciii. 22; Is. v. 19; x. 12, &c. — *of man generally*, Deut. iv. 28; Ps. cxv. 4; cxxxv. 15, &c. Meton. *Labour, business, occupation*, i. e. performance of work, &c. in which case synon. with **מַעֲשָׂה**: Gen. xlvii. 3, **מַעֲשָׂה**, *What your occupations?* Comp. 1 Chron. xxiii. 28; Exod. v. 4. **מַעֲשָׂה**, *days of work, labour*, Ezek. xli. 1. And hence, generally, any *performance, act, deed, enterprise*, to be restricted by the context. Comp. **מַעֲשָׂה**, and Exod. xxiii. 24, **מַעֲשָׂה**, *according to their doings, deeds, &c.*: Ib. xviii. 20; Lev. xviii. 3; Mic. vi. 16; Eccl. iv. 3. On the word, Job xxxiii. 7, see my note. By a further meton., *Wealth*.

ḡc., obtained by labour, occupation, ḡc. Comp. מַלְאָכָה, Is. xxvi. 12; Exod. xxiii. 16; 1 Sam. xxv. 2. Phrr. יוֹם הַמַּעֲשֶׂה, day of business, 1 Sam. xx. 19. מַעֲשֵׂה אֵפֶה, work of the baker, confectionary, Gen. xl. 17. מַעֲשֵׂה קָדָם, work of the embroiderer; needle-work, Exod. xxvi. 36. Comp. Ib. xxviii. 11. 14. 32; xxx. 25. 35; Num. viii. 4; xxxi. 20, &c. Aff. מַעֲשֵׂה יָדָיו, מַעֲשֵׂהוּ, pl. מַעֲשֵׂי, מַעֲשֵׂיו, &c.

מַעֲשֵׂה, m. constr. מַעֲשֵׂה, pl. f. מַעֲשֵׂיוֹת, r. עָשָׂה. *Tithe*, Gen. xiv. 20; Num. xviii. 21. 26; Neh. xii. 44. Phr. מַעֲשֵׂה בֵּן הַמַּעֲשֵׂה, tithe of the tithe, Num. xviii. 26. מַעֲשֵׂה הַמַּעֲשֵׂה, id. Neh. x. 39. שָׁנָה הַמַּעֲשֵׂה, year of tithing, Num. xxvi. 12. מַעֲשֵׂה הָאָרֶץ, tithe of the land, Lev. xxvii. 30. Comp. Ib. 32; Num. xviii. 24; Deut. xxiv. 23. 25; Ezek. xlv. 11. 14, &c.; and see Selden's work on Tithes, capp. i. ii.; Hottinger de Decimis Judæorum, Lugdun. Batav. 1713.

מַעֲשָׂהוֹת, pl. fem. r. עָשָׂה. *Oppressions*, exactions, or, as a pl. of excellence, *great oppression*, *grievous exaction*, twice, Is. xxxiii. 15; Prov. xxviii. 16.

מֶמְפִּיס, it. מֶפִּי, pr. name. *Memphis*, a city of ancient Egypt, Hos. ix. 6; Is. xix. 13; Jer. ii. 16. The ruins of which are still to be seen on the western shore of the Nile, eastward of Old Kahira. Arab. مَينْف. Plutarch, de Iside et Osiride, says as to its etymology, as quoted by Gesenius, "τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος." On the Coptic derivations, &c. respecting this word—in which, I confess, I can place no faith—see Jablonski Opusc. ed. Water. i. pp. 137. 150. 179; ii. p. 131, &c., as cited by Gesenius.

מַפְקָע, masc. r. עָשָׂה, once, Job vii. 20. *Object of attack*, *butt*. LXX. κατεντευκτήν. AL. ἐναντιοῦσθαι.

מַפְקָה, masc. r. עָשָׂה, once, Job xi. 20, in שָׁפָה מַפְקָה, lit. *a puffing of the soul*, which some take to signify *expiring*, *dying*. To me it rather is the expression of *contempt*, the being *puffed at*, *despised*. Gesen. compares Jer. xv. 9, נִפְחָה נַפְשִׁי; but this is by no means an equivalent expression. Aq. Symm. Theod. LXX. ἀπόλεια. But this may be the sense in either case.

מַפְקָה, masc. r. עָשָׂה, once, Jer. vi. 29. *Bellows* of a smelter, &c.

מַפְקִיץ, masc. pl. מַפְקִיצִים, r. עָשָׂה. (a) *Disperser*, Nah. ii. 1; Jer. xxiii. 1. (b) Meton. "*Malleus bellicus*," Gesen. Some warlike instrument, *a balista* perhaps, Prov. xxv. 18. LXX. ῥοπαλον, *a club*. So the Syr.

מַפְקִיָּה, m. pl. part. Hiph. r. עָשָׂה.

מַפְקִל, masc. plur. constr. מַפְקִלִּים, r. עָשָׂה.—

מַפְקִלָּה, fem. constr. מַפְקִלָּה.—

מַפְקִלָּה, fem.—

(a) *Deciduous*, worst of the corn, Amos viii. 6. — *of flesh*, Job xli. 15, the lower and harder parts, *muscles*, perhaps. See my note on the place. LXX. τὰ ἐγκατα. (b) *Fall*, *ruin*, f. Is. xvii. 1; xxiii. 13; xxv. 2; Ezek. xxvi. 15. 18; xxvii. 27; xxxi. 13. 16; Prov. xxix. 16. (c) Meton. *Carcase* as fallen, ruined, Judg. xiv. 8. Aff. מַפְקִלָּה, מַפְקִלָּה, מַפְקִלָּה.

מַפְקִלָּהוֹת, fem. plur. constr. r. עָשָׂה, once, Job xxxvii. 16, synon. מַפְקִלָּהוֹת, *Miracles*, *wonders*. See my note on the place.

מַפְקִלָּה, f. pl. once, 2 Chron. xxxv. 12. *Classes*, *divisions*, r. עָשָׂה.

מַפְקִלָּה, masc. once, Ps. lv. 9, r. עָשָׂה. *Escape*, *safety*.

מַפְקִלָּה, f. in pause, מַפְקִלָּה, pl. non occ. r. עָשָׂה, lit. *feared*, i. e. object of fear. *An idol*, *image*, 1 Kings xv. 13; 2 Chron. xv. 16, al. non occ. Aff. מַפְקִלָּה, מַפְקִלָּה.

מַפְקִלָּה, masc. plur. constr. r. עָשָׂה, once, Job xxxvii. 16. *Poisonings*, *balancings of* —, once, Job xxxvii. 16.

מַפְקִלָּה, m. } r. עָשָׂה, pl. aff. מַפְקִלָּה, Prov. }
מַפְקִלָּה, f. } viii. 22. *His works*, *doings*, }
fem. plur. מַפְקִלָּהוֹת, *Works*, &c. Ps. xlvii. 9; lxvi. 5.

מַפְקִלָּה, masc. r. עָשָׂה. Aff. מַפְקִלָּה. *His breaking down*, *bruising*, once, Ezek. ix. 2.

מַפְקִלָּה, masc. r. עָשָׂה, i. q. מַפְקִלָּה, apparently, once, Jer. li. 20. *Battle* as, Auth. Vers. Gesen. *Malleus*.

מַפְקִלָּה, masc.—pl. non occ. r. עָשָׂה. (a) *Arrangement*, *appointment*, 2 Chron. xxxi. 13. (b) *Census*, publicly appointed, 2 Sam. xxiv. 9. Also the pr. name of one of the gates of Jerusalem, Neh. iii. 31, al. non occ.

מַפְקִלָּה, masc. once, pl. aff. מַפְקִלָּה, Judg. v. 17, r. עָשָׂה. Auth. Vers. *Breaches*, *marg.*

creeks. From the preceding יָמִים וְהָיָה, *the sea-shores*, in some sense or other, must be meant. Gesen. "Arab. فُرْصَة, *sinus fluvii.. statio navium*."

מִתְרָחָה, fem. r. מִתְרָה. Syr. ܡܬܪܚܐ, *vertebra*, once, 1 Sam. iv. 18. Aff. מִתְרָחָה, *The bone, or vertebrae, of his neck*. Aquila, τένον. Symm. σπόνδυλον. LXX. νῶτος.

מִתְרָשׁ, m. r. מִתְרָשׁ, pl. constr. מִתְרָשִׁים. (a) *Spreadings, expandings, of —*, Job xxxvi. 29. (b) Meton. sing. *The sail of a ship*. Ezek. xxvii. 7, al. non occ. Aff. מִתְרָשִׁים.

מִתְרָפָה, fem. r. מִתְרָפָה. Arab. مَتَرَفَة, *qui dolorem clunium præ se fert*. Syr. ܡܬܪܦܐ, *incessit*, once, 1 Chron. xix. 4. *The buttocks*. Comp. מִתְרָפָה, 2 Sam. x. 4.

מִתְרָחָה, m.—pl. non occ. r. מִתְרָחָה. Arab. مفتاح, *clavis*. A key, Judg. iii. 25; Is. xxii. 22; 1 Chron. ix. 27. Phr. וְהָיָה עַל הַמִּצְחָה, *and they were over the key*; they had the authority of it, al. non occ.

מִתְרָחָה, masc. r. מִתְרָחָה, once, Prov. viii. 6. *Opening of the lips*.

מִתְרָחָה, masc. r. מִתְרָחָה, plur. non occ. *The threshold of a door, gate, house*, 1 Sam. v. 4, 5; Ezek. ix. 3; x. 4. 18; Zeph. i. 9, &c.

מִצָּה, masc.—pl. non occ. r. מִצָּה. Cogn. מִצָּה. Syr. ܡܨܚܐ, *exsuxit*. Participial noun. *One who wrings, presses, out*. Oppressor, once, Is. xvi. 4.

מִצָּה, see מִצָּה.

מִצָּה, v. pres. מִצָּה. Syr. ܡܨܚܐ, *advenit, potest*; مَضَى, id. Æth. መጸአ: *venit*. Arab. مَضَى, r. مَضَى, *perrexit*.

Constr. immed. obj. it. med. מִצָּה, it. abs. it. med. מִצָּה, in. ל, pers. מִצָּה, Lev. xxv. 26; מִצָּה, מִצָּה, of, any of, Ezra viii. 15. The primary notion seems to be *go, proceed*, or, as in vulgar Engl., *get on*: thence, meton. *obtain, find*, &c.

(a) *Come to, arrive at*, Job xi. 7. (b) *Obtain, acquire*, pers. or thing, Gen. xxvi. 12; 2 Sam. xx. 6; מִצָּה, k. iii. 1; Prov. iii. 13; viii. 9. 35; xviii. 22. Frequently with

מִצָּה, Gen. xviii. 3; xxx. 27, &c.; — Hos. xii. 9; Ruth i. 9. *Vision*, from God, Lam. ii. 9, &c. Of the hand, as the instrument, Lev. xxv. 28; Job xxxi. 25. Abs. 2 Sam. xviii. 22. In a bad sense—*calamity*, i. e. its taking effect, Ps. cxvi. 3; Prov. vi. 33; Hos. xii. 9.

(c) *Find, discover*, pers. or thing, Gen. ii. 20; viii. 9; xi. 2; xviii. 26; 1 Sam. xxix. 3. 6, &c. Phr. מִצָּה, מִצָּה, *thy hand shall find*, 1 Sam. x. 7, i. e.—shall be at hand; come in thy way, 1b. xxv. 8; Judg. ix. 33; Eccl. ix. 10. Metaph. of the mind, Eccl. iii. 11; vii. 27; viii. 17. — of solving an enigma, Judg. xiv. 12. *Ability*, as in the Syr. *potest* above, is intimated in these last cases. Comp. Rom. vii. 18.

(d) *Find*, i. e. *meet with, happen to*, Exod. xviii. 8; xxii. 5; Num. xx. 14; xxxii. 23, &c. — of the hand, *prevail*, 1 Sam. xxiii. 17; Is. x. 10; lvii. 10; Ps. xxi. 9; Job xxxi. 25. In Ps. lxxvi. 6, *all the men of might*, i. e. none of — *have prevailed*, (i. e.) *their hands* have not.

(e) Meton. as a consequence of finding, obtaining, *Be sufficient, enough*, Num. xi. 22; Judg. xxi. 14.

Infinit. מִצָּה, Ps. xxxii. 6. With ל, מִצָּה, Gen. xix. 11, &c. Aff. מִצָּה, Gen. xxxii. 20.

Imper. מִצָּה, 1 Sam. xx. 21. Plur. מִצָּה, Jer. vi. 16. Fem. מִצָּה, Ruth i. 9.

Part. מִצָּה, Ps. cxix. 162. It. מִצָּה, Eccl. vii. 26. Pl. מִצָּה, Num. xv. 33. Aff. מִצָּה, &c. Fem. מִצָּה, constr. 2 Sam. xviii. 22. Pl. מִצָּה, Josh. ii. 23.

Niph. מִצָּה, pres. מִצָּה, constr. abs. it. med. ל, pers. it. מִצָּה, מִצָּה, מִצָּה, מִצָּה, (a) *Be, become, obtained, acquired, to, by, any one*, Josh. xvii. 16; Jer. xv. 16; Hos. xiv. 9; Job xxviii. 12. (b) *Found, arrived at*: thence (c) *Present, at hand*. (b) Gen. xli. 16, 17; Exod. xxii. 3; 1 Kings xiii. 13. (c) Gen. xlvii. 14; xix. 15; 1 Chron. xxix. 17; 2 Chron. xxxiv. 32; Ezra viii. 25. — of God, Is. lxxv. 1; Jer. xxix. 14; 1 Chron. xxviii. 9. Meton. of words, *Acceptable*, as things sought after, Jer. xv. 16. Comp. 2 Chron. xix. 3; Ps. xli. 2. מִצָּה, *very acceptable*, or, ready to be found.

Infinit. מִצָּה, Exod. xxii. 3. Aff. מִצָּה, Is. lv. 6.

Part. מִצָּה; plur. מִצָּה; pause, מִצָּה. Aff. מִצָּה, Gen. xlvii. 14; 1 Sam. xiii. 15; Ezra viii. 25; Is. xxii. 3.

— fem. **מַצְחָה**, pl. **מַצְחָהוֹת**, 2 Kings xix. 4; Gen. xix. 15.

Hiph. **מַצְחָה**, pres. **מַצְחֵה**. *Cause to come, arrive*, i. e. *give, deliver up*, into the hand, power, 2 Sam. iii. 8. — *recompense, repay*, Job xxxiv. 11; xxxvii. 13; Zech. xi. 6. — *present, offer up*, Lev. ix. 12, 13, 18.

Part. **מַצְחָה**, Zech. i. c.

מַצְחָה, see Infin. above.

מַצְבָּה, m. r. **מַצְבָּה**, cogn. **מַצְבָּה**, part. Hoph. once, Is. xxix. 3. Lit. thing set up. Auth. Vers. *A mount*. Gesen. *statio militum, praesidium*. Symm. *στάσις*. LXX. *χάρακα*.

Arab. **مَنْصَب**, *locus elatus, et ubi quid erectum tenetur*.

מַצְבָּה, m. } see **מַצְבָּה**, pl. non occ. (a)
מַצְבָּה, f. } *Place of erection, standing*,
מַצְבָּה, f. } Josh. iv. 3. 9. (b) Metaph.
מַצְבָּה, f. } *Station, dignity*, Is. xxii. 19.

(c) *Station of soldiers, column* (in a military sense), 1 Sam. xiii. 23; xiv. 1. 4. 6. 11; 2 Sam. xxiii. 14, al. non occ. Aff. **מַצְבָּה**. Fem. 1 Sam. xiv. 12; Zech. ix. 8; i. q. **מַצְבָּה**, sign. (c).

מַצְבָּה, fem. constr. and abs. **מַצְבָּה**, it. **מַצְבָּה**, plur. **מַצְבָּהוֹת**, constr. **מַצְבָּהוֹת**, r. **מַצְבָּה**, cogn. **מַצְבָּה**. Sherishi, on the 32 Makamat of Hariri, has the following note, **نصب من كانوا**

في الجاهلية ينصبونه ويدعون عليه
لأوثانهم, i. e. **נָצַב**, *an image which they set up* (**נָצַב**) *in the time of ignorance, and over it they prayed to their idols*. This sort of *pillar* seems first to have been erected by Jacob, Gen. xxviii. 18: which seems to have been intended by him as a mere remembrancer of his vow. It there is styled **מַצְבָּה**, and he is said to have poured oil upon it. **Absalom's pillar**, **מַצְבָּה**, 2 Sam. xviii. 18, was perhaps the next instance of this sort. And this, we are expressly told, was intended for a memorial. Such *pillars* afterwards became objects of idolatrous worship, and appear still to exist as such in the East. See my Travels of Ibn Batuta, p. 29, note. We are told a little farther on, from Edrisi, that such are worshipped in the Islands of the Indian seas, after oil of fish has been poured upon them. (a) *A pillar set up as a memorial*, Gen. i. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) *Image, or statue, of an idol*

(**מַצְבָּה**, of *Bagl*), 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; Mic. v. 12; Hos. x. 1, &c. Forbidden, Deut. xvi. 22, when perhaps first adopted by the Israelites for idolatrous purposes. Aff. **מַצְבָּהוֹת**, &c.

מַצְדָּה, masc.—pl. fem. **מַצְדָּהוֹת**. Primarily, *Place of hunting*, Gesen. Arab. r. **صَاد**, *venatus est: thence a place of safety*. But comp. cogn. **صَدَد**, *impedivit*. Gesenius, thence, makes it signify “*vertex, cacumen montis*,” which is fanciful and unauthorized. *Fortress, strong place, munition, citadel*, suiting the context much better, 1 Sam. xxiii. 14. 19; 1 Chron. xii. 8. 16; xi. 7; Jer. xlviii. 41; li. 30, &c.

מַצְדָּה, v. pres. apoc. **מַצְדָּה**, plur. **מַצְדָּהוֹת**. Cogn. **מַצְדָּה**, **מַצְדָּה**. Arab. **سَخِيت**, *suxit*. Syr. **سَخِيت**, *exsuxit*. Constr. abs. it. immed. *Suck, drain, wring, out*, Judg. vi. 38; Is. li. 17; Ezek. xxiii. 34; Ps. lxxv. 9, al. non occ.

Niph. **מַצְדָּה**, pres. **מַצְדָּה**, *Be, become, sucked, drained, wrung out*, Lev. i. 15; v. 9; Ps. xxiii. 10, al. non occ.

מַצְדָּה, fem. plur. **מַצְדָּהוֹת**, r. **מַצְדָּה**. *Sweet*, according to Gesenius. Arab. **مَصَّ**, *suxit*. Syr. **عَذْمَمَا**, *exsuccus, extenuatus*, it. Arab.

مَصَّامَر, *sincerus, purus*: thence, I. *Pure*, i. e. *unleavened*, of bread. **מַצְתָּה**, *unleavened cake*, Ley. viii. 26; pl. **מַצְתָּהוֹת**, Num. vi. 15: and simply, **מַצְתָּה**, Exod. xii. 15. 18. Phr. **מַצְתָּהוֹת**, feast of —; i. e. of the Passover, Exod. xxiii. 15; xxxiv. 18. Opp. **מַצְתָּה**, Exod. xii. 39. With **מַצְתָּה**, **מַצְתָּה**, and **מַצְתָּה**, Ib. xxix. 2, where the manner of making them is described, &c. St. Paul evidently alludes to this *unleavened bread*, as if it were intended to shadow out the *sincerity* of those who partook of it, 1 Cor. v. 8, *μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐκρινείας, καὶ ἀληθείας*. II. pl. non occ. r. **מַצְתָּה**. *Contention, quarrel*, Prov. xiii. 10; xvii. 19; Is. lviii. 4, al. non occ. Aquila, Symm. Theod. **μαχην**.

מַצְתָּה, fem. pl. constr. **מַצְתָּהוֹת**, r. **מַצְתָּה**. *Neighings*, as of horses, Jer. viii. 16. Aff. **מַצְתָּהוֹת**, Ib. xiii. 27, al. et sing. non occ.

מַצְדָּה, m. pl. **מַצְדָּהוֹת**, r. **מַצְדָּה**, cogn. **מַצְדָּה**, f. pl. **מַצְדָּהוֹת** (a) *Prey taken in*

the chase, &c. Prov. xii. 12. (b) Meton. **מְצוֹרִים**, *nets*, for *as nets*, ellipt. **מְצוֹרִים**, Eccl. vii. 26. (c) i. q. **מְצוֹר**, *Fortress, munition*, &c. Is. xlix. 7; Ezek. xix. 9; Eccl. ix. 14. Aff. **מְצוֹרָה**, Is. l. c.

מְצוֹר, m. r. **מְצוֹר**. *A hunter's net*, once. Job xix. 6. See my note.

מְצוֹרֶה, fem. r. id. constr. **מְצוֹרָה**, plur. **מְצוֹרוֹת**. (a) *Prey*, of hunters, &c., Ezek. xiii. 21. (b) *Net* of do., Ezek. xii. 8. (c) i. q. **מְצוֹר**, and **מְצוֹרָה** above. *Fortress, munition*, &c., Job xxxix. 28; 1 Sam. xxii. 4; 2 Sam. v. 7; 1 Chron. xi. 5, &c. Metaph. of God, as a *place of strength*, &c., Ps. xviii. 3; xxxi. 4; lxxi. 8; xci. 2. Aff. **מְצוֹרָה**.

מְצוֹרָה, f. constr. **מְצוֹרָה**, plur. **מְצוֹרוֹת**, r. **מְצוֹרָה**. *Command, precept*, of man or God; 2 Kings xviii. 36; Prov. vii. 1, 2; —Deut. vi. 1. 25; Josh. xxii. 3; Lev. iv. 27, &c. **מְצוֹרָה** —, *respecting the Levites*, Neh. xiii. 5, &c. Aff. **מְצוֹרָה**, **מְצוֹרָה**, &c.

מְצוֹלָה, fem. plur. **מְצוֹלוֹת**. —
or

מְצוֹלָה, fem. plur. **מְצוֹלוֹת**. —
r. **מְצוֹלָה**, i. q. **מְצוֹלָה**. *Depth* of the sea, &c., Exod. xv. 5; Neh. ix. 11; Jonah ii. 4; Mic. vii. 19; Job xli. 22. — of a river, Zech. x. 11. — of mire, Ps. lxxix. 3. 16, &c.

מְצוֹרָה, masc. — plur. non occ. —

מְצוֹרָה, fem. plur. **מְצוֹרוֹת**. —
r. **מְצוֹרָה**. *Restraint, difficulty, trouble*, Ps. cxix. 143; Jer. xix. 9, &c. Fem., Job xv. 24; Zeph. i. 15; Ps. xxv. 17; cvii. 6. 13. 19. 28. Aff. **מְצוֹרָה**, &c.

מְצוֹרָה, m. r. **מְצוֹרָה**, cogn. **מְצוֹרָה**, *Set up*, &c.

(a) *Pillars, supports*, constr. **מְצוֹרָה**, — of the earth, 1 Sam. ii. 8: see the following context. (b) *Eminences, projecting parts*, as crags, of rocks, 1 Sam. xiv. 5. Gesen. "*columna s. rupes prærupta*."

מְצוֹרָה, masc. — plur. non occ. —

מְצוֹרָה, fem. plur. **מְצוֹרוֹת**. —
r. **מְצוֹרָה**. Lit. compression, from being bound about: thence, (a) i. q. **מְצוֹרָה**. *Restraint, difficulty*, Deut. xxviii. 53, seq. (b) *Siege*, as being hemmed in, Ezek. iv. 2. 7. Phr. **מְצוֹרָה** **מָה**, *to come into* (the situation of) *siege*, 2 Kings xxiv. 10; xxv. 2, &c. (c) Meton. *Mound*, or *mount*, of besiegers, Deut. xx. 20; Mic. iv. 14. Fem., Is. xlix. 3. (d) *Munition, citadel*, &c., 2 Chron. xxxii.

10; IIab. ii. 1. Phr. **מְצוֹרָה**, *city bound about*, i. e. with fortification, defence, Ps. xxxi. 22; lx. 11; 2 Chron. viii. 5. So fem., 2 Chron. xi. 11. Phr., **מְצוֹרָה**, **מְצוֹרָה**, Ib. xiv. 5. **מְצוֹרָה**, Ib. xi. 10.

מְצוֹרָה, masc. i. q. **מְצוֹרָה**. Arab. **مصر**, a name of *Egypt*, alluding, perhaps, by a sort of play upon words, to its confined and, hence, naturally fortified situation. See the first paragraph in Abdolatiph's *Egypt* by White; Bockart's *Phaleg*. iv. 24; Diodor. Sic. i. 31. Phr. **מְצוֹרָה**, Is. xix. 6; xxxvii. 25; 2 Kings xix. 24; —Mic. vii. 12.

מְצוֹרָה, fem. once, aff. **מְצוֹרָה**, Is. xli. 12, in — **מְצוֹרָה**, *men of thy contention*, &c. i. e. who harass thee with contention, i. q. **מְצוֹרָה**, sign. II. above.

מְצוֹרָה, masc. plur. **מְצוֹרוֹת**, r. **מְצוֹרָה**, perhaps. Arab. **مصر**, *mons; murus; vultus arrectus*

quasi parieti similis sit. Comp. the passages cited below. *The forehead*, as the seat of impudence, cruelty, &c. **מְצוֹרָה**, *forehead of a harlot*, Jer. iii. 3. **מְצוֹרָה**, *unyielding of forehead and hard of heart*, Ezek. iii. 7. **מְצוֹרָה**, *thy forehead is brass*, Is. xlviii. 4; —Exod. xlviii. 38; 1 Sam. xvii. 49; 2 Chron. xxxiv. 19, &c. Pl., Ezek. ix. 4. Aff. **מְצוֹרָה**, **מְצוֹרָה**, &c.

מְצוֹרָה, f. constr. once, 1 Sam. xvii. 6, in **מְצוֹרָה**, *Guard, greaves, &c. of brass*; from the notion of *mons* or *paries*, *mount* or *wall*, as noticed above. Fem. of **מְצוֹרָה**, above. Lxx. *κρημίδες χαλκαί*.

מְצוֹלָה, fem. plur. **מְצוֹלוֹת**, dual, **מְצוֹלוֹת** (Dagesh om., Gram. art. 113). Syr. **مصر**, whence, **مصر**, *tinnitus acutus*. Arab.

مصر *sonuit cum tinnitu*. Propr. *Ringy instrument*: thence, (a) *Cymbals* (always dual) occ. with other musical instruments, 1 Chron. xiii. 8; xv. 16; Neh. xii. 27; Ezra iii. 10, &c. (b) *Bells* as hung to the necks of horses, Zech. xiv. 20, pl. See also **מְצוֹלָה**. Gesenius's **מְצוֹלָה**, is a mere, unnecessary, fiction.

מְצוֹרָה, fem. — plur. non occ. r. **מְצוֹרָה**. A sort of *Bonnet* or *mitre*, or rather *turban*, worn by the Jewish chief priest. See Braunius de Vestitu Sacerdot. p. 625, seq. Joseph. Antiq. lib. iii. c. vii. § 3. *ἡ ἀκωνὸν ... καλεῖται μὲν παρὰ τῶν Ἰουδαίων*.

the rest of this par., and Bell. Jud. lib. v. (vi.) c. v. § 7; Exod. xxviii. 4. 39; xxix. 6, &c. — of a nobleman, Ezek. xxi. 31.

מַצָּע, m.—pl. non occ. r. מַצָּע, i. q. מַצָּע. *A bed, or couch*, once, Is. xxviii. 20.

מַצָּעִי, m. pl. constr. מַצָּעִי. Aff. מַצָּעִי. r. מַצָּע. *Steps. Metaph. Proceedings*, Ps. xxxvii. 23; Prov. xx. 24;—Dan. xi. 43. **מַצָּעִי**, in his footsteps, i. e. attached to his interests. Comp. מַצָּעִי, Judg. iv. 10.

מַצָּעִירָה, compd. of מַצָּעִי + רָה. *Of a small sort, kind*, Dan. viii. 9.

מַצָּעָר, m.—pl. non occ. r. מַצָּעָר. *Little, small*, in size, consideration, Gen. xix. 20; Job viii. 7. — of number, 2 Chron. xxiv. 24. — of time, Is. lxiii. 18. *Propr. name of a hill*, Ps. xlii. 7.

מַצָּעָה, m. r. מַצָּעָה, pl. non occ. *Watch-place, or tower*, Is. xxi. 8; 2 Chron. xx. 24. Also the pr. name of several towns, Josh. xv. 38, &c.

מַצָּפְיִים, masc. pl. once, Obad. 6, r. מַצָּפְיִים. Aff. מַצָּפְיִים, his hidden places. Lxx. τὰ κεκρυμμένα αὐτοῦ.

מַצָּץ, v. pres. plur. מַצָּצוּ, synonym. טוּ, מַצָּץ, in the parallel. Arab. مَرَّ، مَصَّ. *suxit. Cogn. Heb. מָצָה, Syr. مَضَرَّ، suction lenis. Suck as an infant*, once, Is. lxvi. 11.

מַצָּחָה, see מַצָּחָה, above.

מַצָּחָה, m. plur. מַצָּחָה, constr. מַצָּחָה, r. מַצָּחָה. Gesen. as מַצָּח, of מַצָּח. Others, cogn. r. מַצָּחָה. *Pressure: thence, restraint, trouble*, Ps. cxvi. 3; cxviii. 5; Lam. i. 3, al. non occ.

מַצָּחָה, masc. propr. name of one of the sons of Ham, Gen. x. 5: thence of *Egypt*, probably as named after him: sometimes also styled מַצָּחָה. See in its place above.

Arab. مَضَرَّ، Syr. مَضَرَّ. Whence the *Patronymic*—

מַצָּחָה, masc. pl. מַצָּחָה } *Egyptian*, Gen. xii. 12. 14; xvi. 1; xxxix. 1; Exod. i. 19, &c.

מַצָּחָה, masc.—pl. non occ. r. מַצָּחָה. Lit. *purifying instrument. A crucible*, Prov. xvii. 3; xxvii. 21, al. non occ.

מַצָּחָה, m.—pl. non occ. r. מַצָּחָה. *Wasting*,

consumption: meton. Rottenness, Is. iii. 24; v. 24, al. non occ.

מַצָּחָה, fem. plur. מַצָּחָה, r. מַצָּחָה. Lit. *Transfixer or perforater: thence, (a) Hammer, for driving nails, &c.*, Judg. vi. 21; 1 Kings vi. 7; Is. xlv. 12; Jer. x. 4. (b) *Meton. Perforation, hole, shaft, of a well*, Is. li. 1, al. non occ.

מַקְדָּשׁ, m. } pl. מַקְדָּשִׁים, constr. מַקְדָּשִׁים, }
or } r. מַקְדָּשׁ. (a) *Sacred place, sanctuary; the Tabernacle, or Temple*, Exod. xxv. 8; Lev. xii. 4; xxi. 12; Num. x. 21; Ezek. xxi. 7; 1 Chron. xxii. 19; 2 Chron. xxix. 21: it. מַקְדָּשׁ, Dan. viii. 11: Is. lx. 13: מַקְדָּשׁ דָּוִד, — of the king, as consecrated by him, Amos vii. 13. מַקְדָּשֵׁי בֵּית דָּוִד, Jer. li. 51, *sacred places of the Temple*. מַקְדָּשֵׁי אֱלֹהִים, Ps. lxxiii. 17, id. if this last is not a pl. of excellence. מַקְדָּשֵׁי יִשְׂרָאֵל, Amos vii. 9, *idoltrous places of worship: see the parallel preceding member. For other usages, see Neh. x. 40; Ezek. xlv. 1; xlv. 4, &c. (b) Sacred thing, part*, Num. xviii. 29. (c) *Asylum, as a place of safety*, Is. viii. 14; Ezek. xi. 16. Comp. 1 Kings i. 50; ii. 28. Aff. מַקְדָּשִׁי, מַקְדָּשִׁי, erroneously מַקְדָּשִׁי, Num. xviii. 29: מַקְדָּשִׁי, &c.

מַקְהָלִים, pl. m. } r. מַקְהָל. *Congregations, assemblies*, Ps. xxvi. 12; lxxviii. 27. al. non occ. Fem. also the name of a place, Num. xxxiii. 25.

מַקְהָלָה, m. } r. מַקְהָלָה, which see: constr. }
once } מַקְהָלָה. (a) *Expectation, confidence, hope*, i. q. מַקְהָלָה, 1 Chron. xxix. 15; Ezra x. 2. *Meton. Person confided in, God*, Jer. xiv. 8; xvii. 13; L. 7.

(b) *Collection, assemblage of men, animals, &c.*, 1 Kings x. 28; 2 Chron. i. 16. מַקְהָלָה, — of waters, Gen. i. 10; Exod. vii. 19; Lev. xi. 36. Fem., Is. xxii. 11, al. non occ.

מַקְוֶה, masc. constr. מַקְוֶה, pl. f. מַקְוֶה, r. מַקְוֶה. Lit. *place of standing. (a) Place*, Gen. i. 9; Exod. xxi. 13; Lev. iv. 12, &c. Constr. Gen. xii. 6; xiii. 4. With מַקְוֶה, Ib. xxxix. 20; xl. 3, &c. Otherwise, Josh. i. 3; Jer. xiii. 7, &c. With מַקְוֶה, for מַקְוֶה, Ps. civ. 8. Also the מַקְוֶה, om. מַקְוֶה, Job xviii. 21, &c. (b) *Meton. Habitation, residence, Josh. xx. 4; Judg. xviii. 10; 1 Sam. xxvii. 5; 2 Sam. vii. 10; pl., Deut. xii. 2, &c. (c) Room, space*, Gen. xxiv. 23. 25;

1 Sam. xxvi. 13. Comp. Is. v. 8; xxviii. 8; Jer. vii. 32; xix. 11, with negatives. (d) *Place, country, neighbourhood, of*, Gen. xii. 6; xviii. 24, &c. Gesen. "*oppidum, vicus*." But this the context will not bear. Aff. מְקוֹמָהּ, מְקוֹמָהּ, &c.; pl. מְקוֹמָהֶם, &c.

מְקוֹר, m. constr. מְקוֹר, plur. non occ. r. קוֹר. (a) *Spring, fountain*. Meton. (b) *Origin*, Zech. xiii. 1; Jer. ii. 13; viii. 23; Hos. xiii. 15. Prov. xiii. 14; xiv. 27; xvi. 22; Jer. xvii. 13. In Ps. lxxviii. 27, מְקוֹרֵי מַיִם, ellip. from His being מְקוֹרֵי יִשְׂרָאֵל, Bless the Lord, from His being (because of His being) the source, origin, of Israel, i. e. Israel's adoption as his. (c) *Natura mulieris* per euphemismum, Lev. xii. 7; xx. 18. Meton. of a wife generally, Prov. v. 18. Aff. מְקוֹרָהּ, מְקוֹרָהּ, &c.

מְקַח, m. once, 2 Chron. xix. 7, r. קָח. *Receiving, accepting*.

מְקַחֹת, f. pl. r. לקח, once, Neh. x. 32. Lit. acceptable, receivable, things. *Goods, merchandise*.

מְקַחֵר, m. r. קָשַׁר, once, Exod. xxx. 1. *Perfume, incense*.

מְקַחֶרֶת, f. r. קָשַׁר. *A censer*, 2 Chron. xxvi. 19; Ezek. viii. 11. Aff. מְקַחֶרֶתוֹ.

מְקַל, m. id. constr. and מְקַל, pl. f. מְקַלֹּת.

Arab. cogn. بَقْلٌ, *prodiit; herbas cere capit*

terra; بَقْلٌ, *rexit, imperavit*. Æthiopic

በቃል : *planta*; v. ተበቃል : *punivit*.

Whence the walking staff, and, eventually, the mace, became a symbol of authority. (a) *Shoot, twig*, Gen. xxx. 37—39. 41; Jer. i. 11. (b) *Walking staff*, Gen. xxxii. 11;

1 Sam. xvii. 40; Zech. xi. 10. 14, &c. (c) *Mace*, instr. of authority, Jer. xlvi. 17. —

or punishment, Ezek. xxxix. 9; Num. xxii. 27. — of prediction, by *Rabdomantia*, Παρδομαντεία, Hos. iv. 12. With aff. the Dagesh mostly omitted. מְקַלִּי, מְקַלִּי; but מְקַלֵּם, Exod. xii. 11.

מְקַלֵּם, m. r. קָלַם. Arab. قَلْبٌ, *securitas*.

Place of security, safety, refuge. מְקַלֵּם —, or מְקַלֵּם, or מְקַלֵּם, city, or cities, of safety, refuge, Josh. xxi. 13; Num. xxxv. 11. 13, 14; xxxviii. 6, &c. It. *the cities for security*, Num. xxxv. 12. 15. Comp. Josh. xx. 3. Aff. מְקַלֵּם.

מְקַלֵּם, Jer. xv. 10, for מְקַלֵּם.

מְקַלֵּם, fem. constr. pl. מְקַלֵּם, constr.

מְקַלֵּם, r. קָלַע. *Carving, sculpture*, 1 Kings vi. 18; vii. 31; vi. 29. 32, al. non occ.

מְקַנָּה, m. constr. מְקַנָּה, pl. aff. מְקַנָּה, &c. r. קָנָה. Lit. acquirement: thence, *Possession, wealth*, as of land, flocks, cattle, Gen. xlix. 32; iv. 20; Deut. iii. 19, &c. Phrr. מְקַנָּה, men of cattle, i. e. having them, Gen. xli. 32. מְקַנָּה, place —, i. e. pasture, Num. xxxii. 1. מְקַנָּה, id., Ib. 4. — מְקַנָּה, tents of —, 2 Chron. xiv. 14. מְקַנָּה, cattle and wealth, Ezek. xxviii. 12. מְקַנָּה, flock and cattle, weighty, i. e. much, wealth, Exod. xii. 38. Comp. Gen. xiii. 2. 7; xxvi. 14, &c. Aff. מְקַנָּה, מְקַנָּה, &c.

מְקַנָּה, fem. constr. מְקַנָּה, f. of מְקַנָּה, plur. non occ. *Acquirement, purchase, possession*. מְקַנָּה, purchase of silver, i. e. with silver, Gen. xvii. 12, 13. 23. 27. מְקַנָּה, deed, of purchase, Jer. xxxii. 11, 12, seq.; Gen. xxiii. 18; Lev. xxv. 16. 51; xxvii. 22. Aff. מְקַנָּה.

מְקַסֵּם, masc. twice only, Ezek. xii. 24; xiii. 7; r. קָסַם. *Divination*.

מְקַצֵּץ, m. pl. constr. מְקַצֵּץ, it. f. מְקַצֵּץ, r. קָצַץ. *Corner, angle, of any thing, Exod. xxvi. 24; xxxvi. 29; Neh. iii. 19, 20. 24, 25. Aff. מְקַצֵּץ, Ezek. xli. 22.*

מְקַצֵּצוֹת, f. pl. r. קָצַץ. *Carving tools*, once, Is. xlv. 13. Auth. Vers. *Planes*.

מְקַצֵּץ, m. (for מְקַצֵּץ, of מְקַצֵּץ, accord- ing to Gesen.) r. קָצַץ. But it may be a Heemanti noun, like the Arab. مَقْصَعة, *extrema auris parte mutilus camelus*. *Part, limit*, Dan. i. 2. 5. 15; Neh. vii. 70. Aff. מְקַצֵּץ.

מְקַח, v. Kal non occ. Cogn. מְקַח, Arab. مَقَى, cogn. viii. *exhaust omne* quod in ubere erat. Cogn. مَقَى, *vehementer suxit*. Comp. مَقَى. Cogn. Lat. maceo, macer.

Niph. pl. מְקַח, pres. מְקַח, pl. מְקַח, constr. abs. it. med. 3. *Waste away, consume, fail*, Lev. xxvi. 39; Is. xxxiv. 4; Ezek. xxiv. 23; Zech. xiv. 12; Psalm xxxviii. 6.

Part. pl. m. מְקַח, Ezek. xxxiii. 10. Hiph. מְקַח. Infin. abs., Zech. xiv. 12, only. *Making, causing, to waste*.

מְקַח, m. pl. constr. מְקַח, aff. מְקַח,

Is. iv. 5, r. אָרָא. Lit. *act*, or *place*, of calling, or reading. (a) *Act of calling, assembling, together*, Num. x. 2. Comp. Is. i. 13. (b) *Meton. Convocation, congregation*, with קָרָא, generally, Exod. xii. 16; Lev. xxiii. 2—4. 7, 8. 37, &c. (c) *Reading, reciting*, Neh. viii. 8.

מְקָרָה, m. constr. מְקָרָה, aff. מְקָרָה, r. קָרָה. (a) *Accident*, Deut. xxiii. 11; 1 Sam. vi. 9; xx. 26; Ruth ii. 3. (b) *Event, result*, Eccl. ii. 14, 15; iii. 19; ix. 2, 3.

מְקָרָה, masc. once, Eccl. x. 18, r. קָרָה. Part. Pil. Lit. *frame, frame-work*. Hence. *Building, edifice*.

מְקָרָה, fem. twice only, Judg. iii. 20. 24, r. קָרָה. Syr. مَرَّ, *frigescere*. Arab. قَرَّ, *friguit* dies; مَقْرَرٌ, *frigore affectus*. *Coolness, refreshing*. LXX. θερνός.

מְקָשָׁה, m. } r. קָשָׁה, plur. non occ.—
מְקָשָׁה, f. } masc. once, Is. iii. 24, opp. קָשָׁה. Wreathing, platting, of the hair. Arab. تَشَا, *opere tornatili elaboravit*. Fem. (a) *Embossing; working in relief*, a sort of chequered work, apparently, having the appearance of platted hair: so Jer. x. 5. כְּתָרִים מְקָשָׁה, *as the palm tree (are) they a chequered work*, i. e. so carved as to appear like the bark of the palm. Of the candlestick, cherubim, &c., Exod. xxv. 18. 31; xxxvii. 17. 22; Num. viii. 4; x. 2. Phr. מְקָשָׁה, *one (sort of) wreathed work*, Exod. xxv. 36. Aquila, ἐξηγνύμενη. Symm. ἐκρετορευμένη. LXX. τορευτή. How lathe-work could be applied to several of these things it is not very easy to see.

(b) *A cucumber*. Arab. مَقْدَانٌ. Meton. *Place of, garden of* —, once, Is. i. 8.

מָר, masc. plur. מָרִים, constr. מָר. —

מָרָה, fem. constr. מָרָה, plur. non occ. — r. מָר. (a) *A drop*, once, Is. xl. 15. מָרָה. LXX. ὡς σταγὼν ἀπὸ κάδου.

Arab. مَرْمَرَةٌ, *pluvia*. (b) Arab. مَرَّ, *amara fuit res*. Syr. مَرَّ, *amarum fecit; exacerbavit*. *Bitter*,—and hence, meton. *Bitterness*,—of mind, &c., 1 Sam. xv. 32; xxii. 2. מָר, *bitter, sorrowful, of soul*. Comp. Judg. xviii. 25; 2 Sam. xvii. 8; Ps.

lxiv. 4. מָרָה, *a bitter matter*, i. e. afflicting. Opp. מָרָה, Prov. xxvii. 7. — of a cry, Gen. xxvii. 34; Esth. iv. 1; Ezek. xxvii. 31; Zeph. i. 14. — *lamentation*. Metaph. Is. v. 20; Jer. iv. 18. Season of —, יוֹם מָר, Amos viii. 10. — of waters bringing the curse, מַי הַמָּרִים, Num. v. 18, 19. 23, 24. 27. Adv., Is. xxxiii. 7, מָרָה, *bitterly shall they weep*.

Fem. מָרָה, once, Ruth i. 20. Phr. מָרָה, and מָרָה, 1 Sam. xxx. 6; 2 Sam. iv. 27; 1 Sam. i. 10. מָרָה, *in bitterness of soul*, Job xxi. 25. Comp. 2 Sam. ii. 26.

מָר, and מָרָה, m. with Makkaph. מָר, pl. non occ. Arab. مَرَّ. Gr. μύρρα. *Myrrh*, used as a perfume, &c., Exod. xxx. 23; Ps. xlv. 9; Prov. vii. 17; Cant. iii. 6; iv. 14, &c. "A kind of gum resin, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Arabia, Egypt, and especially in Abyssinia." "The trees producing myrrh grow on the eastern coast of Arabia Felix, and in that part of Abyssinia which is situated near the Red Sea, and called, by Mr. Bruce, Troglodyte." Rees's Cyclopaedia, sub voce. See also Celsius Hierobot i., p. 520, seq., who makes the מָרָה, of Exod. xxx. 23, i. q. Arab. مَرَّ ذَرُورٍ, *murru dserori*; the latter word of which he renders by "*pulvis aromaticus*," and adds, Videtur Moses hunc pulverem innuere, sive Myrrham in pollinem redactam," &c. See also Dioscorides, i. c. 77, 78. Diodor. Sic. v. 41. Theophrastus, lib. ix. 4. Plin. lib. xii. 15, &c. as there cited.

מָרָה, v. Kal non occ. Cogn. מָרָה. Syr. مَرَّ, *morosus se opposuit*. Arab. مَرَّ, *fortis fuit*; مَرَّ, *fortitudinem præ se tulit*. See my note on Job xxxix. 18.

Part. מָרָה, fem. *Rebellious*, Zeph. iii. 1, only, and Job i. c.

Hiph. מָרָה, *she puts forth her courage*, from provocation. LXX. ἐν ψυῖ ἐψάσεται. Symm. πετομένη. Once, Job i. c.

מָרָה, masc.—pl. non occ. Syr. مَرَّ, *dominus*. See מָרָה above. Chald. Lord, Dan. ii. 47; iv. 16. 21: v. 23. Aff. מָרָה.

מָרָה, masc. constr. מָרָה, plur. constr. מָרָה, r. מָרָה. I. i. t. thing seen: hence, (a) *light, appearance, vision*, Exod. iii. 3; Ezek.

Inf. חָרַק, Lam. i. 20.
Hiph. i. q. Kal, also. *Embittered, angered*.
Ret. חָרַק, Ps. cvi. 33; cvii. 11.

מִרְבֵּץ, masc. constr. מִרְבֵּץ, r. רִבֵּץ. *A*

Inf. חָרַק, Lam. i. 20.
Hiph. i. q. Kal, also. *Embittered, angered*.
Ret. חָרַק, Ps. cvi. 33; cvii. 11.

Pres. יָמַר, apocop. יָמַר, Exod. xxiii. 21; Josh. i. 18, &c.

Part. plur. מְיָרִים, constr. עָם, Deut. ix. 7. 24; xxxi. 27.

Infin. constr. יָמַר, Ps. lxxviii. 17; Is. iii. 8; Job xvii. 2, according to some copies.

מָרָה, fem, dual, מְרָהִים, Jer. l. 21. According to some, *two-fold rebellion*; taking the words מְרָהִים מְרָהִים to signify *Babylon*. The lxx. join the words מְרָהִים to the preceding verse, and translate מְרָהִים מְרָהִים, πικρὸς ἐπιβήθι ἐπ' αὐτήν. The Vulg. translates מְרָהִים מְרָהִים, terram dominantium; the Syr. [ܡܪܗܝܡܡܢܐ].

מָרָה, fem. constr. מְרָהִים. Bitterness, vexation, sorrow, Prov. xiv. 10.

מָרָה, fem. constr. מְרָהִים. Id., Gen. xxxv. 35.

מָרָה, plur. מְרָהִים. Æth. ἑξῆς : persequi, insurgere contra aliquem; ἑξῆς : persecutio. Persecuted, Is. lviii. 7. LXX. ἀστέγους. Vulg. vagos. Syr. [ܡܪܗܝܡܡܢܐ]. מְרָהִים, my being persecuted, Lam. iii. 19. LXX. ἐκ διωγμοῦ μου. Vulg. transgressionis meæ. Syr. [ܡܪܗܝܡܡܢܐ]. מְרָהִים, the days of her persecuted ones, or of her being persecuted, Lam. i. 7. LXX. ἀπωσμών αὐτῆς. Vulg. prævaricationis. Syr. [ܡܪܗܝܡܡܢܐ].

מָרוּחַ, constr. מְרוּחַ, once, Lev. xxi. 20. מְרוּחַ, having crushed testicles, being made an eunuch in this way. LXX. μονόρχις. Syr. Id.

מָרוֹם, m. constr. מְרוֹם, pl. מְרוֹמִים, constr. מְרוֹמִים. Aff. מְרוֹמִי, r. רוֹם. (a) High, exalted. (b) A high place, exalted situation. (c) On high. (d) Height, grandeur. (e) Haughtiness. (f) and adv. Haughtily. (a) Jer. xvii. 12; Ps. xcii. 9. (b) Is. xxvi. 5; xxxiii. 5, &c. (c) 2 Kings xix. 29; Ps. x. 5; Is. xxii. 16; xxxvii. 33; xl. 25. (d) Ps. lxxi. 19; Mic. vi. 6, &c. (e) Is. xxiv. 4. (f) Ps. lvi. 3. גָּבוֹהִים, highly, greatly, Job xxxix. 18; Ps. xciii. 4. מְרוֹמִים, upwards, on high, Ps. lxxviii. 19. מְרוֹמִים, from on high, from above, 2 Sam. xxii. 17; contemptuously, Ps. lxxiii. 8.

מָרוֹץ, r. רוֹץ. A race, Eccl. ix. 11.

מָרוֹץ, (a) r. רוֹץ, constr. מְרוֹץ. Aff. מְרוֹצִים, Their manner of running. (b) Course of life. (c) r. רוֹץ, Oppression. (a) 2 Sam.

xviii. 27. (b) Jer. viii. 6; xxiii. 10. (c) Jer. xxii. 17.

מָרוֹקִים. Aff. מְרוֹקִין, r. מָרוֹק. Purification, Esth. ii. 12.

מָרִיחַ, constr. מְרִיחַ. Arab. مَرِيحٌ, vox. (a) Lamentation, Jer. xvi. 5. (b) according to some, cry of merriment, Amos vi. 7. מְרִיחַ מְרִיחִים. LXX. χρεμετισμός ἡπώων. Sym. εἰσπνοὴ τρυφητῶν. Vulg. factio lascivientium. Syr. [ܡܪܝܚܐ].

מָרַח, v. once, Is. xxxviii. 21. Pres. pl. מְרַחֵם. Let them soften and apply to the diseased part. Cogn. מָרַח, Arab. مَرَحٌ, II. mundavit frumentum scopio; unxit cutem oleo; مَرَحَةٌ, apotheca in quā

uvas passas condunt; مَرَحٌ, inunxit et emolliuit corpus oleo. IV. Emolliuit copiosiore aquā, atque extenuavit massam; مَرَحٌ, dactylus immaturus; مَرَسَ, abstersit manum. V. Se affricuit rei; مَرَسَ, maceravit, subegitque; fricuit extremis digitis membrum. LXX. τρίβον καὶ κατάπλασαι. Vulg. cataplasmarent. Syr. [ܡܪܫܐ].

מָרְחָב, m. r. רָחֵב, pl. contr. מְרָחֵב. Lit. Wide places of —, i. e. abundant room, the freedom of prosperity as opposed to the restraint of adversity. Comp. Arab. مَرَحَبًا وَمَسَاحًا, amplo et commodo fruaris loco, 2 Sam. xxii. 20; Ps. xviii. 20; xxxi. 9; cviii. 5; Hos. iv. 16; Hab. i. 6.

מָרְחָק, pl. מְרָחִיקִים, constr. מְרָחֵק, r. רָחַק. Distance. מְרָחֵק מְרָחֵק, a distant land, Prov. xxv. 25; Is. xiii. 5; xlv. 11; Jer. vi. 20. מְרָחֵק מְרָחֵק, Id. Jer. iv. 16. מְרָחֵק מְרָחֵק, the distant parts of the earth, Is. viii. 9. מְרָחֵקִים, Id. Zech. x. 9. מְרָחֵק, (a) from a distance, from afar. (b) At a distance. (a) Ps. cxxxviii. 6; Prov. xxxi. 14, &c. (b) Jer. xxxi. 10. מְרָחֵק, גָּם מְרָחֵק, he began to flee while at a distance, Is. xvii. 13.

מְרָחֵקִים, r. רָחַק. Those who are at a distance, Is. xxxiii. 17; Jer. viii. 19.

מְרָחֶשֶׁת, r. רָחַשׁ. Arab. رَحْشَةٌ, motus,

agitatio; **מַרְחָשׁ**, *motus fuit*. VIII. Com-

motus fuit, vacillavit; **מַרְחָשׁ**, *lavit*; **מַרְחָשָׁה**,
vas, in quo lavatur. A pot for boiling, Lev
ii. 7; vii. 9. LXX. *ἐσχάpas*.

מַרַם, v. constr. immed. Arab. **مَرَّتْ**,

glabrum reddidit; **מַרַם**, *evulsit à corpore pilos*; festinavit. III. *Evulsit capillos et unguibus vulneravit*. IV. *Delapsis immaturis dactylis nudata fuit palma*. V. *Excidit, defluxit, de pilis*. Syr. **ܡܪܝܬܐ**, *evulsit pilos*. Sam. **ܡܪܝܬܐ**, *Id. Aeth. ሙረፍ*:

raptim profectus est, maturavit iter. Plucked out hair: hence, *made smooth*, as the head or chin after the hair is plucked; *polished*. **מַרַם**, *so I pluck out some of the hair of my head, in sorrow*, Ezra ix. 3. **מַרַם**, *so I plucked the hair of their head, in reproof*, Neh. xiii. 25.

Part. abs. **מַרְחָשִׁים**, *those who plucked my hair, in contempt*, Is. i. 6.

Part. pass. f. **מַרְחָשָׁה**, *Polished, applied to a sword*, Ezek. xxi. 14. 33. *Rubbed bare, applied to the shoulder*, Ezek. xxix. 18.

Infin. **מַרְחָשׁ**, Ezek. xxi. 16.

Niph. pres. **מַרְחָשׁ**, *Becomes bald*, Lev. xiii. 40, 41.

Puh. part. **מַרְחָשׁ**, *Polished*, 1 Kings vii. 45.

— F. **מַרְחָשׁ**, *Id.* Ezek. xxi. 15, 16.

מַרַם, Chald. *Id.* Pih. **ܡܪܝܬܐ**, *Were plucked*, Dan. vii. 4.

(a) **מַרִי**, and **מַרִי**. Aff. **מַרִי**, *Bitterness*. (b) r. **מַרִי**, *Rebellion*. (c) *Rebellious*. (a) Job xxiii. 2. (b) Prov. xvii. 11; Is. xxx. 9; 1 Sam. xv. 23; Deut. xxxi. 27; Neh. ix. 17. (c) Ezek. ii. 7, 8; xlv. 6. **מַרִי**, *a rebellious family*, Ezek. ii. 5, 6; iii. 9. 26, 27; xii. 3. **מַרִי**, *Id.* Ezek. ii. 8; xii. 2. 9; xvii. 12; xxiv. 3. **מַרִי**, *rebellious*, Num. xvii. 25.

מַרִי, plur. **מַרִיִּים**, constr. **מַרִי**. Aff. **מַרִי**, *Fattened*. (b) pec. *A fattened calf*. (a) Ezek. xxxix. 18. (b) 2 Sam. vi. 13; 1 Kings i. 9. 19. 25; Is. i. 11; xi. 6; Amos v. 22.

מַרִיבָה, r. **מַרִיבָה**, plur. **מַרִיבָה**. Aff. **מַרִיבָה**, *Strife, contention*, Gen. xiii. 8; Num. xxvii. 14, &c.

מַרִירָה, f. r. **מַרִירָה**, *Bitter sorrow*, Ezek. xxi. 11.

מַרִירָה, r. **מַרִירָה**, *Bitter, applied to destruction*, Deut. xxxii. 24.

מַרִירָה, r. **מַרִירָה**, *Softness, cowardice*, Lev. xxvi. 36.

(a) **מַרִירָה**, r. **מַרִירָה**, *Any thing to sit on while riding*, Lev. xv. 9. (b) *Chariots, collectively*, 1 Kings v. 6.

מַרִירָה, fem. constr. **מַרִירָה**, aff. **מַרִירָה**, *pl. מַרִירָה*, constr. **מַרִירָה**. Aff. **מַרִירָה**, *A chariot*, 2 Sam. xv. 1; 1 Kings x. 29, &c.

מַרִירָה, once, aff. **מַרִירָה**. *Thy merchandize*, Ezek. xxvii. 24: r. **מַרִירָה**.

מַרִירָה, fem. pl. **מַרִירָה**, r. **מַרִירָה**, *Deceit, artifice*, 2 Kings ix. 23; Job xv. 35, &c. — **מַרִירָה**, *deceitful weights*, Mic. vi. 11. — **מַרִירָה**, *a — man*, Ps. xliii. 1; v. 7; lv. 24. — **מַרִירָה**, *tongue*, Ps. lii. 6. — **מַרִירָה**, *balance*, Prov. xi. 1; xx. 23; Hos. xii. 8; Amos viii. 5. — **מַרִירָה**, *mouth*, Ps. cix. 2. — **מַרִירָה**, *lips*, Ps. xvii. 1.

מַרִירָה, r. **מַרִירָה**, *Trampling under foot, a thing trampled under foot*, Is. x. 6; v. 5; vii. 25; xxviii. 18; Ezek. xxxiv. 19; Dan. viii. 13; Mic. vii. 10.

(a) **מַרִירָה**, m. Aff. **מַרִירָה**, *Friends or companions collectively, with a plural verb*. (b) A friend or companion. (a) 2 Sam. iii. 8; Prov. xix. 7. (b) Judg. xiv. 20; xv. 2. 6. Pl. **מַרִירָה**, Jud. xiv. 11.

מַרִירָה, masc. r. **מַרִירָה**, constr. **מַרִירָה**. Aff. **מַרִירָה**, *Pasture*, Gen. xlvii. 4; 1 Chron. iv. 39—41, &c.

מַרִירָה, fem. r. **מַרִירָה**. Aff. **מַרִירָה**, *The act of pasturing cattle*. (a) *The act of feeding, applied to cattle*. (b) *A flock*. (a) Jer. xxiii. 1; Ezek. xxxiv. 31; Ps. lxxiv. 1; lxxix. 13; xc. 7; Is. xlix. 9. (b) Hos. xiii. 6. (c) Jer. x. 21; xxv. 36.

מַרִירָה, masc. r. **מַרִירָה**. (a) *A remedy for disease, mischief, or calamity*. (b) Meton. *Healing*. (c) *Soundness*. (d) r. **מַרִירָה**, *The act of giving way, yielding*. (a) Prov. iv. 22; vi. 15, &c. (b) Jer. xiv. 19; Mal. iii. 20. (c) Prov. xiv. 30; xv. 4. (d) Eccl. x. 4.

מַרִירָה, *Id.* Jer. viii. 15.

מַרִירָה, r. **מַרִירָה**. *What has been trampled*.

on; water rendered turbid by trampling, Ezek. xxxiv. 19.

מרץ, v. Kal non occ. Arab. مَرَضَ,

ageustus fuit. IV. In morbum conjecit: prope accessit ad rectam rationem et sententiam; مَرَضَ, morbus, tam animi quam corporis. Being diseased in body or mind.

Niph. pret. מָרַצְתִּי. I have become, or been considered, unsound or weak, Job vi. 25. LXX. ὡς εἶκε φασύλα ἀνθρώπου ῥήματα! See my notes on the place.

Part. מָרַצְתָּ, f. מָרַצְתָּ, מָרַצְתָּ, A diseased, polluted, portion, Mic. ii. 10. מָרַצְתָּ, a foul curse, 1 Kings ii. 8. LXX. κατὰ πᾶν ὄδυνον.

Hiph. pres. מְרַצֵּץ, What urges thee to folly, that thou answerest me? Job xvi. 3. See notes. LXX. τί παροχλήσει σοι ὅτι ἀποκρίνη.

מרצע, r. רצע. An awl or other instrument for boring a small hole, Exod. xxi. 6; Deut. xv. 17.

מרצפת, r. רצף. A layer of stones formed as a basis for the brazen sea, 2 Kings xvi. 17.

מרק, once. Arab. مَرَقَ, jusculum. Broth, Jud. vi. 19, 20.

מרק, v. Syr. مَرَقَ, aph. lavit, abstersit; مَرَقَ, detersio, expolitio. Made clean and bright by rubbing.

Imper. מְרִיק, Jer. xli. 4.

Part. pass. מְרִיק, Polished, 2 Chr. iv. 16.

Puh. מִרַק, Lev. vi. 21.

מרקחה, fem. r. רחק. (a) A pot of ment, Job xli. 23. (b) Spices added to fish, in order to improve its flavour, Ezek. xiv. 10.

מרקחם, Perfumes, Cant. v. 13.

מרקחת, Perfumery, Exod. xxx. 25; 1 Chron. ix. 30; 2 Chron. xvi. 14.

מרר, v. Kal non occ. Arab. مَرَّرَ, transivit; amarus fuit; amara et ingrata dixit; مَرَّرَ, iratus fuit. Syr. مَرَّرَ. Sam. מרר; and Æth. መረረ: amarus fuit. Was bitter or disagreeable. (a) To the senses, or (b) To the mind.

Niph. מְרַר, Became offensive, of an odour, Jer. xlviii. 11.

Pres. מְרַר, Becomes bitter, Is. xxiv. 9.

Pih. pres. מְרַר, Makes bitter; grieves. מְרַר, I wept bitterly, Is. xxii. 4. מְרַר, they embitter their lives, Exod. i. 14. מְרַר, Id. Gen. xlix. 23.

Hiph. מְרַר, i. q. Pih. מְרַר, The Almighty hath made (my life) bitter to me, Ruth i. 20. מְרַר, Id. Job xxvii. 2.

Inf. מְרַר, Weeping bitterly, Zech. xii. 10.

Hith. pres. מְרַר, Is angry, Dan. viii. 7; xi. 11.

מררה, femin. Aff. מְרַר. Arab.

מררה, fel; מְרַר, folliculus fellis. The gall bladder, Job xvi. 13.

מררה, f. constr. מְרַר, pl. מְרַר. (a) The gall. (b) Bitterness. (a) Job xx. 14. (b) Deut. xxxii. 32; Job xiii. 26.

מררים, Bitter herbs, Exod. xii. 8; Num. ix. 11; Lam. iii. 15.

מרשעת, r. רשע. Wickedness; wicked, 2 Chron. xxiv. 7.

משא, m. r. נשא. (a) Any thing carried, A burden. (b) The act of lifting or carrying. (c) A load, as much as can be carried. (d) Any thing burdensome. (e) Tribute. (f) Calamity. (g) Lifting up the voice in singing. (h) Solemn declaration. (i) Prophecy concerning. (a) Num. iv. 15; Is. xxii. 25, &c. (b) Num. iv. 24. 47; 2 Chron. xx. 25; xxxv. 3. (c) 2 Kings v. 17. משא, משא, 2 Kings viii. 9. (d) Num. xi. 17; 2 Sam. xv. 33, &c. (e) 2 Chron. xvii. 11. (f) Hos. viii. 10. (g) 1 Chron. xv. 22. משא, leader of the burden: lit. her; meton. — of the choir of singers. (h) Prov. xxx. 1; xxxi. 1; Jer. xxiii. 33, 34. 38. (i) Constr. (1) immed. Is. xiii. 1; xv. 1. 6, &c. (2) משא, Is. xxi. 13: משא, Zech. ix. 1. (3) Favourably, משא, Mal. i. 1. (4) משא, Zech. xii. 1. משא, that on which their affections are set, Ezek. xxiv. 25. Aff. משא, משא.

משא, once, משא, פנים. Preference of persons, 2 Chron. xix. 7: r. משא.

משא, once, Is. xxx. 27. משא, LXX. μετὰ δόξης τὸ λογίον. Vulg. avis ad portandum. Syr. משא. According to others, the rising of flame, burning: rather, perhaps, Burden, משא, heavy of burden, i. e. denouncing heavy things, i. q. משא. See Auth. Vers.

- מִשְׁכָּח**, m. constr. מִשְׁכָּח, pl. מִשְׁכָּח. (a) *The act of lifting up.* (b) *A signal.* (c) *Prophecy.* (d) *Gift.* (e) *Tribute.* (a) Ps. cxli. 2; Jud. xx. 38. 40. (b) Jer. vi. 1 (c) Lam. ii. 14. (d) Est. ii. 18; Jer. xl. 5. Gen. xliii. 34; 2 Sam. xi. 8; Zeph. iii. 18. (e) 2 Chron. xxiv. 6. 9.
- מִשְׁחָרָה**, f. *The act of lifting or pulling up*, Ezek. xvii. 9.
- מִשְׁכָּב**, m. r. שָׁכַב. Constr. מִשְׁכָּב. Aff. מִשְׁכָּבָה. *High place.* (a) *A hill, or other fortified place affording refuge.* (b) meton. *Refuge, source of safety*, applied to God. (a) Jer. xlviii. 1; Is. xxv. 12; xxxiii. 16. (b) 2 Sam. xxii. 3; Ps. ix. 10; xviii. 3; xlv. 8. 12; lix. 10. 17, 18; xlviii. 4; lxii. 3. 7; xciv. 22; cxliv. 2.
- מִשְׁוֹכָה**, f. r. שָׁךְ, constr. מִשְׁוֹכָה. Aff. מִשְׁוֹכָה. *A fence*, Prov. xv. 19; Is. v. 5.
- מִשְׁוֹר**, m. r. נָשַׁר, once. Arab. مَنشَرٌ, *serra*. Syr. ܡܨܪܐ, *id.* *A saw*, Is. x. 15.
- מִשְׁוֹרָה**, f. Arab. مَشَرٌ. II. *Divisit*, *dispersit rem*; مَشَارَا, *agri pars quæ sectorio frumenti conseri potest. A measure for liquids*, Lev. xix. 35; 1 Chron. xxiii. 29; Ezek. iv. 11. 16.
- מִשְׁוֹשׁ**, m. r. שֹׂשׁ, constr. מִשְׁוֹשׁ. Aff. מִשְׁוֹשָׁה. (a) *Joy.* (b) *Cause of joy.* (c) *Its expression; rejoicing.* (a) Is. xxxii. 13; lxvi. 10, &c. (b) Job viii. 19; Ps. xlviii. 3, &c. (c) Is. xxiv. 8. In Is. viii. 6, מִשְׁוֹשׁ is put for שֹׂשׁ.
- מִשְׁחָקָה**, m. r. שָׁחַק. Once, *An object of laughter*, Hab. i. 10.
- מִשְׁטָמָה**, m. r. שָׂטַם. *Hatred*, Hos. ix. 7, 8. Lxx. μανία. Aq. ἐγκότῃσις. All. ἔκστασις. Syr. ܡܨܬܡܐ.
- מִשְׁחָתָה**, f. Chald. ܡܨܚܐ, *speculatus, contemplatus est, asperxit.* Syr. ܡܨܚܐ, *expectavit, intendit, speravit.* Sam. סָחַ, *desideravit*; סָחַ, *oculus, conspectus.* Æth. መጽገጥ : *fenestra.* Aff. מִשְׁחָתָה. pl. מִשְׁחָתָה. Aff. מִשְׁחָתָה. Figure (a) external, image. (b) Internal, imagination. (a) Lev. xxvi. 1; Num. xxxiii. 52; Prov. xxv. 11. (b) Ps. lxxiii. 7; Prov. xviii. 11. Some take מִשְׁחָתָה, in Prov. xxv. 11, to signify *baskets*, from שָׁךְ.
- מִשְׁכָּרָה**, f. aff. מִשְׁכָּרָה, r. שָׁכַר. (a) *Wages.* (b) *Reward.* (a) Gen. xxix. 15; xxxi. 7. 41. (b) Ruth ii. 12.
- מִשְׁמָרוֹת**, f. once, *Nails*, Eccl. xii. 11. See מִשְׁמָרוֹת.
- מִשְׁפָּחָה**, masc. once, Is. v. 7, r. שָׁחַ. According to Gesenius, *Shedding of blood.* See Auth. Vers. He compares the Arabic سَفَحَ, *sanguinem profudit.* Had this been the meaning of the prophet, the alliteration with מִשְׁפָּחָה, would have been more exact if he had used מִשְׁפָּחָה, which would be regularly derived from שָׁפַח, a verb of common occurrence. Lxx. ἀνομίαν. Aq. διασκέδασιν. Syr. ܡܨܦܚܐ. Vulg. *iniquitas.* Others make it synonymous with מִשְׁפָּחָה, *a scab*; but this seems unsuitable. The passage requires some act of injustice, or a combination for that purpose. Arab. سَفَعَ, *colaphos duxit alicui; percussit.* III. *Propellere et abigere studuit alterum. Violence.*
- מִשְׁתָּרָה**, f. r. שָׁרָה. *Government, authority*, Is. ix. 5, 6.
- מִשְׁרָפֹת**, f. r. שָׂרַף. *Burning.* (a) *Of lime.* (b) *Of perfumes at a funeral.* (a) Is. xxxiii. 12. (b) Jer. xxxiv. 5.
- מִשְׁרָתָה**, m. once, 2 Sam. xiii. 9. Probably, *a frying-pan.* Lxx. τὸ τήγανον. But Vulg. *quod cozerat, &c.* Syr. ܡܨܪܬܐ. Etymology uncertain.
- מִשְׁתָּה**, m. r. שָׂה. *Interest*, Neh. v. 7. Lxx. ἀπατήσῃ ἀνὴρ τὸν ἀδελφὸν αὐτοῦ ἅ ὅμοις ἀπατεῖτε. Vulg. *usuras.*
- מִשְׁתָּחִים**, m. pl. r. שָׁחַ, once, Judg. 11. Lxx. ἀναμέσον ὑδρευομένων. Sym. συμ-πινόντων. *Watering places.* Arab. شَابٌ, r. شَابٌ, *sonitus edit inter bibendum.*
- מִשְׁחָה**, f. r. שָׂה, constr. מִשְׁחָה, pl. מִשְׁחָה. *A debt*, Deut. xxiv. 10; Prov. xxii. 26. Lxx. ὀφειλήμα.
- מִשְׁחָוֶן**, m. r. שָׂה, once, Prov. xxvi. 26. *Deceit.* Lxx. δόλον. According to some the root is שָׂה, and the meaning *solitude.*
- מִשְׁחָלָה**, f. r. שָׂלַח, pl. constr. מִשְׁחָלָה. Aff. מִשְׁחָלָה. *Prayers*, Ps. xx. 6; xxxvii. 4.
- מִשְׁחָרָה**, fem. r. שָׂה, for שָׂה. Aff.

מְשִׁיחָהּ. Pl. aff. מְשִׁיחִים, מְשִׁיחוֹתָם. *Kneading-trough*, Exod. vii. 28; xii. 34; Deut. xxviii. 5. 17.

מְשִׁבָּצוֹת, pl. f. r. שִׁבְצָן, in מְשִׁבָּצוֹתָהֶן. (a) *Gold settings for precious stones*. (b) Probably, *gold cloth*. (a) Exod. xxviii. 11. 13, 14. 25; xxxi. 6. 13. 16. (b) Ps. xlv. 14. LXX. ἐν κροσσωτοῖς χρυσοῖς.

מְשִׁבֵּר, m. r. שִׁבֵּר, constr. מְשִׁבְרֵי, pl. constr. מְשִׁבְרֵי. Aff. מְשִׁבְרֵי. (a) *Pains of childbirth*. (b) *Violent pains of any kind*. (c) *Breakers, of the sea*. (a) 2 Kings xix. 3. LXX. ὁδύνων, Is. xxxvii. 3; Hos. xiii. 13, ἐν συντριβῇ τέκνων. (b) 2 Sam. xxii. 5, συντριμμὸς θανάτου. (c) οἱ μετεωρισμοὶ τῆς θαλάσσης, Ps. xlii. 8; lxxxviii. 8; xciii. 4; Jon. ii. 4, μετεωρισμοί.

מְשָׁבָה, m. r. שָׁבָה. Once, pl. aff. מְשָׁבָהּ. *Her cessations*, i. e. the entire cessation of the employments and amusements of her inhabitants, Lam. i. 7. LXX. μετοικεσίας, as if from שָׁבָה. Syr. ܡܫܒܐ.

מְשָׁגָה, m. r. שָׁגָה. Once, *A mistake, inadvertency*, Gen. xliii. 12.

מְשָׁה, v. In two forms: Kal, מְשָׁה, מְשָׁהוּ, Exod. ii. 10.

— Hiph. מְשָׁהוּ, מְשָׁהוּ, 2 Sam. xxii. 17; Ps. xviii. 17. *Drew out of the water*. Syr. مَشَا, and Sam. מְשָׁה, Id. Cogn. Arab.

מָשָׂא, prohibuit, repulit ab aliquâ re; מָשָׂא, gressus fuit, incessit.

מְשָׁחָה, m. r. נָשָׁח. Once, constr. מְשָׁחָהּ, i. q. מְשָׁחָה. *A debt*, Deut. xv. 2.

מְשִׁיחָה, f. r. שָׁחָה. Thrice, and each time joined to שָׁחָה, with which it appears synonymous. *Desolation; a desolate place*, Job xxx. 3; xxxviii. 27; Zeph. i. 15.

מְשִׁיחָהּ, and מְשִׁיחָהּ, f. pl. Id., Ps. lxxiii. 18; lxxiv. 3.

מְשִׁיבָה, f. r. שִׁבָּה, constr. מְשִׁיבָהּ. Aff. מְשִׁיבָהּ. Pl. aff. מְשִׁיבָהּ, מְשִׁיבָהּ, מְשִׁיבָהּ. (a) *Turning away, going aside; pec. from God's commandments*. (b) As an adjective, *Rebellious, backsliding*. (a) Jer. ii. 19; iii. 22; v. 6; viii. 5; Hos. xi. 7; xiv. 5; Prov. i. 32. (b) Jer. iii. 6. 8. 11, 12.

מְשִׁיבָה, f. r. שִׁבָּה. Once, constr. מְשִׁיבָהּ, i. q. מְשִׁיבָה. *Error*, Job xix. 4.

מְשִׁיחָה, m. r. שִׁיחָה. Pl. aff. מְשִׁיחָהּ (Dagesh euphon.) *An oar*, Ezek. xxvii. 6. 29.

מְשִׁיחָה, v. pres. מְשִׁיחָה. Arab. مَسَّحَ, manum duxit super rem et abstulit; dimensus fuit; مَسَاحَةٌ, dimensio; مَسَّحَ, quod illinitur, ut unguentum; مَسَّحَ, fricuit

odoramentis corpus. Syr. مَسَّحَ, unxit, mensuravit. Samar. מְשָׁחָה, Idem. Æth.

מְשִׁיחָה: epulatus est. Constr. immed. it. med. מְשָׁחָה, with מְשָׁחָה, either with or without מְשָׁחָה, (a) *Anointed*. (b) *Anointed, setting apart to the office of king or priest*. (c) *Set apart to an office*. (d) *Dedicated an inanimate object by anointing it*. (e) *Anointed himself for a banquet*. (f) *Obtained as the portion set apart for him*. (a) Jer. xxii. 14. (b) Exod. xl. 15; 1 Sam. ix. 16; 1 Kings i. 39, &c. (c) Is. lxi. 1. (d) Gen. xxxi. 13; Exod. xxx. 26; xl. 9—11; Lev. viii. 10; Num. vii. 1. (e) Amos vi. 6.

Part. pl. מְשִׁיחָה, Judg. ix. 15.

Part. pass. מְשִׁיחָה, 2 Sam. iii. 39. Pl. מְשִׁיחָה, Num. iii. 3. (a) Exod. xxix. 2; Lev. ii. 4; vii. 12.

Inf. מְשִׁיחָה, Judg. ix. 8; Dan. ix. 24. מְשִׁיחָה, Exod. xxix. 29; (f) Num. xviii. 8. Aff. מְשִׁיחָה, 1 Sam. xv. 1. מְשִׁיחָה, Lev. vii. 36. מְשִׁיחָה, Exod. xl. 15.

Imp. aff. מְשִׁיחָה, 1 Sam. xvi. 12. מְשִׁיחָה, Is. xxi. 5.

Niph. מְשִׁיחָה, 1 Chron. xiv. 8. Inf. מְשִׁיחָה, Lev. vi. 13; Num. vii. 10. 84. 88.

מְשִׁיחָה, m. Chald. *Oil*, Ezra vi. 9; vii. 22.

Syr. مَسَّحَ, Id.

מְשִׁיחָה, f. constr. מְשִׁיחָה. Aff. מְשִׁיחָה. (a) *Anointing*. מְשִׁיחָה, Exod. xxv. 6; xxix. 7. 21, &c. without the article, Exod. xxx. 25. 31; Lev. x. 7; xxi. 12. (b) *A portion*, Lev. vii. 35.

מְשִׁיחָה, m. i. q. שִׁיחָה. *The dawn*, Ps. cx. 3.

מְשִׁיחָה, m. r. שִׁיחָה. *Injuring*, as an adjective, *disfigured*, Is. lii. 14.

מְשִׁיחָה, m. Aff. מְשִׁיחָה. *Defilement*, Lev. xxii. 25.

מְשִׁיחָה, m. r. שִׁיחָה, constr. מְשִׁיחָה. *A place for spreading nets*, Ezek. xxvi. 5. 14; xlvi. 10.

textor; وَشِي, *color et pictura vestis*; *sericum figuris pictum. Figured silk.*

ססח: *existimavit; similis fuit; comparavit*. The leading idea seems to be, *rule: similarity* would grow out of this, in the circumstance that moral laws, i. e. *rules* of life, consisted very much in teaching by *parables*, or *similitudes*: the word itself thence took *similarity*, &c., as a secondary meaning. (a) *Ruled*, abs. (b) *Had authority over*, א. (c) *Had authority to do*, ל. (d) *Uttered a comparison respecting*, על, א; in a bad sense, Job xvii. 6. (a) Dan. xi. 3—5; Zech. vi. 13. (b) Gen. iv. 7; Judg. viii. 23, &c. (c) Exod. xxi. 8. (d) Ezek. xii. 23; xvi. 44.

Part. **משל**, Gen. xlv. 26; Josh. xii. 2, &c.

Inf. **משל**, aff. **משלו**, Prov. xxix. 2; Ezek. xix. 14, &c. (c) Job xvii. 6.

Imp. **משל**, Judg. viii. 22; Ezek. xvii. 1.

Hiph. **משל**, Dan. xi. 39, (b).

Pres. **משל**, Ps. viii. 7, (b). *Make like*, Is. xli. 5.

Inf. **משל**, *Giving authority*, Job xxv. 2. See my notes.

Niph. **משל**, *Became like*, Ps. xlix. 13. 21; xxxviii. 1; cxliii. 7; Is. xiv. 10.

Pih. Part. **משל**, *Speaking parables*, Ezek. xxi. 5.

Hith. Pres. **משל**, *I become like*, Job xxx. 19.

משל, m. constr. **משל**; aff. **משלו**; plur. **משלים**; constr. **משלי**. (a) *A solemn, authoritative declaration*. (b) *Decision, rule*, deduced either from revelation, experience, or discussion, *proverb*. (c) *A by-word; subject of a taunting proverb*. (a) Is. xiv. 4; Ps. lxxviii. 2, &c. (b) 1 Sam. xxiv. 14; Ezek. xviii. 2, &c. (c) Ps. xlv. 15; Mic. ii. 4, &c.

משל, aff. **משלו**. (a) *Authority*, Zech. ix. 10. (b) *Any thing like*, Job xli. 25.

משלח, m. r. **שלח**, constr. **משלח**. (a) *Act of putting out the hand*. (b) *Act of sending out cattle to graze*. (a) Deut. xii. 7; xv. 10; xxxiii. 21; xxxviii. 8. 20. (b) Is. vii. 25.

משלח, *Id.* m. (a) Is. xi. 14. (b) Esth. ix. 19. 22.

משלח, f. *Id.* (b) Ps. lxxviii. 49; Eccl. viii. 8. Sym. οὐδὲ ἔστι παρατάσθαι εἰς τὸν πόλεμον.

משל, see **של**.

משלח, sem. plur. **משלוח**, r. **שחם**! (a) *Astonishment*. Meton. *Cause of astonish-*

ment. (b) *Desolation*. (a) Ezek. v. 15. (b) Is. xv. 6; Jer. xlviii. 34: with **משלח**, Ezek. vi. 14; xxxiii. 28, 29; xxxv. 3.

משמן, m. r. **שמן**, pl. **משנים**, constr. **משני**.

Aff. **משני**, (a) Sing. and pl. *Fatness*.

(b) Pl. *Fertile places*. (a) Ps. lxxviii. 31; Is. x. 16; xvii. 4. (b) Gen. xxvii. 28, 29; Dan. xi. 24.

משנים, m. pl. *Fattening things, rich food*, Neh. viii. 10. LXX. λιπάσματα.

משמע, m. r. **שמע**. *Act of hearing*, Is. xi. 3.

משמעת, fem. Aff. **שמע**, **שמע**, **שמע**.

Hearing, both judicial and obedient. (a) *A court of justice for hearing causes, council*.

(b) Abst. for concn. *Subjects*. (a) 1 Sam. xxii. 14, **משמעת** σου. LXX. ἀρχὴν παντός παραγγέλματος σου. Syr. **ܡܫܡܥܬܐ ܕܝܚܝܐ**, 2 Chron. xi. 25; 2 Sam. xxiii. 23. LXX. ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ. Syr. **ܡܫܡܥܬܐ ܕܝܚܝܐ**. (b) Is. xi. 14.

משמר, m. r. **שמר**, constr. **משמר**. Aff. **משמר**, plur. **משמרים**, pl. aff. **משמרי**. (a) *The act of guarding, or watching*. (b) *Keeping guard*, as soldiers. (c) *Imprisonment*. (d) *A prison*. (e) *What should be observed and kept, an appointed duty*. (a) Job vi. 12; Prov. iv. 23. (b) Neh. iv. 3. 16; xii. 25, &c. (c) Gen. xl. 1; xlii. 16, &c. (d) Lev. xxiv. 12; Num. xv. 34.

משמרה, f. Aff. **שמרה**, **שמרה**, plur. **משמרות**, constr. **משמרות**. Aff. **שמרה**, plur. **משמרות**. *Id.* (a) 2 Sam. xx. 3; 2 Kings xi. 5—7, &c. (c) Num. i. 53; iii. 7, 8. 28, &c. (e) Lev. iii. 36; viii. 35, &c.

משנה, m. constr. **משנה**, aff. **משנה**, pl. **משנים**, r. **שנה**. The act of repeating. (a) *Second*. (b) *The second rank*. (c) *Second in rank*. (d) *Double*. (e) *A copy*. (f) *Of an inferior kind*. (g) *A division of Jerusalem so called*. (a) Gen. xliii. 12; 1 Sam. viii. 2. (b) Gen. xli. 43; 2 Kings xxiii. 4. (c) 2 Kings xxv. 18; 2 Chron. xxxi. 12; Neh. xi. 9, &c. (d) Exod. xvi. 5. 22; Is. lxi. 7. (e) Deut. xvii. 18; Josh. viii. 32. (f) According to some, 1 Sam. xv. 9. (g) 2 Kings xxii. 14; 2 Chron. xxxiv. 22.

משנה, f. pl. **משנה**, r. **שם**. *Prey*, 2 Kings xxi. 14; Is. xlii. 22. 24; Jer. xxx. 16; Zeph. i. 13; Hab. ii. 7.

מְשַׁעוֹל, m. r. מְשַׁע, once. Arab. مَسْعَلٌ, *fauces, locus ubi tussitur*. Conf. *fauces montium*. *A narrow way*, Num. xxii. 24. בְּקֶשֶׁל הַיַּרְדִּים. LXX. ἐν ταῖς ἀβλαξί τῶν ἀμπελων. Syr. مَسْعَلٌ وَحْدًا.

מְשַׁעִי, once, masc. Arab. مَسْعِي, *operam dedit*; مَسْعِي, *operatio*; مَسْعَاة, *conatus, studium laudabile*. מְשַׁעִי, *carefully*, Ezek. xvi. 4.

מְשַׁעֵן, m. constr. מְשַׁעֵן, r. שַׁעַן. *A support*: spoken of God, 2 Sam. xxii. 19; Ps. xviii. 19. Of food, Is. iii. 1.

מְשַׁעֵנָה, m. מְשַׁעֵנָה, f. *Id.* Is. iii. 1.

מְשַׁעֵנֶת, f. Aff. מְשַׁעֵנֶת, מְשַׁעֵנֶת, מְשַׁעֵנֶת. *A walking-stick, staff*, Num. xxi. 19; Judg. vi. 21, &c.

מְשַׁפָּחָה, f. constr. מְשַׁפָּחָה, aff. מְשַׁפָּחָה, &c.; plur. מְשַׁפָּחוֹת, constr. מְשַׁפָּחוֹת, aff. מְשַׁפָּחוֹת, &c. See מְשַׁפָּחָה. (a) *A household*. (b) *A family or clan*. (c) *A tribe*. (d) *A race, generation*. (e) *A race, sort, of animals*. (a) Lev. xx. 5; Exod. xii. 21. (b) Num. iii. 15; xxvi. 5; Josh. vii. 14, &c. (c) Judg. xviii. 2; Zech. xii. 13. (d) Lev. xxv. 45; Jer. vii. 3; Amos iii. 1, &c. (e) Gen. viii. 19.

מְשַׁפָּח, m. constr. מְשַׁפָּח, aff. מְשַׁפָּח, &c.; pl. מְשַׁפָּחִים, constr. מְשַׁפָּחִים, aff. מְשַׁפָּחִים, &c. מְשַׁפָּח, r. שַׁפַּח. (a) *The act of deciding as a judge*. (b) Meton. *A decision*. (c) *A punishment*. (d) *A court of justice*. (e) *A cause for trial*. (f) *Justice, equity*. (g) *Any positive institution, whether [1] religious, or [2] civil*. (h) *A right claimed in consequence*. (i) *Custom*. (k) *Manner, appearance*. (a) 1 Kings iii. 28; 2 Chron. xix. 6, &c. (b) Num. xxvii. 11; Deut. xvi. 18; Job xix. 7, &c. (c) Lev. xxiv. 22; Ps. cxix. 84, &c. (d) Deut. xxv. 1. (e) 1 Kings iii. 11; Job xiii. 18; xxiii. 4, &c. (f) Gen. xviii. 25; Deut. xxxii. 4; 2 Sam. viii. 15, &c. (g), [1] Lev. v. 10; Num. xv. 16, &c.: [2] Deut. xvii. 11; 1 Sam. xxx. 25, &c. (h) Exod. xxiii. 6; Deut. xviii. 3, &c. (i) Gen. xl. 13; Josh. vi. 15, &c. (k) 2 Kings i. 7.

מְשַׁפָּחִים, dual, Gen. xlix. 14, and quoted Judg. v. 16, מְשַׁפָּחִים בֵּין יַרְדֵּן. Syr. مَسْعَلٌ وَحْدًا. LXX. ἀπαπανόμενος ἀνὰ μέσον τῶν κλήρων. Vulg. *accubans inter*

terminos. There is, likewise, an imitation of it in מְשַׁפָּח בֵּין מְשַׁפָּחִים, Ps. lxxviii. 14, where מְשַׁפָּח must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given "*the pots*." Symm. and the LXX. κλήρων, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places equally well. Arab. ثَبَّتَ, *stabilivit, fixit*;

مُثَبَّتٌ, *sella ligata loro*; ثَبَاتٌ, *vir crassus, qui non relinquit pulvinar*; ثَبَاتٌ, *chytropus, tripedaneum ollæ sustentaculum*; لَاطِيسٌ, *lapides quibus olla imponitur*;

مُثَبَّتٌ, *signum tripodis formam habens, quod cervicibus jumentorum inuri solet*. The interpretations given are various. That of our Authorized Version, offered above, is perhaps the best. Gesenius gives *caula, stabula*. Comp. מְשַׁפָּחִים, Josh. xv. 36. Dathe prefers, *aquarum canales*. Arab. r. سَفَت, *bibit*. See also Ludolf. Lex. Æth. p. 76.

מְשַׁח, m. once, Gen. xv. 2, in בֵּין מְשַׁח וְיִצְחָק. LXX. ὁ δὲ ὕδως Μασέκ τῆς οἰκογενεὺς μου. Vulg. *filius procuratoris domus meæ*. The Syriac translator omits the word. The LXX. supposed it to be the name of Eliezer's mother. Some take מְשַׁח to be the root, and interpret the words, "*Filius cursationis domus meæ*:" others, "*Filius possessionis domus meæ*." The latter take מְשַׁח to be equivalent to מְשַׁח. Arab. مَسَكَ, *tenuit*.

Cogn. مَشَقَّ, *consuit*. Or thus, مَشَقَّ, *confisus, et fretus fuit aliquo*. II. *Fidum, fiducia dignum esse dixit aliquem*. III. *Fædus pactumve inivit*; ثَقَّةٌ, *fiducia*; homo, in quo fiduciam ponis; مَوْثِقٌ, *fædus, pactum*. Probably, *A trusty servant born in the house, and already adopted as a son: a thing, even now, very common in the East*. The latter part of the verse deserves notice, viz. וְהָיָה מְשַׁח אֵלִיעֶזֶר, i. e. *he (is) Dammesek Eliezer: he is so named*. Not, "*this Eliezer of Damascus*:" the passage says no such thing. Gesenius's "*Elieser Damascus*" is wrong also. For,

in this case, it ought to have been **דאמאסקוס** **דאמאסקוס**. The LXX. is right, therefore, in giving **οὗτος Δαμασκὸς Ελιέζερ**, as a proper name, as also is Jerome, in saying, "Vocaturque *Damascus Eliezer*." It is not improbable, indeed, that Abraham gave, after all, to this man—if once adopted as a son—a portion of goods among the sons of his concubines, Gen. xxv. 6. And if so, he may have been the founder of *Damascus*, and have called the city after his own name.

משק, m. constr. **משק**, r. **שק**, once. *Running to and fro*, Is. xxxiii. 4. According to some, gathering. Syr. **ܡܫܩܐ ܕܥܡܪܐ**. LXX. **ὁν τροπὸν ἔαν τις συναγάγῃ ἀκρίδας, οὕτως ἐμπαίξουσιν ὑμῖν**. Vulg. *sicut colligitur bruchus, cum fossæ plenæ fuerint de eo*.

משק, m. constr. **משק**, pl. **משקים**, aff. **משק**, r. **שק**. (a) *One who gives drink, a cup-bearer*. (b) Meton. *The drink itself*. (c) *What has been supplied with drink, a watered country*. (a) Gen. xl. 1. 23, &c. (b) Lev. xi. 34; Is. xxxii. 6. (c) Ezek. xlv. 15.

משקול, m. r. **שקל**, once. Arab. **مِثْقَال**, *pondus quo ponderatur res*. *Weight*, Ezek. iv. 10.

משקוף, m. r. **שקף**. Arab. **سَكْفٌ**, *limine instruxit portam*; **سَكْفٌ**, *superius limen portæ, in quo cardo circumvertitur*. *The lintel, or beam, laid over a door-way*, Exod. xii. 7. 22, 23, only.

משקל, m. constr. **משקל**, aff. **משקל**, &c.; r. **שקל**. (a) *The act of weighing*. (b) Meton. *Weight*. (a) 2 Kings xxv. 16; Jer. lii. 20, &c. (b) Judg. viii. 26; Gen. xxiv. 22, &c.

משקל, f. once, Is. xxviii. 17. LXX. **εἰς στάβλους**.—

משקל, f. once, 2 Kings xxi. 13. LXX. **τὸ στάβλον**.—

A balance. Syr. **ܡܫܩܠܐ**, *Id.*

משקע, m. r. **שקע**, once. Arab. **سَقَعَ**, *ex vase aquam ore hausit*. *A place where water settles, a pond*, Ezek. xxxiv. 18. LXX. **τὸ καθεστῆκός ὕδωρ**. Auth. Vers. "*Deep waters*."

משרה, f. constr. **משרה**, r. **שרה**. Arab.

ثَرِي, *humida et humore mollita fuit terra post siccitatem*; **ثَرِي**, *humor, mador*. Syr.

ܕܢܝܢܐ, *tinxit, mersit*; **ܕܢܝܢܐ**, *succus ex uvis pressus*. *Juice*, once, Num. vi. 3. **ܡܫܩܐ**. LXX. **ὅσα κατεργάζεται ἐκ σταφυλῆς**.

משרוקיה, f. r. **שרק**, Chald. Apparently, *A shrill wind instrument*. Auth. Vers. *Flute*. LXX. **ὀύπρυγος**. Vulg. *fistulæ*, Dan. iii. 5—15.

Arab. **شَرَقَ**, *rima*: because perforated.

משש, cogn. **משש**. Arab. **مَسَّ**, *tetigit*.

סססס: *palpando quæsiuit instar cæci*. Comp. **מָסַסוּ**, and Sanscr. **मृश**, *tangere*. *Touched, felt*.

Pret. Kal non occ. Pres. aff. **משש**, *Let me touch, feel, thee*, Gen. xxvii. 21. See **משש**, Ib. vv. 12. 22.

Pih. **משש**, pres. **משש**, constr. immed. (a) *Examined by feeling*. (b) *Felt his way, groped*. (a) Gen. xxxi. 34. 36. (b) Deut. xxviii. 29; Job v. 14; xii. 15.

Part. **משש**, (b) Deut. xxviii. 29.

משפה, m. constr. **משפה**, pl. aff. **משפ**, **משפ**, r. **שפה**. (a) *The act of drinking*. (b) *A banquet*. Comp. **συνπόσιον**. (c) Meton. *The drink itself*. (a) Dan. i. 5. 8. (b) Gen. xix. 3; xxi. 8, &c. (c) Ezra iii. 7; Dan. i. 10.

משפה, m. Chald. def. form of the preceding word, *Id.* Dan. v. 10.

מהבן, m. r. **תבן**, once, *A heap of straw*, Is. xxv. 10.

מהב, m. aff. **מהב**. *A bridle*, 2 Kings xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29.

מתוק, m., f. **מתוקה**, pl. **מתוקים**, r. **מתק**. (a) *Sweet*. (b) *Sweetness*. (c) *Pleasant*. (a) Ps. xix. 11; Judg. xiv. 18, &c. (b) Judg. xiv. 14; Ezek. iii. 3. (c) Eccl. v. 11; xi. 7, &c.

מתח v. Syr. **ܡܬܚܐ**, *extendit*. Chald. **ܡܬܚܐ**, *Id.* *Stretched out as a curtain*. Once, **ܡܬܚܐ**, Is. xl. 22.

מת, partic. Arab. **مَتَى**, *quando?* **مَتَى**, cogn. **مَتَى**, r. **متو**, and **مَتَى**.

extendit funem. (a) *When?* (b) *When, without the interrogation.* (c) *Until when?* (d) *Id.* (e) *After* *how long.* (a) Gen. xxx. 30; Ps. xlii. 3, &c. (b) Prov. xxiii. 35; Ps. ci. 2, &c. (c) Exod. viii. 5. (d) 1 Sam. xvi. 1. (e) Jer. xiii. 27.

מִתְּכָה, f. aff. *מִתְּכָה*, r. *מִתְּכָה*. (a) *A fixed quantity.* (b) *Arrangement, plan, composition.* (a) Exod. v. 8; Ezek. xlv. 11. (b) 2 Chron. xxiv. 13; Exod. xxx. 32. 37.

מִתְּלֵעוֹת, f. pl. aff. *מִתְּלֵעוֹת*. Arab. *تَلَعَ*, and *تَلَعَ*, *fregit contusione caput.* The grinders, teeth so called, Job xxix. 17; Prov. xxx. 14; Joel i. 6. Lxx. *μύλας*.

מִתְּמָה, m. r. *תְּמָה*. Soundness of body, Ps. xxxviii. 4. 8; Is. i. 6.

מִתְּנָה, m. aff. *מִתְּנָה*, r. *נָתַן*. A gift, Gen. xxxiv. 12; Num. xviii. 1; Prov. xviii. 16; xix. 6; xxi. 14.

מִתְּנָה, fem. pl. *מִתְּנָה*, aff. *מִתְּנָה*, Chald. *Id.* Dan. ii. 6. 48; v. 17.

מִתְּנָה, f. constr. *מִתְּנָה*, pl. *מִתְּנָה*, constr. *מִתְּנָה*, aff. *מִתְּנָה*, *Id.* Gen. xxv. 6; Num. xviii. 6, &c.

נ, Nun, the fourteenth letter of the Hebrew alphabet, and equivalent to our n. As a numeral, it stands for fifty: its final form denoting 700. It is classed among the liquids, Gram. art. 24. As a prefix, it forms the conjugation Niphhal, Gram. art. 157. 18, &c.; and the first person plural of the present tense in all the conjugations. As an affix, it forms nouns of an intensive or frequentitive signification, Ib. art. 168, and gives to verbs the sense of a strong asseveration, Ib. art. 235. When followed by a silent sheva, it is dropped, and its place is supplied by a dagesh in the next letter; but, if this occurs at the beginning of a word, it is omitted without compensation, Ib. art. 76.

נָא, an interjection, indeclin., Gr. *vai*, *Mat.* xv. 27; *Rev.* xxii. 20: (Arab. gram. *حرف تنبيه*, particle of exciting), Gram.

מִתְּנָה, dual, m. constr. *מִתְּנָה*, aff. *מִתְּנָה*, &c.

Arab. *مَتْنٌ*, *firmus, robustus fuit*; *مَتْنٌ*, *pars terræ dura et elata*; *firmus et constans*; *latus unum dorsi lumbum circumdans*;

مَتْنُ الظُّر, *lumbi dorsi.* Syr. *ܡܬܢܐ*, *lumbi.* The loins, Ezek. viii. 2; Prov. xxxi. 17, &c.

מִתְּנָה, m. Arab. *مَطْقَة*, *dulcedo*; *تَعَطَّقَ*, *gustavit rem gustûs sentiendi causâ*; *lingua superiori palato illisa excitavit sonum ob*

bonum cibi gustum; *مَطَخَ*, *lambit mel, aquam*; *multum edit.* Syr. *ܡܠܚܡ*, *suxit.* Sweetness, Prov. xvi. 21; xxvii. 9.

מִתְּנָה, aff. *מִתְּנָה*. *Id.* Job xxiv. 20.

מִתְּנָה, aff. *מִתְּנָה*. *Id.* Judg. ix. 11.

מִתְּנָה, v. pres. *מִתְּנָה*. *Were sweet, became sweet*, Exod. xv. 25; Job xxi. 23 (see my notes here); Prov. ix. 17.

Hiph. pres. *מִתְּנָה*. (a) I. q. Kal. (b) *Made, or considered, sweet.* (a) Job xx. 12. (b) Ps. lv. 15.

מִתְּנָה, f. for *מִתְּנָה*, r. *נָתַן*. A gift, Prov. xxv. 14; Eccl. iii. 13; iv. 17; v. 18; Ezek. xlvi. 5. 11.

art. 243. Syr. *ܢܐ*, *quæso*; cogn. *ܢܐ*, *equidem.* Æth. *ነ*: cogn. *ነ*: *agite* :

ነ: *veni, age*: it. *ከኒ*: id. en, ecce. Arab.

نَا, r. *نَا*, *surrexit cum labore*, &c. Thence as a particle of exciting, as Eng. *Up!* So

Schroeder; cogn. *نَوِي*; Gr. *voéω*, *intendit.*

Castell. ii. conj. *نَوِي*, *nili jussit concordante*

Socio; it. *vocavit.* (a) Used to express *supplication, petition*, or the *contrary*, not unlike the English, *pray*, for I pray, or *priethee*, for I pray thee: as, *בְּרַחֲמֶיךָ*, *go in, pray*, Gen. xvi. 2. *וְעַתָּה*, *and now, pray, take away*, 1 Sam. xv. 25. Which is sufficient to show, against the rabbins, that it is not equivalent to *עֲשֵׂה*. *וְיִהְיֶה*, *let there be, I pray*, 2 Kings ii. 9. Also with the first pers. and

often as addressed to self (with π parag. more generally, Gram. artt. 234. 239). אֶלְכֶּה נָא , *pray, let me go*, Exod. iv. 18. Comp. Is. v. 1; 1 Kings i. 12; Num. xx. 17; Cant. iii. 2, &c. — to self. $\text{אֶסְכְּדֶנָּה וְאֶרְאֶה}$, *let me now go away and see*, Exod. iii. 3. Comp. 2 Sam. xiv. 15; Gen. xviii. 21; Jer. v. 24, &c. With a negative, generally, $\text{אֶלֶּיִּךְ נָא עֲבֹר}$, *pass not over, I pray*, Gen. xviii. 3; xix. 8; xxxiii. 10; where, and vr. 7. 18, 19, its repeated insertion is emphatical, i. e. here expressive of submission, It.: Ps. cxiv. 1; Cant. vii. 9. (b) *Exhortation*, or the contrary: שְׁמַע נָא , *hear, I pray*, Num. xx. 10; Judg. xiii. 4; 1 Kings i. 12; Jer. vii. 12, &c. (c) *Irony*, or *blame*. עֲבֹרָה נָא , *pray, stand (then)*, Is. xlvii. 12; Jer. xvii. 15; Ps. cxv. 2, &c. Noldius makes it, moreover, equal to *igitur, itaque; omnino, certe; tunc, tum* (pp. 528, 529); apparently, because these words seemed to give, sufficiently near, the meaning of certain passages: an error very common to Lexicographers, whose business it is to determine, not what any passage may loosely be rendered by, but what is the precise and real signification of the terms used. He also considers it as omitted by the ellipsis, in אֶעְבְּרָה , *let me pass*, Num. xxi. 22, &c. But this is unnecessary: the text being sufficiently full.

It is also compounded with other particles, as אֶלֶּיִּךְ נָא , above. אֶסְכְּדֶנָּה , Gen. xviii. 3, &c. הִדְרִינִי , Ib. xii. 11; xvi. 2, &c. אֶרְאֶה נָא , Jer. iv. 31; Lam. v. 16. אֶחָד נָא , Gen. z. 17; 2 Kings xx. 3; Is. xxxviii. 3, &c., in which a word or more is found to intervene. In נִבְרָה נָא , Ps. cxvi. 14. 18, we have a transposition of the parag. π with נָא ; thus, $\text{אֶשְׁלַח נְבִירָה נָא}$, for $\text{אֶשְׁלַח נְבִירָה נָא}$. This, which is unusual indeed, makes all perfectly plain. We have, therefore, no ellipsis here. Again, in Judg. v. 26, in $\text{יָדָה יְהוָה לְיִצְחָק מִלְּחָמָה}$, we have the single epenthetic π joined with the paragogic π , of which we have instances, with a pronoun, Num. xxiii. 14, in קָנִי נָא ; comp. Deut. xxxi. 10; xxix. 14; in יִשְׁעִי נָא , Ps. lxxii. 15; xci. 12. Instances of the doubled π are given, Gram. art. 235, with their use and force. I was not then aware of those with the single π . The Arabs, as it will there be seen, term the latter, مُسَدَّدٌ , *made strong*; the former, خَفِيفٌ , *making light*, as opposed to heavy. Noldius, therefore, is right in considering this as paragogic, although he could assign neither use

nor force to the form. In the Arabic, it gives *emphasis* or *strength*; and so it does here, i. e. *she put forth her hand powerfully, with effect*, or the like.

נָא , m. once, Exod. xii. 9. Raw. Arab.

نِئِي , *crudus, semicoctus, de carne*.

נָאֵד , m. once, Judg. iv. 19. Aff. נִדָּד , m.

pl. נִדָּדוֹת . Arab. نَانَ , *aquam de se emisit*

terra; نَانَ , *agua è terrâ emanans*; نِئِي , *uvidus fuit, maduit. A skin for wine, milk, &c.*, Josh. ix. 4. 13; Judg. iv. 19; 1 Sam. xvi. 20; Ps. lvi. 9, — for tears; cxix. 83; whence it appears that they were hung up in the smoke. Gesen.

נִבְרָה , f. it. נִבְרָה , plur. constr. of נִבְרָה , f. part. Niph. of נִבְרָה . *Sought after, delighted in, chosen*. Hence, *the best parts of any thing*. נִבְרָה , *the objects of God's choice*, Ps. lxxxiii. 13. נִבְרָה , *the choice pastures of the desert*, Ps. lxxv. 13; Jer. ix. 10; xxiii. 10; Joel i. 19, 20; ii. 22. נִבְרָה , *pastures chosen by the shepherds*, Amos i. 2. נִבְרָה , *the great love of violence*; i. e. *violent pursuits and projects*, Ps. lxxiv. 20. נִבְרָה , *the delights of peace*, Jer. xxv. 37. נִבְרָה , *pleasant places of herbage; agreeable pasture*, Ps. xxxiii. 2. But, if נִבְרָה , be taken as the root, or the cogn. נִבְרָה , *place of abiding, habitation*; — used for fields, — *pasture*, as the residence of the flocks, will be the sense: and this has usually been taken.

נִבְרָה , cogn. Arab. نَامَةٌ , *phthongus,*

sonus. Cogn. نَعَم , *benè, maxime, ita; affirm-*

mandi particula; نَعَم , *affirmavit rem*. Lit.

Declaration, dictum, of —. In the phrase, נִבְרָה יְהוָה , *it is a declaration of Jehovah*, Gen. xxii. 16; Num. xiv. 28, &c. Very common in the prophetic books. נִבְרָה , Num. xxiv. 3. 15. נִבְרָה , 2 Sam. xxiii. 1. נִבְרָה , Ps. xxxvi. 2. Used of Agur, Prov. xxx. 1. A verb from the same root occurs in נִבְרָה , Jer. xxiii. 31, נִבְרָה יְהוָה , *they make a solemn declaration*.

נִבְרָה , see נִבְרָה , p. 40, above.

נִבְרָה , v. pres. נִבְרָה . Cogn. Arab.

نَاف , *sitim explevit*; a term occasionally

applied to sexual intercourse. Cogn. נָאָב.

r. נֹוֹב, *vicem subiit, explevitque, vicarian operam præstitit*. Constr. abs. it. med. נָאָב. (a) *Committed adultery*. (b) *Metaph worshipped false gods, instead of the true*. (a) Exod. xx. 14; Deut. v. 17; Lev. xx. 10 Jer. v. 7. (b) Jer. iii. 9.

Part. נֹאֲבָה, f. נֹאֲבָה, pl. נֹאֲבָה, Lev. xx. 10; Job xxiv. 15, &c.

Inf. נֹאֲבָה, Jer. xxiii. 14; Hos. iv. 2.

Pih. נֹאֲבָה, f. נֹאֲבָה, Jer. iii. 8. נֹאֲבָה, Ezek. xxiii. 37.

Pres. נֹאֲבָה, Jer. xxix. 23. נֹאֲבָה, Hos. iv. 13, 14.

Part. נֹאֲבָה, f. נֹאֲבָה, pl. נֹאֲבָה, Ps. l. 18; Prov. xxx. 20; Is. lviii. 3.

נֹאֲבָה, m. aff. נֹאֲבָה. *Adulteries*. Metaph. *Acts of idolatry*, Jer. xiii. 27; Ezek. xxiii. 43.

נֹאֲבָה, m. aff. נֹאֲבָה. *Her repeated (acts of) adultery*, Hos. ii. 4.

נֹאֲבָה, v. pres. נֹאֲבָה. Arab. نَاص, *retro cessit, retromansit; declinavit ab aliquo. Turned away from, through disregard and contempt: meton. disregarded, despised; rejected, as unworthy of regard*. Constr. immed. it. med. נֹאֲבָה, it. abs. it. med. נֹאֲבָה, instr. נֹאֲבָה, of cause, Deut. xxxii. 19; Ps. cvii. 11; Prov. i. 30; v. 1. נֹאֲבָה, v. 8; Jer. xiv. 21; xxxiii. 23; Lam. ii. 6.

Pih. נֹאֲבָה. *Id.* Num. xvi. 30; Ps. x. 13, &c.

Pres. נֹאֲבָה, Ps. lxxiv. 10.

Part. pl. aff. נֹאֲבָה, Num. xiv. 23; Is. lx. 14; Jer. xxiii. 17.

Hithp. Part. נֹאֲבָה, for נֹאֲבָה. *Contemned*, Is. liv. 5. Or it may be for נֹאֲבָה, which would be the part. of נֹאֲבָה, with the same signification, but the pointing inaccurate.

נֹאֲבָה, fem. pl. נֹאֲבָה, aff. נֹאֲבָה. *Reproach, insult*, 2 Kings xix. 3; Is. xxxvii. 3; Neh. ix. 18. 25; Ezek. xxxv. 12.

נֹאֲבָה, v. pres. נֹאֲבָה, cogn. נֹאֲבָה. Syr.

נֹאֲבָה, *suspiravit*. Æth. ከለ: *gemitus*.

Arab. نَعَن, *inclamavit oves et increpuit;*

crocitavit corvus; نَهَقَ, rudis asinus. Cried out, in sorrow, Job xxiv. 12; Ezek. xxx. 24.

נֹאֲבָה, fem. constr. נֹאֲבָה, aff. נֹאֲבָה, plur.

נֹאֲבָה. *A cry of sorrow*, Exod. ii. 24; Judg. ii. 18; Ezek. iii. 24.

נֹאֲבָה, Kal non occ. Arab. cogn.

نَعَرَ, *adversatus fuit, restitit; نَعَرَ, intus æstuavit irâ; نَهَرَ, increpuit, repulit; نَارَ,*

r. نَوَّرَ, *fugit, abhorruit ab aliquâ re*. Apparently synonymous with נֹאֲבָה, with which it is always connected. Symmachus considered it cognate with נֹאֲבָה.

Pih. נֹאֲבָה, *Rejected as worthless*, Ps. lxxxix. 40; Lam. ii. 7. Lxx. read נֹאֲבָה, *ἀνέρωγε; karéōrēphas*. Sym. εἰς καράπαν ἔδωκας. Syr. ܢܐܒܐ.

נֹאֲבָה, Kal non occ. Arab. نَبَأَ, *annun-*

tiauit; نَبَأَ, nuntius; res quæ nuntiatur.

Cogn. نَبَأَ, *animadvertit rem; نَبَأَ, recor-datus fuit rei*. Æth. ከለ: *locutus est*.

Niph. נֹאֲבָה, pres. נֹאֲבָה, constr. abs. it. immed. it. med. נֹאֲבָה. *Announced as the will of God, either as to past or future events, prophesied*, 1 Sam. x. 11; Jer. xx. 1, &c. With אֵל, or ל, pers. to whom, and עַל, about whom.

Part. נֹאֲבָה, pl. נֹאֲבָה, and נֹאֲבָה, constr. נֹאֲבָה, Sam. xix. 21; Jer. xxxii. 3; Ezek. xiii. 2, c.

Inf. נֹאֲבָה, aff. נֹאֲבָה, Jer. xix. 14; Ezek. xxxvii. 7; xi. 13, &c.

Imp. נֹאֲבָה, Ezek. xi. 4; xiii. 2, &c.

Hith. נֹאֲבָה, הִנְבִּיאוּ, *Id.* 1 Sam. 6; Ezek. xxxvii. 10, &c. In 1 Sam. xviii. 10, the word seems to signify, he went on *prophesying or preaching* from the impulse of an evil spirit; just as Virgil's Sibyl is said to have spoken. A similar sort of frenzy is still put on by pretenders among the heathen, &c., to the present day. That divine impulse which actuated the true prophets was, on the contrary, calm, collected, and rational.

Pres. נֹאֲבָה, 1 Kings xxii. 8. 18, &c.

Part. נֹאֲבָה, pl. נֹאֲבָה, Num. xi. 27; 2 Chron. xviii. 7; Ezek. xiii. 17.

Inf. נֹאֲבָה, aff. נֹאֲבָה, 1 Sam. x. 13; Zech. xiii. 4.

נֹאֲבָה, Chald. Hith. הִנְבִּיאוּ, *Prophesied*, Ezra v. 1.

נֹאֲבָה, f. constr. נֹאֲבָה, (a) *A predic-*

tion. (b) Meton. *A prophetic book.* (a) Neh. vi. 12. (b) 2 Chron. ix. 29; xv. 8.

נבואה, f. constr. נְבוֹאָה, Chald. *Id.* Ezra vi. 14.

נבִּיב, m. constr. נְבִיב, Arab. نَبِيبٌ, *mutivit,*

fremuit caper libidinosus; عُتِرِدٌ ۚ magnificè semet extulit, et superbivit. II.

Internodia produxit planta. Cogn.

ingrato ac duriore modo tractavit; malè accepit, petentem aliquid repulit increpando;

أَنْبُوبٌ, *prominentior pars, scil. nodi arundinis; tubulus, fistula, siphon; series arborum.* (a) *Proud, insolent.* (b) *Hollow.*

(a) Job xi. 12. See my notes on the place. (b) Exod. xxvii. 8; xxxviii. 7; Jer. lii. 21.

LXX. κοῖλον, κύκλω. Syr. سَلْمٌ.

נְבִיבָהּ, f. pl. aff. נְבִיבָהּ, twice, Dan. ii. 6; v. 17. The context requires either a gift or some other mark of honour. LXX. δόματα,

τῇς οἰκίας σου. Vulg. dona, dona domus tuæ. Syr. خَمَلٌ, لِسْمَةٍ. These versions read נָבוּ, as two words;

and, therefore, probably read נבו, in the

former passage. The Persian نَوَاحَتَن, to praise, treat kindly and honourably, from

which are derived نَوَازِش, نَوَاز, act of kindness and attention, may be the origin of this word. So Gesen.

נבח, v. once. Infin. נָבַח. Arab.

نَبَحَ, *latravit canis.* Syr. نَبَسَ, *Id.* To bark, as a dog, Is. lvi. 10.

נבט, v. Kal non occ. Arab. نَبَطَ,

scaturivit aqua. IV. *Ad scaturiginem perduxit fodiendo puteum.* Pass. *Apparuit, prodiiit quid, quod ante latebat.* Came into sight.

Hiph. הִבִּישׁ, pres. הִבִּישׁ, Brought into sight. (a) *Looked, abs.* (b) *Looked at, or towards, constr. med.* הִבִּישׁ, הִבִּישׁ, it. immed. (c) Meton. *Perceived* by looking, constr. immed. (d) *Looked favourably at, constr. med.* הִבִּישׁ, it. immed. (e) *Looked for, expected to see.* (f) *Looked towards with expectation, constr. med.* הִבִּישׁ. (g) *Looked at*

with attention; attended to a command, constr. med. הִבִּישׁ, הִבִּישׁ. (h) *Noticed.*

(a) 1 Kings xviii. 43; Ps. xxxiii. 13, &c. (b) Exod. iii. 6; Num. xxi. 9, &c. (c) Num. xxiii. 21; 1 Sam. ii. 32, &c. (d) Is. lxiv. 8; Lam. iv. 16, &c. (e) Job vi. 19. (f) Ps. xxxiv. 6; Is. xxii. 11, &c. (g) 1 Sam. xvi. 7; Ps. lxxiv. 20, &c. (h) Ps. x. 14.

Part. הִבִּישׁ, Ps. civ. 32.

Inf. הִבִּישׁ, aff. הִבִּישׁ, Exod. iii. 6; Ps. cxix. 6; Lam. iv. 16; Jonah ii. 5; Hab. ii. 15.

Imp. הִבִּישׁ, הִבִּישׁ, Job xxxv. 5; Ps. lxx. 15, &c.

Niph. or Pih. נִבֵּשׁ, with ל, *Looked towards,* Is. v. 30.

נְבִיָּא, masc. aff. נְבִיָּא, plur. נְבִיָּאִים, constr. נְבִיָּא, aff. נְבִיָּא, &c.; r. נָבָא. Arab.

نَبِيٌّ, and Syr. نَحْمٌ, *propheta. A prophet.*

(a) *A person commissioned by God to declare his will to men, either as to their general conduct, or to any particular or difficult circumstances.* (b) *Pec. One commissioned to foretell future events.* (c) *One to whom revelations have been made.* (d) *One who claims to be a prophet, whether truly or not.* (e) *Spokesman, charged to deliver a divine commission previously communicated to another.* (f) *A person devoted to the study of God's revealed will, and under the instruction of one to whom revelations have been made.* (g) These last persons were also called בְּנֵי הַנְּבִיָּאִים, *sons of the prophets.* (a) Deut. xviii. 15, 18; xxxiv. 10, &c. (b) Is. xxxvii. 2; Jer. xx. 2, &c. (c) Gen. xx. 7; 1 Kings xiii. 11, &c. (d) Deut. xiii. 2; Is. ix. 14, &c. (e) Exod. vii. 1. (f) 1 Sam. x. 5, 10, 11; xix. 21; 1 Kings xviii. 4, &c. (g) 1 Kings xx. 35; 2 Kings ii. 3, 5, 7, &c.

נְבִיָּאָה, m. def. נְבִיָּאָה, pl. def. נְבִיָּאָה, Chald. *Id.* Ezra v. 1, 2; vi. 14.

נְבִיָּאָה, fem. of the preceding. (a) *A prophetess.* (b) *A prophet's wife.* (c) Applied to Miriam, either because she was the sister of Moses the prophet, or because engaged in celebrating the glorious deliverance from Egypt. (a) Judg. iv. 4; 2 Kings xxii. 14; 2 Chron. xxxiv. 22; Neh. vi. 14. (b) Is. viii. 3. (c) Exod. xv. 20.

נְבִיָּאָה, m. once, Job xxxviii. 16. LXX.

πηγήν θαλάσσης. Sym. συνοχής πηγῆς. Syr. **ܡܥܬܩܬܐ ܡܪܝܬܐ**. Vulg. *profunda maris*. Dathe, after Schultens, *maris scopulos*. Arab. **نَبْكٌ**, and **نَبْكَةٌ**, plur. **نَبَكٌ**, **نَبَكٌ**, **نَبَكٌ**, *collis acuto vertice præditus*; **أَنْتَبَكٌ**,

elatus, editus fuit; **بَكٌ**, *compressus fuit*, *uti in densâ hominum turbâ*; *confluxit et*

tumultuatus fuit; **بَاكٌ**, r. **بوك**, *confusum turbatumque fuit negotium*. Either *submarine rocks*, or (reading **בְּבִיבִים**) *labyrinths, mazes, of the sea*. See my notes on the place. Gesenius considers **בְּבִיבִים** as a primitive, cognate with **בְּבִיבִים**, **נִבְּבִים**, and **בְּבִיבִים**, *erupit*.

נָבַל, v. pres. **נֹבֵל**, and **נִבֵּל**. (a) *Became shrivelled, and fell*, as flowers, fruits or leaves. Metaph. (b) *Wasted away with fatigue, sorrow, or misfortune*. (c) *Wasted away and crumbled to dust*. (d) *Acted as one whose intellect had decayed, acted foolishly*. (a) Ps. i. 3; xxxvii. 2; Is. xl. 7; lxiv. 5, **נֹבֵל**, for **נִבֵּל**; Jer. viii. 13; Ezek. xlvii. 12. (b) Exod. xviii. 18; 2 Sam. xxii. 46; Is. xxiv. 4. (c) Job xiv. 18; Is. xxxiv. 4. (d) Prov. xxx. 32.

Part. **נֹבֵל**, fem. **נֹבֵלָה**. (a) Is. i. 30; xxviii. 1. 4; xxxiv. 4.

Inf. **נִבֵּל**, constr. **נִבֵּל**, Exod. xviii. 18; Is. xxxiv. 4.

Pih. Pret. with aff. **נִבֵּלָה**, constr. immed. *Treated as worthless, despised*, Nah. iii. 6.

Pres. **נִבֵּל**, Deut. xxxii. 15; Jer. xiv. 21.

Part. **נִבֵּל**, Mic. vii. 6.

נָבַל, f. **נֹבֵלָה**, pl. **נֹבֵלִים**; f. **נִבֵּלָה**. *Corrupt, worthless, in intellect or character*. (a) *Foolish*. (b) *Impious*. (a) Deut. xxxii. 6. 21; 2 Sam. iii. 33, &c. (b) Job xxx. 8; Ps. xiv. 1; liii. 2, &c.

נִבְּלָה, m. and **נִבְּלָה**, plur. **נִבְּלָהִים**, constr. **נִבְּלָהִים**, aff. **נִבְּלָהִים**. *A skin, as stripped from a dead animal*. (a) *A bottle of skin for containing liquids, pec. wine*. (b) *Any kind of vessel or jar, made of earthenware*. (c) *A musical instrument*: so called, perhaps, because in the shape of a *wine skin or jar*. The LXX. translate the word by *δργανον*, *ψαλτήριον*, *κιθάρα*, and *νάβλα*; but most commonly by the last. The Syriac, by **ܢܒܠܐ**, and **ܢܒܠܐ**. Josephus tells us that

the *νάβλα* had twelve notes (*φθόγγους*), and was played by the fingers, Ant. vii. 12. 3. Both the instrument and the name were introduced from Asia into Greece by the Corybantes. Strabo x. 3. Among the Romans the name became *Nablia* or *Naulia*. Ovid, addressing a female, says—

"Disce etiam duplici genalia nablia palma
Venere: conveniunt dulcibus illa jocis."

Arte Amat. 3. 327.

It is generally considered to be a *kind of lute*. If it was a stringed instrument, which is very probable, the expression **נִבְּלָהִים**, 1 Chron. xv. 20, seems to imply that it was adapted to female voices. In Ps. xxxiii. 2, and cxliv. 9, **נִבְּלָהִים**, *nablia* or *lute of ten (strings)*. (a) 1 Sam. i. 24; x. 3; xxv. 18; 2 Sam. xvi. 1; Is. xxii. 24; Jer. xiii. 12. (b) Is. xxx. 14; Lam. iv. 2. (c) 1 Sam. x. 5; 2 Sam. vi. 5; 1 Kings x. 12; 1 Chron. xiii. 8; xv. 15, 16. 20. 28; xvi. 5; xxv. 1. 6; 2 Chron. v. 12; ix. 11; xx. 28; xxix. 25; Ps. xxxiii. 2; lvii. 9; lxxi. 22; lxxxiii. 3; cxliv. 9; Neh. xii. 27; Is. v. 12; xiv. 11; Amos v. 23; vi. 5.

נִבְּלָה, f. *Worthlessness*. Hence, *disgrace*. (a) *An act bringing disgrace on its victim, or the victim's family: a disgraceful action*. (b) *Meton. Punishment for such an action*. (c) *Impiety*. (d) *Folly*. (a) Applied [1] to crimes of incontinence; and [2] to the covetousness of Achan, which brought disgrace on the Israelites. [1] Gen. xxxiv. 7; Deut. xxii. 21; Judg. xix. 23, 24; xx. 6. 10; 2 Sam. xiii. 12; Jer. xxix. 23: [2] Josh. vii. 15. (b) Job xlii. 8. (c) Is. xxxii. 6. (d) 1 Sam. xxv. 25.

נִבְּלָה, fem. constr. **נִבְּלָה**, aff. **נִבְּלָה**, **נִבְּלָה**, &c. Arab. **نَبِيلَة**, *cadaver*. (a) *A dead body*; [1] of an animal found dead: [2] of a man. (b) Applied to *idols*, as being equally lifeless and offensive. (c) Sing. for pl. (a), [1] Lev. vii. 24; xvii. 15; xxii. 8; Deut. xiv. 21, &c.: [2] 1 Kings xiii. 24; 2 Kings ix. 37, &c. (b) Jer. xvi. 18. (c) Jer. xvi. 4; xxxiv. 20, &c.

נִבְּלָה, fem. aff. **נִבְּלָה**, once, *Shame, nakedness*, Hos. ii. 12.

נָבַע, v. Arab. **نَبَعَ**, *scaturivit è fonte* aqua: *apparuit*; **نَبَعَ**, *apparuit, manifesta*

evasit res. Syr. נִכַּח, scaturivit. Æth. ከፊት : lacrymavit. Gushed or bubbled out, like water from a spring: came forth, came to light.

Part. נִבְרָץ, Prov. xix. 4, נִבְרָץ נִבְרָץ. *A stream gushing out from an unfailing spring.*

Hiph. Pret. non occ. Pres. נִבְרֵץ. Constr. immod. with ל before the person to whom uttered. (a) *Brings out, utters, declares.* (b) *Prepares.* (a) Ps. xix. 3; lix. 8; lxxviii. 2; xciv. 4; cxix. 171; Prov. i. 23; xix. 2. (b) Eccl. x. 1, נִבְרֵץ שֶׁמֶן יִרְחַק, *The ointment of the perfumer gives out.* See also Dathe.

נִבְרֵשׁ, Chald. def. נִבְרֵשׁ, f. once, Dan. v. 5. LXX. τῆς λαμπάδος. Syr. نَبْرَسٌ. Arab. نَبْرَسٌ, *lucerna.* Syr. نَبْرَسًا, *Id. flamma. A lamp, or other artificial light.* According to some, from נָר, and נָשׂ.

נִבְבֵּי, m. Chald. נִבְבֵּי, *aruit, exsiccatus est.* Syr. and Sam. *Id.* נִבְבֵּי, *siccum.* (a) *The parched country which lay on the south of Judea.* (b) *The south.* (c) נִבְבֵּי, [1] *Towards the south:* [2] *On the south.* (d) *מִנְבְּבֵי, on the south.* (a) Gen. xiii. 1; Ps. cxxvi. 4; Is. xxi. 1, &c. (b) Gen. xx. 1; xxiv. 62; Exod. xxvii. 9, &c. (c), [1] Gen. xiii. 14; xxviii. 14, &c.: [2] Exod. xxvi. 18; xl. 24, &c. (d) Josh. xv. 7; xviii. 13; xix. 34, &c.

נִבְנֵי, m. aff. נִבְנֵי, &c. *The fore part of the body.* As a preposition, *Before.* (a) *In the presence of.* (b) *In front of.* (c) *Opposite to.* (d) *In comparison with.* (e) *Before the mind of.* (f) *Straight forwards.* (a) Gen. xxxi. 32, 37; Exod. xxxiv. 10, &c. (b) Josh. viii. 33; Neh. vii. 3, &c. (c) Exod. xix. 2; Josh. iii. 16; viii. 11; Ezek. xl. 13, &c. (d) Is. xl. 17. (e) Ps. xlv. 16; li. 5; Is. xlix. 16. (f) Josh. vi. 5, 20. With ה parag., Ps. cxvi. 14, 18. See under נָא above. נִבְנֵי, lit. *like his front*, i. e. *like him*, Gen. ii. 18, 20. נִבְנֵי, (a) i. q. נִבְנֵי, sign. a, b, e. (b) *In opposition to.* (c) *For, appointed to.* (d) *Before, preceding on a journey.* (a), [1] 2 Sam. xxii. 25; 2 Kings i. 13; Job iv. 16, &c.: [2] Neh. iii. 28; [3] Num. xxii. 32; 2 Sam. xxii. 23, &c. (b) Neh. iii. 37; Prov. xxi. 30. (c) Josh. v. 13; Neh. xi. 22. (d) Gen. xxxiii. 12. נִבְנֵי, (a) *In the presence of.* (b) *In sight.* (c) *Out of the sight of.* (d) *In*

front of others, at their head. (e) *Over against, opposite to.* (f) *In opposition to, against.* (a) 1 Sam. xxvi. 20. (b) Gen. xxi. 16; 2 Kings ii. 7, &c. (c) Prov. xiv. 7; Jer. xvi. 17; Amos ix. 3, &c. (d) Judg. ix. 17. (e) Judg. xxxiv. 20; Neh. iii. 19, &c. (f) 2 Sam. xviii. 13.

נִבְרָ, v. Kal non occ.

Hiph. נִבְרֵי, pres. נִבְרֵי, apoc. נִבְרֵי. *Brought before; told, declared, or made known* in any way. (a) With ל, pers. to whom. [1] The subject of information not being mentioned. [2] With לְמַעַן. [3] With וְ. [4] The subject being mentioned, either with or without לְמַעַן. (b) Without naming the person. [1] The subject not being mentioned. [2] The subject being mentioned either with or without לְמַעַן. (a), [1] 1 Sam. xiv. 1; 2 Kings iv. 27, &c.: [2] Lev. xiv. 35; 1 Sam. xxv. 14, &c.: [3] Gen. iii. 11; Judg. xiii. 9, &c.: [4] Gen. xli. 25; Judg. xiii. 6, &c. (b), [1] Esth. vi. 2; Is. xli. 26, &c.: [2] Is. xlv. 21; xlvi. 14, &c.

Part. נִבְרֵי, fem. נִבְרֵי, plur. constr. נִבְרֵי, Gen. xli. 24; Judg. xiv. 19; Esth. ii. 20, &c.

Inf. נִבְרֵי, נִבְרֵי, Gen. xliii. 6; Judg. xiv. 12, &c.

Imp. נִבְרֵי, נִבְרֵי, Gen. xxix. 15; 1 Sam. xxiii. 11; 2 Sam. xviii. 21, &c.

נִבְרֵי, Gen. xxiv. 23; 2 Kings iv. 2.

נִבְרֵי, Gen. xxiv. 49; Ps. ix. 12, &c.

Hoph. נִבְרֵי, Pass. of Hiph., Josh. ix. 24; Ruth ii. 11, &c.

Pres. נִבְרֵי, Gen. xxii. 20; xxvii. 42, &c.

Inf. נִבְרֵי, Josh. ix. 24; Ruth ii. 11.

נִבְרָ, m. Chald. Part. נִבְרָ, once, *Proceeding, flowing*, Dan. vii. 10. Æth. ጸገጽ : *peregrè abiit; profectus est.*

נִבְרָ, m. aff. נִבְרָ, aurora, *manè, diluculum crepusculum; illuxit.*

Æth. ጸገጽ : *matutinum tempus, diluculum; manè.* (a) *The dawn.* (b) *The light of day.* (c) *Any light:* [1] Of the moon: [2] Of the stars. (d) *A brilliant light.* (a) Prov. iv. 18; Is. lxii. 1. (b) Is. lx. 3. (c) Is. l. 10; Amos v. 20: [1] Is. lx. 19: [2] Joel ii. 10; iv. 15. (d) 2 Sam. xxii. 13; xxxiii. 4; Ps. xviii. 13; Is. iv. 5; Ezek. i. 4, 13, 27, 28; x. 4;—Hab. iii. 4; fem. as a thing, al. m. Ib. 11.

נגה, m. Chald. def. נְגָה, once, *The dawn*.
Dan. vi. 20.

נְגְהוֹת, pl. f. *Light*, Is. lix. 9.

נִגְהַ, v. pres. נִגַּה, *Shined*, as light, Job
xviii. 5; xxii. 28; Is. ix. 1.

Hiph. pres. נִגַּח. (a) *Caused to shine*.

(b) *Made light*. (a) Is. xiii. 10. (b)
2 Sam. xxii. 29; Ps. xviii. 29.

נָגַח, v. pres. נִגַּח. Arab. نَجَحَ, *properè evenit res*;
نَجَحَ, *gloriatu8 fuit*;

fodit puteum; partem de clivo vallis abruptam in medium aquæ projecit torrens. VI. Agitatae et inter se collisæ sunt undæ maris;

جَوَّحَ, r. جَوَّحَ. II. *Prostravit*. Syr.

נָגַח, *erupit aqua*. Sam. 𐤏𐤃𐤁𐤏, *pug-*
navit. Constr. immed. it. med. נָגַח. *At-*
tacked, rushed upon in an hostile manner.
Pec. *Pushed with horns*, Exod. xxi. 28. 31,
32.

Pih. pres. נִגַּח, *Id*. Deut. xxxiii. 17;
1 Kings xxii. 11; 2 Chron. xviii. 10; Ps.
xliv. 6.

Part. נִגַּח, Dan. viii. 4.

Hith. pres. נִגַּח, *Entered into conflict*
with, constr. med. נָגַח, Dan. xi. 49.

נָגַח, m. *Addicted to pushing with his*
horns, Exod. xxi. 29. 36.

נָגַח, m. constr. נִגַּח, pl. נִגַּח, constr. נִגַּח,
r. נגו. Arab. نَجَدَ, *superavit, vicit; mani-*

festæ et clara fuit res; نَجَدَ, *animosus,*

strenuus fuit; نَجَدَ, *animosus, strenuus*;

solus dux viæ; نَجِيدَ, *fortis, animosus*.

One who goes before. (a) *A leader or principal person*. (b) *Prince*. (c) *Chief of a tribe*. (d) *Chief of any number of persons*. (e) *A person appointed to any charge*. (a)

1 Chron. v. 2; xiii. 1; 2 Chron. xxxii. 21;
Is. lv. 4. (b) 2 Sam. vi. 21; vii. 8;
1 Kings i. 35; xiv. 7; xvi. 2, &c. (c)

1 Chron. xxvii. 16; 2 Chron. xix. 1. (d)
1 Chron. ix. 20; xii. 27; xxvii. 4; 2 Chron.

xxxii. 12. (e) 1 Chron. xxvi. 24; 2 Chron.
xi. 11; Jer. xx. 1. In Dan. xi. 22,

נָגַח, i. q. נָגַח, *one who has entered into*
a covenant.

נְגִינָה, fem. aff. נְגִינָה, pl. נְגִינָה, aff.

נְגִינָה, r. נגן. (a) *Music*, either vocal or
instrumental. (b) *A song*. (c) Meton.

The subject of a song. (a) Ps. lxi. 1;
lxxvii. 7; Is. xxxviii. 20; Lam. v. 14;

Hab. iii. 18. In the titles of Psalms iv.,
vi., liv., lv., lxvii., lxxvi. (b) Ps. lxi. 13.

(c) Job xxx. 9; Lam. iii. 14.

נָגַן, v. pret. pres. Kal non occ. Cogn.

נָגַן, v. pret. pres. Kal non occ. Cogn.
נָגַן, and نَغَمَ. leni et submissâ voce

usus fuit in lectione vel cantu; نَغَمَ, *cantus*

dulcis. Arab. غَنَى. II. *Cecinit carmen*.

Performed in either vocal or instrumental
music.

Part. pl. נְגִינָה, *Musicians*, Ps. lxxviii. 26.

Pih. נָגַן, *Played on a stringed instrument*;
followed by נָגַן, 1 Sam. xvi. 16. 23.

Pres. נִגֵּן, Is. xxxviii. 20.

Part. נִגֵּן, 2 Kings iii. 15: with נָגַן,
1 Sam. xviii. 10; xix. 9: with נָגַן, 1 Sam.

xvi. 16.

Inf. נָגַן, 1 Sam. xvi. 17, 18; 2 Kings iii.
15; Ps. xxxiii. 3; Is. lxiii. 16; Ezek. xxxiii.
32.

נָגַן, v. pres. נִגֵּן. Cogn. Arab.

نَجَعَ, *bene profecit, utilis fuit edenti cibis*;

نَجَعَ, *effectum habuit oratio*. (a) *Touched*, constr.

med. نَجَعَ, (b) *Touched gently so as*
to awaken, نَجَعَ. (c) Metaph. *Touched* the

heart, نَجَعَ. (d) *Touched so as to injure*,
immed. it. med. نَجَعَ. (e) *Struck*, نَجَعَ. (f)

Arrived, spoken of time, abs. (g) *Arrived*
at, with نَجَعَ, (h) *Reached*, with نَجَعَ,

نَجَعَ. (i) *Reached the ears of*, نَجَعَ. (a)

Gen. xxxii. 32; Lev. v. 3; Is. vi. 7, &c.

(b) 1 Kings xix. 5; Dan. viii. 18; x. 19.

(c) 1 Sam. x. 27. (d) Gen. xxvi. 29;

1 Sam. vi. 9; 1 Chron. xvi. 22; Job xix.

21; v. 19; Ps. cv. 15. (e) Job i. 19. (f)

Ezra iii. 1; Neh. vii. 73. (g) 2 Sam. v. 8;

Is. xvi. 8; Jer. xlvi. 32; Jonah iii. 6.

(h) Judg. xx. 41; Job iv. 5; Jer. iv. 10.

18; li. 9; Hos. iv. 2; Mic. i. 9. (i) Jonah

ii. 6.

Part. נִגֵּן, fem. נִגֵּנָה, plur. נִגֵּנִים, fem. נִגֵּנָה,
Gen. xxvi. 11; Judg. xx. 34; 1 Kings vi.

27; Jer. xii. 14.

Inf. נָגַן, aff. נָגַן, Gen. xx. 6;

Lev. xv. 23; Ruth ii. 9; 2 Sam. xiv. 10, &c.

Imp. נָגַן, Job i. 11; ii. 5; Ps. cxliv. 5.

Part. pass. נָגַב. *Struck*, Ps. lxxiii. 14; Is. liii. 4.

Niph. נִגְבָּה. *Are beaten in battle*, Josh. viii. 15.

Pih. (from נָגַב, with aff. נִיב), pres. נִגְבֵּי, constr. med. נִיב. *Struck with disease*, Gen. xii. 17; 2 Kings xv. 15; 2 Chron. xxvi. 20.

Puh. pres. נִגְבֵּי. *Are afflicted*, Psalm lxxiii. 5.

Hiph. הִנְיַץ. (a) *Made to touch*, immed. and נָיַץ, לָ, עָ, אָ. (b) *Reached*, immed. it. med. נָיַץ, לָ, לָ, עָ. (c) *Reached the ears of*, נָיַץ. (d) *Reached its proper time*, לָ. (e) *Came near*, לָ. (f) *Arrived at*, immed. it. med. נָיַץ, עָ. (g) *Arrived at a certain rank*, לָ. (h) *Arrived at a certain time*, לָ. (i) *Arrived*, spoken of time, abs. (k) *Arrived*, at a place, abs. (a) Exod. iv. 25; xii. 22; Lev. v. 7; Is. vi. 7; xxvi. 5; Jer. i. 9; Lam. ii. 2; Ezek. xiii. 14. (b) 2 Chron. xxviii. 9; Job xx. 6; Ps. xxxii. 6; Is. viii. 9; xxv. 12; Zech. xiv. 5. (c) Esth. ix. 26. (d) Esth. ix. 1. (e) Ps. lxxxviii. 4. (f) 1 Sam. xiv. 9; Ps. cvii. 18; Is. xxx. 4. (g) Esth. iv. 14. (h) Dan. xii. 12. (i) Eccl. xii. 1; Cant. ii. 12; Ezek. vii. 12. (k) Esth. vi. 14.

Part. נִיבֵץ, f. נִיבֵצָה, pl. constr. נִיבֵצִים, Gen. xxviii. 12; 2 Chron. ii. 11; Is. v. 8, &c.

Inf. הִנְיַץ, aff. הִנְיַעַץ, 1 Sam. xiv. 9; Esth. ii. 12. 15.

נָגַב, m. aff. נָגַב, plur. נִגְבִּים, constr. נִגְבֵּי. (a) *A stroke, blow*. (b) *An infliction of evil*. (c) *Affliction*. (d) *The mark of a blow, a spot*. (a) Deut. xvii. 8; xxi. 5; 2 Sam. vii. 14; Ps. lxxxix. 33; Prov. vi. 33. (b) Gen. xii. 17; Exod. xi. 1; 1 Kings viii. 37; Ps. xxxix. 11; xci. 10. (c) 2 Chron. vi. 29; Ps. xxxviii. 12. (d) Lev. xiii. 3. 9. 21. 42, &c.

נָגַב, v. pres. נִיב. Cogn. נִיב, and Arab.

نَقَبَ, *percussit, fregit* caput. IV. *Fidit, fregit*. Constr. immed. it. med. נִיב. (a) *Struck*. (b) *Struck so as to wound*; wounded. (c) *Struck so as to kill*; killed. (d) *Struck with panic*; caused to be beaten in battle. (e) *Struck with disease or calamity*. (f) *Struck against a stone*, as the foot in walking, constr. abs. it. med. נָ. (a) Exod. xxi. 22; Ps. xci. 12. (b) Exod. xxi. 35; Is. xix. 22. (c) 2 Chron. xiii. 15. (d) Judg. xx. 35; 1 Sam. iv. 3; 2 Chron. xiv. 11. (e) Exod. xxxii. 35; Josh. xxiv. 5;

1 Sam. xxv. 38, &c. (f) Ps. xci. 12; Prov. iii. 23.

Part. נִיב, Exod. vii. 27; 2 Chron. xxi. 14. Inf. נִיב, constr. נִיב, aff. נִיבֵץ, Exod. xii. 23. 27; Is. xix. 23.

Niph. נִיב, pass. of sign. (d), 2 Sam. x. 15; 2 Chron. xix. 16. 19, &c.

Pres. נִיב, 1 Sam. iv. 2. 10; 2 Chron. vi. 24, &c.

Part. נִיב, plur. נִיבִים, Deut. xxviii. 7. 25; Judg. xx. 32. 39.

Hith. pres. נִינְבֵץ. *Strike themselves, stumble*, Jer. xiii. 16.

נָגַב, m. (a) *An infliction of disease*. (b) *The act of stumbling*. (a) Exod. xii. 13; xxx. 12; Num. viii. 19; xvii. 11, 12; Josh. xxii. 17. (b) Is. viii. 14.

נגב, v. Kal non occ. Arab. نَغَر, *multum bibit aquam*; نَغَر, *bulliendo efferbuit olla*; نَغَر, *ons aquae salsa*; نَغَر, *sanguine manans vulnus*. Cogn. نَجَر, *propulit; ascivit lignum*. Syr. نَجَر, aph. *produxit, protraxit*. *Drew forth or along; made to flow over*. See נגר.

Hiph. הִנְיַץ, pres. נִיב, נִיב. (a) *Dragged away*. (b) *Poured out*. (c) *Scattered*. (a) Ps. lxxiii. 11; Ezek. xxxv. 5. (b) Ps. lxxv. 9. (c) Mic. i. 6.

Imp. with aff. הִנְיַץ, (a) Jer. xviii. 21.

Hoph. Part. נִיבֵץ. *Poured out*, Mic. i. 4.

Niph. Pret. נִיבָה. (a) *Was put forth*, as the hand. (b) *Overflowed*, as the eye. (c) *Was spilt*, as water. (d) *Was scattered*, as wealth. (a) Ps. lxxvii. 3. (b) Lam. iii. 49.

Part. נִיבֵץ, fem. נִיבֵצָה, (c) 2 Sam. xiv. 14. (d) Job xx. 28.

In Ps. lxxvii. 3, the LXX. have ἐναύριον αὐτοῦ, as if they read נִיב; but Symmachus had the present reading, for he gives ἐκρέτατο. In Lam. iii. 49, the LXX. have κατέπεσθαι, while Sym. has ἐπέπεσε.

نَجَشَ, v. pres. نَجَشَ, Arab. نَجَشَ, *excitavit, agitavit feram, venandi ergo; com-pulit* dispersos camelos. Cogn. نَجَشَ,

scrutatus est, inquisivit; نَقَشَ, *summa cum cura perscrutatus fuit rem, et delexit*. Æth. سَرَى : *regnavit*; سَرَى : *rex*. Sam.

נרש, *præfecit, præposuit*. Constr. med. נרש, pers. and thing. *Exacted* a task, debt, or tax, Deut. xv. 2, 3; 2 Kings xxiii. 35; Is. lviii. 3.

Part. נגש, plur. נגשים. *An exactor, task-master, slave-driver*, Exod. iii. 7; Job iii. 17; Is. ix. 4; Dan. xi. 20, &c.

נגש, v. Pret. non occ. Pres. נגש. (a) *Came near*: [1] abs.: [2] constr. med. נגש. (b) *Came up to*; [1] נגש: [2] נגש. (c) *Came near*, so as to touch; [1] constr. med. נגש: [2] נגש. (a), [1] Gen. xviii. 23; xxvii. 27; Lev. xxi. 21, &c.: [2] Gen. xxvii. 22; xlv. 18; Exod. xxiv. 15, &c. (b), [1] Judg. ix. 52: [2] 1 Sam. ix. 18. (c), [1] Job xli. 8; Is. lxxv. 5: [2] Ezek. ix. 6.

Inf. נגש, aff. נגש, Gen. xxxiii. 3; Exod. xxviii. 44; xxxiv. 30, &c.

Imp. נגש, נגש, fem. נגשה, pl. נגשים, Gen. xix. 9; xxvii. 21; xlv. 4; Ruth ii. 14; 2 Sam. i. 15; Josh. iii. 9.

Niph. נגש, is used instead of the pret. of Kal, Gen. xxxiii. 7; Exod. xx. 21, &c.

Part. נגשים. *Those who come near*, Exod. xix. 22.

Hiph. נגש, pres. נגש. *Brought near*. (a) A person. (b) A sacrificial offering. (c) Any thing. (a) Gen. xlviii. 10. 13; Exod. xxi. 6. (b) Lev. ii. 8; viii. 14, &c. (c) Gen. xxvii. 25; 2 Sam. xvii. 29, &c.

Part. נגשים, pl. נגשים, constr. נגשים, Mal. i. 7; ii. 12: iii. 3, &c.

Imp. נגשים, pl. נגשים, 1 Sam. xiii. 9; xiv. 18, &c.

Hoph. pret. נגשים. *Were brought or placed*, 2 Sam. iii. 34.

Part. נגשים. *Brought, offered*, Mal. i. 11.

Hith. Imp. נגשים. *Approach*, Is. xlv. 20.

נדר, m. Arab. نَدْر, *collis in altum assurgens*. (a) *A heap*. (b) *A mound*. (a) Is. xvii. 11. (b) Exod. xv. 8; Josh. iii. 13. 16; Ps. xxxiii. 7; lxxviii. 13.

נדר, v. pres. with aff. נדר. Arab. نَدَب, *vocavit ad rem aliquam; impulit ad aliquid*; نَدَب, *agilis, expeditus pulcher fuit*. IV. *Periculo exposuit seipsum*. Cogn. נדר, constr. immed. it. med. נדר. *Rendered willing, impelled*, Exod. xxv. 2; xxxv. 21. 29.

Hith. נדר, נדר, pres. נדר. *Offered, or performed willingly*, 1 Chron. xxix. 6. 9. 17; Ezra ii. 68.

Part. נדר, plur. נדרים, Judg. v. 9; 1 Chron. xxix. 5; 2 Chron. xvii. 16; Ezra iii. 5; Neh. xi. 2.

Inf. נדר, aff. נדר, Judg. v. 2; 1 Chron. xxix. 9. 14. 17; Ezra i. 6.

נדר, v. Chald. Ith. נדר, *Id.*, Ezra vii. 15.

Part. נדר, plur. נדרין, Ezra vii. 13. 16. Inf. נדר, Ezra vii. 16.

נדרה, fem. constr. נדרה, pl. נדרות, constr. נדרות, aff. נדרה, נדרה, נדרה. (a) *A voluntary offering*. (b) *Free will*. (c) *A ready manifestation of feeling*. (d) Pl. *Abundance, liberality*. (a) Exod. xxxv. 29; xxxvi. 3, &c. (b) Deut. xvi. 10. (c) Hos. xiv. 5. (d) Ps. lxxviii. 10. In Ps. cx. 4, נדרה, *thy people will make voluntary offerings*; or, it may be, will manifest *readiness of mind*. The LXX. read נדרה, *with thee there will be voluntary offerings*.

נדרה, m. pl. נדרין, Chald. Cogn. נדר, and Arab. نَدَس, *effudit aquam*. VII. *Effusa fuit aqua*. *A layer*, Ezra vi. 4. LXX. δόμος.

נדר, v. pret. נדר, נדר, pres. נדר. Arab. نَدَس, *fugax fuit, aufugit*. II. *Divulgavit: dispersit*. III. *Adversatus fuit*.

נדר, terruit, agitavit. Cogn. נדר. (a) *Fled*. (b) *Wandered, walked to and fro*. (c) *Flapped the wings*. (a) Gen. xxxi. 40; Esth. vi. 1; Ps. xxxi. 12; lxxviii. 13; Is. x. 31; xxi. 15; xxii. 3; xxxiii. 3; Jer. iv. 25; ix. 9; Hos. vii. 13; Nah. iii. 7.

Part. נדר, fem. נדרה, plur. נדרים. (a) Is. xxi. 14. (b) Job xv. 23; Prov. xxvii. 8; Is. xvi. 2, 3; Jer. xlix. 5; Hos. ix. 17. (c) Is. x. 15.

Inf. נדר, (a) Ps. Puh. נדר, *Was driven away*, Nah. iii. 17.

Hiph. pres. with aff. נדר, *They cause him to wander*, Job xviii. 8.

Hoph. pres. נדר, *He is made to wander*, Job xx. 8.

Part. נדר, *Driven to and fro*, 2 Sam. xxiii. 6.

Hith. נדר, *Was shaken to and fro, was agitated*, Is. xxiv. 20.

Pres. נדר, Jer. xlviii. 27. LXX. ἐπολέμει. So the Syriac. But the Vulg. *captivus duceris*. נדר, Ps. lxiv. 9. LXX. ἐπαράχθησας.

Inf, נִדָּר, Num, vi, 2; Deut, xxiii, 23.

Imp. pl. נדר, Ps. lxxvi. 12.

נדר, and נדר, m. Aff. נדר, &c.; pl. נדרים, aff. נדרים, &c. נדרים, (a) *A vow; the act of vowing.* (b) *The thing vowed.* (a) Gen. xxviii. 20; Num. vi. 2, &c. (b) Deut. xii. 6. Phrr. נדר נדר, "שאל נ", "עשה נ".

נחה, m. once, Ezek. vii. 11, *Lamentation*. r. נחה. lxx. ὁπαίσμος. Vulg. requies. Two mss. read נח. Houbigant takes the Æth. **ἴσῡ**: quies, requies, respiratio from **ἴσῡ**: respiravit, requievit, recreatus est.

נחה, v. pres. נחה. Arab. **نَحَى**, *apertam et manifestam reddidit viam; præscripsit quid pro recto tramite; incessit viam; instituit facere;* **نَحَى**, *via aperta, et manifesto.*

Constr. immed. it. med. נחה. (a) *Led.* (b) *Conducted cattle.* (c) *Drove or led off as spoil.* (d) *Drove a vehicle.* (e) *Led an army.* (f) *Guided.* (a) 1 Sam. xxx. 22 Cant. viii. 2; Lam. iii. 2. (b) Gen. xxxi 18; Exod. iii. 1; 1 Sam. xxx. 20. (c) 1 Sam. xxx. 2; Job xxiv. 3; Is. xx. 4. (d) 2 Kings ix. 20. (e) 1 Chron. xx. 1; 2 Chron. xxv. 11.

Part. נחה, pl. נחיים, Ps. lxxx. 2. (f) 1 Chron. xiii. 7; Eccl. ii. 3.

Part. Pass. pl. נחיים, Is. lx. 1.

Imp. נחה, 2 Kings iv. 24.

Pih. נחה, pres. נחה. (a) *Brought on a wind.* (b) *Led a people.* (c) *Led captive.* (d) *Drove into exile.* (e) *Drove a vehicle.* (a) Exod. x. 13; Ps. lxxviii. 26. (b) Ps. xlviii. 15; lxxviii. 52; Is. xlix. 10; lxiii. 14. (c) Gen. xxxi. 26. (d) Deut. iv. 27; xxxviii. 37. (e) Exod. xiv. 25.

Part. pl. f. נחיה, Nah. ii. 5.

נחה, v. pres. non occ. Syr. **نَحَا**, *ingenit.* *Lamented*, Mic. ii. 4.

Imp. נחה, Ezek. xxxii. 18.

Niph. pres. נחה, *Id.* נחה, *they mourn after the Lord, i. e. regret the loss of the symbol of his presence*, 1 Sam. vii. 2.

נחה, m. Chald. def. נחה, i. q. **نَحَا**. *Light*, Dan. ii. 22.

נחה, m. in pause, נחה, aff. נחה, r. נחה. *Lamentation*, Jer. ix. 9. 17—19; xxxi. 15; Ezek. xxvii. 32; Amos v. 16.

נחה, f. Chald. r. נחה. Syr. **نَحَا**, *illumination.* *Light.* *Metaph.* *Wisdom*, Dan.

v. 11. 14.

נחל, v. Kal non occ. Arab. **نَهَلَ**, *restinxit solum;* **نَهَلَ**, *potus, cibus. Drank.*

Pih. 2 m. נחל, pres. נחל. Constr. immed. it. med. נחל. (a) *Led to water.* (b) *Led, as a flock.* (c) *Tended carefully.* (d) *Fed.* (e) *Gave rest to.* (a) Ps. xxiii. 2; Is. xlix. 10. (b) Exod. xv. 13; Ps. xxxi. 4. (c) Is. xl. 11. (d) Gen. xlvii. 17. (e) 2 Chron. xxxii. 22. lxx. κατέπαυσεν αὐτοὺς. Vulg. præstitit iis quietem.

Part. נחל, Is. li. 18.

Hiith. pres. נחלה, *I proceed with my flock*, Gen. xxxiii. 14.

נחלה, masc. pl. once, Is. vii. 19. According to Gesen., *Pastures*. But three mss. read—

נחלה, m. r. נחלה, *Crevices*; and with this agree the Syr. **نَحْلَا**, and Vulgate Versions, which have **نَحْلَا**, *payāda*, and *foraminibus*.

נחה, pret. 2 m. נחה, pres. נחה. Syr. **نَحَى**, *rugit, fremuit, gemuit.* Arab.

נחה, *increpuit inclamando; rugit leo; vehementer anhelavit vir.* (a) *Roared, as a lion.* (b) *Groaned.* (a) Is. v. 29, 30. (b) Prov. v. 11; Ezek. xxiv. 23.

Part. נחה, *Roaring*, Prov. xxviii. 15.

נחה, m. *The roaring of a lion*, Prov. xix. 12; xx. 2.

נחה, f. constr. נחה. (a) *The roaring of the sea.* (b) *Groaning.* Meton. *Sorrow.* (a) Is. v. 30. (b) Ps. xxxviii. 9.

נחה, v. pret. נחה, pres. נחה. Arab.

نَحَى, *ruduit asinus.* *Brayed*, Job vi. 5; xxx. 7.

נחה, m. constr. נחה, pl. נחיים, constr. נחיים; it. נחיה, constr. נחיה. Arab.

נחה, *fluvius, flumen.* Syr. **نَحْلَا**, *Id.* (a) *A river.* (b) *Pec. The Euphrates.* (c) *Any stream.* (d) *The current of the sea.* (a) Gen. ii. 13; xv. 18, &c. (b) Gen. xxxi. 21; Exod. xxiii. 31; Josh. xxiv. 2; 2 Sam. x. 16, &c. (c) Job xx. 17; xii. 16; Is. xli. 5, &c. (d) Jonah ii. 4.

נהר, v. pret. 2 m. נהר, pres. 3 pl.

ינהר. Arab. نَهَرَ, *fluere fecit effodiendo* fluvium; *fluxit aqua; interdum fuit vel fecit quid.* Syr. نَهَرَ, *splenduit, illuxit.* Flowed as a river. (a) *Assembled themselves.* (b) *The countenance brightened.* (a) Is. ii. 20; Jer. xxxi. 12; li. 44; Mic. iv. 1. (b) Probably, Ps. xxxiv. 6; Is. lx. 5.

נהר, m. Chald. def. נהר, and נהר. *A river,* Ezra iv. 10—20; v. 3—13; Dan. vii. 10, &c.

נהר, f. once. Arab. نَهَرَ, *dies.* Syr. نَهَرَ, *lux, luminare.* The light of day, Job iii. 4.

נא, v. Kal non occ. Arab. نَا, *r. نَا, abstinuit, noluit, aversus fuit à re;* *نَا, r. نَا, surrexit cum labore et molestiâ.*

Surrexit contra alium; نَهَى, vetuit. Was weak and unable to perform a thing.

Hiph. נהי, pres. נהי, Constr. immed. it. med. נהי. *Made weak.* (a) *Discouraged.* (b) *Prohibited.* (c) *Frustrated.* (a) Num. xxxii. 7. (b) Num. xxx. 6. 9. 12. (c) Ps. xxxiii. 10. In Ps. cxli. 5, שָׁכַן רֹאשׁ אֶל־יְיָ רֹאשִׁי, is translated by the LXX. εἰλαον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου. The Syr. and Vulg. are precisely the same. They read שָׁכַן רֹאשִׁי, and perhaps נהי, for נהי.

נב, v. pres. נב. (a) *Threw out shoots.* (b) *Produced as fruit.* (c) *Increased.* (a) Ps. xcii. 11. (b) Prov. x. 31. (c) Ps. lxii. 11.

Pih. נב, *Makes fruitful,* Zech. ix. 17.

נב, Is. lvii. 19.

נוד, v. pres. נוד. Arab. نَادَ, *r. نود, mutavit, vacillavit præ somnolentia; movit caput.* V. *Commotus et agitatus fuit de ramo.* Syr. نَادَ, *motus, concussus, territus fuit.* Was agitated. (a) *Moved itself to and fro.* (b) *Wandered as a fugitive.* (c) *Departed.* (d) *Shook his head as an expression of pity, condoled with;* constr. med. נוד. (a) 1 Kings xiv. 1. (c) Jer. l. 3; iv. 1. (d) Job xlii. 11; Is. li. 19; Jer. xv. 5; xvi. 5; xxii. 10; Nah. iii. 7.

Part. נוד, (b) Gen. iv. 12. 14.

Inf. נוד, (a) Prov. xxvi. 2. (d) Job ii. 11; Ps. lxix. 21.

Imp. s. f. נוד, pl. m. נוד. (c) Ps. xi. 1; Jer. xlvi. 17; xlix. 30; l. 8. (d) Jer. xlvi. 17.

Hiph. pres. נוד. (a) *Moved to and fro.* (b) *Caused to wander.* (c) *Disturbed.* (a) Jer. xviii. 16, נוד בראשו, *shakes his head,* in astonishment or pity. (c) Ps. xxxvi. 12.

Inf. נוד, (b) 2 Kings xxi. 8.

Hith. part. מנהוד, *Bemoaning himself,* Jer. xxxi. 18.

נוד, v. pres. נוד, Chald. *Departs,* Dan. iv. 11.

נוד, m. aff. נוד, *Wandering,* Ps. lvi. 9.

נוד, m. constr. נוד, aff. נוד, *נוד, נוד, נוד, Arab. نَوَى, intendit, proposuit sibi rem; transmigravit ab uno loco in alium;*

نَوَى, animi propositum, intentio; domus.

Lit. *The object and end of a journey; resting-place, dwelling.* (a) *Resting-place of cattle.* (b) *Dwelling of men.* (c) *Chosen habitation of God.* (a) Is. lxv. 10; Ezek. xxv. 5, &c. (b) Prov. iii. 33; xxi. 10; xxiv. 15, &c. (c) 2 Sam. xv. 25; Jer. xxv. 30.

נוד, f. constr. נוד, *Id.* Job viii. 6.

נוד, v. pres. נוד, *Dwell, dwelt quietly,* Hab. ii. 5.

Part. f. נוד, Ps. lxviii. 15. In a passive sense, Jer. vi. 2.

Hiph. pres. aff. נוד, *I will prepare a dwelling for him,* Exod. xv. 2.

נוד, v. pres. נוד, apoc. נוד. Arab.

נא, r. نَوَخَ, *in genua decubuit camelus.*

Syr. نَوَخَ, *quievit requievit; cessavit.* Lay down. (a) *Rested.* (b) *Halted.* (c) *Ceased.* (d) *Took up his quarters and remained in;* with נ. (e) *Pitched on, as a bird;* with נ. (f) *Came down on, and took possession of;* with נ. (g) *Settled on, as a ship in shallow water;* with נ. (h) *Impers. נוד, I have rest.* (a) Exod. xxiii. 12; Deut. v. 14; Job iii. 25, &c. (c) Exod. xx. 11; 1 Sam. xxv. 9. (d) Prov. xiv. 33; xxi. 16; Eccl. vii. 9; Is. xxv. 10. (e) Exod. x. 14; Is. vii. 19. (f) Num. xi. 26; 2 Kings ii. 15; Ps. cxxv. 3; Is. xi. 2. (g) Gen. viii. 4. (h) Job iii. 12; Is. xxiii. 12.

Inf. נרם, (a) Esth. ix. 16—18. (f) Num. xi. 25; Josh. iii. 13. (h) Neh. ix. 28. נרם, (b) Num. x. 36. (e) 2 Sam. xxi. 10 Aff. נרם, 2 Chron. vi. 41.

Hiph. has two forms: I. נרם, pres. נרם, apoc. נרם. (a) *Gave rest to*. (b) *Gave comfort to*, constr. immed. (c) *Allowed to fall down*, constr. immed. (d) *Caused to rest upon*, with נרם, נרם, or נרם. (a) constr. [1] immed. lxiii. 14: [2] med. נרם, Deut. xii. 10 Josh. xxii. 4; xxiii. 1, &c. (b) Prov. xxix. 17. (c) Exod. xvi. 11. (d), [1] with נרם Ezek. v. 13; xvi. 42, &c. [2] with נרם, Ezek. xl. 2: [3] with נרם, Is. xxx. 32.

Part. נרם, Josh. i. 13.

Inf. נרם, aff. נרם, Deut. xxv. 19; Is. xiv. 3; Ezek. xxiv. 13; xlv. 3.

Imp. pl. נרם, Is. xxviii. 12.

II. נרם, and נרם, pres. נרם, apoc. נרם. (a) Constr. immed. [1] *Placed*. [2] *Left in a given state*. [3] *Forsook*. [4] *Quitted*. [5] *Allowed to rest*. (b) Imm. of person, and med. נרם, of thing: [1] *Allowed to remain for a purpose*. [2] *Rendered*. (c) Immed. of thing, and med. נרם, of person: [1] *Bequeathed*. [2] *Gave into the power of*. [3] *Cast down on a place*. (d) *Permitted*, immed. it. med. נרם. (e) *Left untouched*, med. נרם. (a), [1] Lev. xvi. 23; Num. xix. 9; Deut. xxvi. 4; 1 Kings viii. 9, &c. [2] Ezek. xvi. 39. [3] Jer. xiv. 9. [4] Eccl. x. 4. [5] Eccl. vii. 18; xi. 6. (b), [1] Gen. xxxix. 16; Lev. vii. 15; Judg. iii. 1; 2 Sam. xvi. 21; xx. 3; Jer. xxvii. 11; xliii. 6. [2] Is. lxxv. 15. (c), [1] Ps. xvii. 14; Eccl. ii. 18. [2] Ps. cxix. 121. [3] Is. xxviii. 2; Amos v. 7. (d) 1 Chron. xvi. 21.

Part. נרם, (d) Eccl. v. 11.

Inf. נרם, Num. xxxii. 15; Esth. iii. 8.

Imp. נרם, נרם, pl. נרם, Exod. xvi. 33; Judg. vi. 20, &c. (d) Exod. xxxii. 10; Judg. xvi. 26; 2 Sam. xvi. 11. (e) 2 Kings xxiii. 18.

Hoph. נרם, *Rest is given*, Lam. v. 5.

נרם, f. *Was placed*, Zech. v. 11.

Part. נרם, *Left, remaining*, Ezek. xli. 9. 11.

נרם, v. pres. נרם, once, Ps. xcix. 1. Probably cognate with נרם, and נרם. *Is agitated, shaken*. Lxx. σαλευθήτω. Vulg. moveatur. Syr. نرّم, tremefiat.

נרם, f. Chald. once, Ezra vi. 11, נרם. Lxx. και ο οίκος αυτού το

κατ' ἐμὲ ποιηθήσεται. Vulg. domus autem ejus publicetur. Syr. نرّم, fmo.

נרם, f. Chald. twice, Dan. ii. 5; iii. 29, נרם. Lxx. και οι οἶκοι ὑμῶν διαπραγῇσονται. Syr. Id. Vulg. domus vestrae publicabuntur; but in the latter passage, domus ejus vastetur: considered as cognate with נרם, and translated, a dung-hill. But may be cognate with the Arab.

נרם, r. נרם, præbuit, largitus fuit?

נרם, and נרם, donum. Thence, A confusion.

נרם, v. pres. נרם. Arab. نرّم, somnus;

نرّم, somnolentia; نرّم, dormivit, dormitavit. Syr. نرّم. Eth. نرّم: Id. Slept, Ps. lxxvi. 6; cxxi. 3, 4; Is. v. 27; Nah. iii. 16.

Inf. נרם, Is. lvi. 10.

נרם, f. Sleepiness, sluggishness, Prov. xxiii. 21.

נרם, once, v. Niph. pres. נרם, Shall be drawn out, continued, perpetuated, Ps. lxxii. 17. Lxx. διαμενεῖ. Syr. نرّم. See נרם.

נרם, v. pres. נרם, apoc. נרם. Cog. נרם. Arab.

نرّم, r. نرّم, ultro, citroque mola et agitata fuit defendens res. Syr. نرّم,

repulavit, timuit. (a) Fled: [1] abs. [2] 'rom a person, place, or thing, with נרם, or נרם. [3] To a place, with נרם, or נרם. (b) Escaped by fleeing. (c) Passed away, as a state of health. (a), [1] Judg. v. 17; 1 Sam. xix. 10; 2 Sam. xix. 9, &c. [2] Josh. xx. 6; 1 Sam. iv. 16, 17; 2 Sam. 4; x. 14, &c. [3] Deut. iv. 42; xix. 11; Josh. xx. 4; Judg. vii. 22, &c. (b) Jer. lvi. 6. (c) Deut. xxxiv. 7; Is. li. 11; Cant. ii. 17.

Part. נרם, pl. נרם, Exod. xiv. 27; Josh. viii. 20, &c.

Inf. נרם, נרם, aff. נרם, Gen. xix. 20; Deut. iv. 44; 2 Sam. xxiv. 13, &c.

Imp. pl. נרם, נרם, Jer. xlix. 30; li. 6, &c.

Hiph. נרם, *Caused to flee for refuge*, Exod. ix. 20.

Pres. נרם, Put to flight, Deut. xxxiii. 30.

Inf. נרע, *To 'escape the 'observation' of,* Judg. vi. 11.

נרע, v. pres. נרע, apoc. נרע. Arab.

נרע, r. נרע, *commotus, perturbatus fuit.*

II. *Concussit ramum.* (a) *Was shaken.* (b) *Was disturbed, agitated.* (c) *Wandered in distress and agitation; wandered.* (d) *Was changeable, varied.* (e) *Staggered, as a drunken man.* (f) *Moved, as the lips.* (a) Is. vi. 4. (b) Exod. xx. 18; Is. vii. 2; xix. 1. (c) Job xxviii. 4; Ps. lix. 16; cix. 10; Lam. iv. 14, 15; Amos iv. 8; viii. 12. (d) Prov. v. 6. (e) Is. xxiv. 20; xxix. 9.

Part. נרע, pl. נרעים, Gen. iv. 22; Prov. xxii. 19. (f) 1 Sam. i. 13.

Inf. נרע, נרע, Judg. ix. 9. 11. 13; Ps. cix. 10; Is. xxiv. 20; Jer. xiv. 10. (a) Is. vii. 2.

Niph. pres. נרע, *Is shaken,* Amos ix. 9; Nah. iii. 12.

Hiph. נרע, pres. נרע. (a) *Shook as the head or hand.* (b) *Caused to wander.* (c) *Dispersed, as fugitives.* (a) 2 Kings xix. 21; Job xvi. 4; Ps. xxii. 8; cix. 25; Is. xxxvii. 22; Lam. ii. 15; Zeph. ii. 15. (b) Num. xxxii. 13; 2 Sam. xv. 20; Amos ix. 9. (c) Ps. lix. 12. In Dan. x. 10, נרעתי, *it set me trembling, on my hands and feet.* Lxx. ἠέρεπε. Vulg. and Syr. *Id.*

נרע, v. I. Pret. נרעתי, *I have sprinkled,* Prov. vii. 17. Arab. *effudit nubes aquam.*

Hiph. pres. נרע, *Thou causest to sprinkle,* Ps. lxxviii. 10.

II. Hiph. נרע, pres. נרע, apoc. נרע.

Arab. نرف, r. نرف, *eminuit, extitit* supra rem. (a) *Lifted up:* [1] *The hand over or against a person or thing, with* נרע, *or* על. [2] — *an instrument, with* נרע. (b) *Shook to and fro.* (c) *Presented an offering:* applied to [1] *Persons,* [2] *Animals, or* [3] *Inanimate things.* (a), [1] 2 Kings v. 11; Job xxxi. 21; Is. xi. 15, &c. [2] Exod. xx. 20; Deut. xxiii. 26; xxvii. 5; Josh. viii. 31, &c. (c), [1] Num. viii. 11. 13. 15. 21. [2] Lev. xiv. 12. 24. [3] Exod. xxxv. 22; Lev. xxiii. 11. 20; Num. v. 25, &c.

Part. נרע, aff. נרעתי, Is. x. 15; xix. 16; Zech. ii. 13.

Inf. נרע, נרע, Lev. vii. 30; x. 15; xxiii. 12; Is. x. 15.

נרע, (b) Is. xxx. 28.

Imp. נרע, *Beckon with the hand,* Is. xii. 2.

Hoph. נרע, *Was offered,* Exod. xxix. 27.

Pih. pres. נרע, *Beckons with his hand,* Is. x. 31.

נרע, m. once, *An elevated situation.* נרע, *beautiful of, from elevated situation,* Ps. xlviii. 3.

נרע, v. Hiph. 3 pl. נרע, pres. נרע, for נרע, or נרע. *Blossomed,* Eccl. xii. 5; Cant. vi. 11; vii. 13. See נרע.

נרע, נרע, f. *Plumage of, or for, the head,* Job xxxix. 13; Ezek. xvii. 3. 7. Arab.

נרע, *coma frontis propendula.* Cogn. نصاً, *prehendit antias.*

נרע, f. Chald. def. נרע, *Fire,* Dan. iii. 7.

11. 15, &c. Syr. نرع, and Sam. נרע, *Id.*

נרע, v. i. q. נרע, and Syr. نرع, *agrotavit.* Once, pres. with ה parag. נרע, *I am diseased, in mind,* Ps. lxxix. 21.

נרע, v. pres. נרע, apoc. נרע, and נרע, constr.

med. נרע, Arab. نرأ, r. نرأ, *assilivit.*

IV. *Effecit ut emitteret sanguinem; leniter, sensimque fluxit aqua.* Aeth. *resperxit.* *Was sprinkled,* Lev. vi. 20; 2 Kings ix. 33; Is. lxiii. 3.

Hiph. נרע, pres. נרע, apoc. נרע. *Sprinkled, pec. with blood,* Exod. xxix. 21; Lev. iv. 6. 17; v. 9; Is. lii. 15, &c. The sprinkling of blood on the veil of the Tabernacle, on the altar, and on the mercy-seat, as well as on Aaron, his sons, and their garments, is manifestly alluded to in Is. lii. 15; and this passage cannot fairly be interpreted otherwise, than of a purification through the blood of Christ. See my Sermons, Diss. ii. l. c.

Part. נרע, constr. נרע, Num. xix. 21.

Imp. נרע, Num. viii. 7.

נרע, m. constr. נרע, *Any viand prepared by boiling,* Gen. xxv. 29. 34; 2 Kings iv. 38—40; Hag. ii. 12.

נרע, m. constr. נרע, aff. נרע, pl. נרעים, *נרע, r. נרע.* Cogn. Heb. and Syr. נרע.

Arab. نذر, *devoravit Deo. Set apart.* (a)

Precluded by a vow from certain things allowable to others, a Nazarite. (b) Applied to Joseph, either as separated from his brethren, or as distinguished above them by his merit and rank. This application is sometimes derived from נזר, *u diadem*. (c) Applied to vines, Lev. xxv. 5. 11: but in what sense is not certain. LXX. τὴν σταφυλὴν τοῦ ἀγιασματος σου—τὰ ἀγιασμένα. Vulg. *was primitiarum tuarum; primitias.* Le Clerc; *vineam non putatam.* (a) Num. vi. 2—21; Judg. xiii. 5. 7. 17; Lam. iv. 7; Amos ii. 11, 12. (b) Gen. xlix. 25; Num. xxxiii. 16. (c) Lev. xxv. 5. 11.

נזל, v. 3 pl. נזלו, pres. יזל. Arab. نَزَلَ, *descendit loco*; نَزَلَ, *catarrho laboravit*; نَزَلَ, *pluvia.* (a) *Sunk down.* (b) *Dropped down, as water or dew.* (c) *Dropped water.* (d) *Metaph. Rained righteousness.* (a) Judg. v. 5. (b) Num. xxiv. 7; Deut. xxxii. 2; Ps. cxlvii. 18; Cant. iv. 17. (c) Job xxxvi. 28; Jer. ix. 18. (d) Is. xlv. 8.

Part. נזלים, aff. נוזלים, (a) *Flowing.* (b) *Streams.* (a) Jer. xviii. 14. (b) Exod. xv. 8; Ps. lxxviii. 16. 44; Prov. v. 15; Cant. iv. 15; Is. xlv. 3.

Hiph. נזיל, *Caused to flow*, Is. xlvi. 21.

נזים, m. aff. נזים, pl. נזים, constr. נזים. Arab. cogn. نَزَمَ, *ligavit, capistravit*; نَزَمَ, *funiculus annexus annulo*; نَزَمَ, *usually of gold, worn as an ornament.* (b) *A nose-jewel.* (b) *An earring.* (a) Gen. xxiv. 22. 30. 47; Judg. viii. 24. 28; Prov. xi. 22; xxv. 12, &c. (b) Gen. xxxv. 4.

נזק, m. once, *Injury, loss*, Esth. vii. 4. נזק, v. Chald. *Suffered loss.* Part. נזק, Dan. vi. 3. Aph. *Caused loss to*, pres. נזק, Ezra iv. 13. Part. f. constr. נזק, Ezra iv. 15. Inf. constr. נזק, Ezra iv. 22.

נזר, נזר, m. aff. נזר, נזר. (a) *A state of separation and dedication.* (b) *A mark of being dedicated to God: thence, pec. a plate of gold worn on the head-dress of the high priest, and inscribed with יהוה.* (c) *A royal diadem.* (d) *Sovereignty.* (e) *The hair of the head, as shorn by the Nazarite.*

(a) Num. vi. 4—21; Lev. xxi. 12. (b) Exod. xxix. 6; xxxix. 30; Lev. viii. 9; Num. vi. 7. (c) 2 Sam. i. 10; 2 Kings xi. 12; 2 Chron. xxiii. 11; Ps. lxxxix. 40; cxxxii. 18; Zech. ix. 16. (d) Prov. xxvii. 24. (e) Jer. vii. 29.

נזר, v. Kal non occ. *Separated, kept from any thing.* Arab. نَزَرَ, *impedivit.* Syr. نَزَرَ, *abstinuit.*

Niph. pres. נזר. (a) *Restricted himself.* (b) *Abstained from, with כן.* (c) *Withdrew himself from, with כן.* (d) *Devoted himself to a certain practice, as a Nazarite was peculiarly devoted to God, with ל.* (b) Lev. xxii. 2. (c) Ezek. xiv. 7. (d) Hos. ix. 10. Inf. נזר, (a) Zech. vii. 3.

Hiph. נזר, pres. נזר. (a) *Set apart to, with כן, and ל.* (b) *Restrained from, with כן, and כן.* (c) *Restricted himself from, with כן.* (d) *Devoted himself to, with ל.* (a) Num. vi. 12. (b) Lev. xv. 31. (c) Num. vi. 3. (d) Num. vi. 5, 6.

Inf. נזר, (d) Num. vi. 2.

נזר, v. pres. non occ. Arab. نَزَا, r. *Contendit versus aliquem.* (a) *Led, conducted, guided, constr. abs. it. med. נזר.* (b) Apparently, either *Relied on, or made peace with, with ל.* (a) Gen. xxiv. 27; Exod. xii. 17; xv. 13; Ps. lx. 11; cxlvi. 21; cviii. 11; Is. lviii. 11. (b) Is. vii. 2.

Imp. נזר, Exod. xxxii. 34; Ps. viii. 9; xxvii. 11; cxxxix. 24.

Hiph. נזר, pres. נזר. (a) *Led.* (b) *Gave rest to.* (c) *Placed.* (d) *Brought back.* (a) Gen. xxiv. 48; Num. xxiii. 7, &c. (b) Ps. lxi. 3; lxxvii. 5; Is. lvii. 18. (c) 1 Kings x. 26; 2 Kings xviii. 11. (d) Job xii. 23. For נזר, Job xxxi. 18, and נזר, see my notes.

Inf. aff. נזר, Exod. xiii. 21; Neh. ix. 19.

נזרים, m. pl. aff. נזרים, r. נזים. (a) *Consolations.* (b) *Meton. A disposition to impart consolation, pity.* (a) Is. lvii. 18; Zech. i. 13. (b) Hos. xi. 8.

נזרש, m. *Copper or brass*, Job 12.

Arab. نَزَا, *Id.* Lev. xxvi.

נזשה, and נזשה, f. *Id.* Lev. xxvi.

19; 2 Sam. xxii. 35; Job xx. 24; xxviii. 2, &c.

נְחִילֹת, f. once, Ps. v. 1. Probably, *Instruments of the flute kind*, r. נחל, or נחל.

נְחִירִים, m. pl. aff. נְחִירִי, *Nostrils*, Job xxi. 12. See נחיר.

נָחַל, m. dual, נְחָלִים, pl. נְחָלִים, constr.

נָחַל, aff. נְחָלִי. Cogn. Arab. نَهَلَ, see נהל.

(a) *A stream*, whether river or brook. (b) *A torrent*, whose bed fills suddenly, and is dry during part of the year. Thence, (c) *A valley*, through which streams run. (a) Gen. xxxii. 24; Lev. xxiii. 40; Deut. ii. 13. 24; iv. 48, &c. (b) 1 Kings xvii. 7; Job vi. 15; xxviii. 4. (c) Num. xiii. 23, 24; xxxii. 9; Deut. i. 24, &c.

נָחַלָה, f. *Id.* sig. (a) Ps. cxxiv. 4.

נָחַלָה, f. constr. נְחָלָה, aff. נְחָלָה, &c.; נְחָלָה, pl. נְחָלָה, r. נחל. *The act of taking possession.* (a) *A settlement, dwelling.* (b) *A possession in land, inheritance.* (c) *A possession of any kind: either, [1] The object of choice; thence, portion, as the Israelites were the chosen people of God: [2] The consequence of conduct: or [3] Share, portion.* (a) Deut. iv. 38; xv. 4; xx. 16; Judg. xviii. 1, &c. (b) Num. xxvi. 62; xxvii. 7; xxxvi. 7—9, &c. (c), [1] Deut. iv. 20; Is. xix. 25; Joel ii. 17, &c. [2] Job xx. 29; xxvii. 13; xxxi. 2. [3] Gen. xxxi. 14; Josh. xiii. 14; 2 Sam. xx. 1, &c.

נָחַל, v. pres. נִחַל, cognate with the Arab. حَلَّ, *descendit ex itinere, diversatus fuit in loco.* (a) *Obtained possession*, constr. abs. (b) Constr. immed. it. med. נָחַל. [1] *Took possession of.* [2] *Possessed.* [3] *Took or received as his portion.* (c) *Appor-tioned*, with ל, of pers., and נָחַל, of thing. (a) Num. xviii. 20; xxvi. 55; Josh. xvi. 4, &c. (b), [1] Exod. xxiii. 20; Josh. xiv. 1; xvii. 6. [2] Exod. xxxii. 13; Num. xviii. 23; xxxv. 8, &c. [3] Exod. xxxiv. 9; Ps. cxix. 111; Prov. iii. 38, &c. (c) Num. xxxiv. 17.

Inf. נָחַל, Num. xxxiv. 18.

Pih. נָחַל, *Gave settlements to*, constr. med. נָחַל, Josh. xiii. 32; xiv. 1.

Inf. נָחַל, Num. xxxiv. 20.

Hiph. נָחַל, pres. נִחַל. (a) *Caused to possess*, with נָחַל, of person and thing. (b)

Left as an inheritance to, with ל, of pers., and נָחַל, of things. (c) *Gave an inheritance to*, with נָחַל. (a) Deut. i. 38; xix. 3; Josh. i. 6, &c. (b) 1 Chron. xxviii. 8. (c) Ezek. xlvi. 18.

Part. נִחַל, Deut. xii. 10.

Inf. נָחַל, נְחָלָה, aff. נְחָלָה, Deut. xxi. 16; xxxii. 8; Prov. viii. 21; Is. xlix. 8.

Hoph. נִחַלְתִּי, *I am made to possess*, Job vii. 3.

Hith. נִחַלְתִּי, pres. נִחַלְתִּי. (a) *Took*, each for himself. (b) *Left as an inheritance.* (a) Num. xxxiii. 54; xxxiv. 13; Is. xiv. 2; Ezek. xlvi. 13. (b) Lev. xxv. 46.

Inf. נִחַלְתִּי, Num. xxxii. 18.

נִחְלָה, f. *Portion*, Ps. xvi. 6.

נָחַם, m. Arab. نَحَمَ, *suspirium. Pity:* hence, *Change of purpose*, Hos. xiii. 14. Lxx. παρακλῆσις. Vulg. consolatio.

נָחַם, v. Kal non occ. Arab. نَحَمَ, *gemuit, suspiravit. Sighed.*

Niph. נָחַם, pres. נִחַם, *Became sighing.* (a) *Was grieved.* (b) Meton. *Repented:* constr. [1] Abs. [2] Med. נָחַם. (c) *Felt pity.* [1] Abs. [2] on account of an in-fliction, with נָחַם, נָחַם, or נָחַם. [3] *And with-drew it*, with נָחַם, נָחַם, or נָחַם. (d) *Mourned over*, with נָחַם, נָחַם, or נָחַם. (e) *Recovered from his grief*, constr. abs. it. med. נָחַם, or נָחַם. (f) *Freed himself from a displeasing person or thing*, with נָחַם. (g) Meton. *Was grieved and changed his conduct*, with regard to promised good, with נָחַם. (h) *Changed his purpose.* (a) Gen. vi. 6, 7; 1 Sam. xv. 11. 35; Ezek. xxxi. 16. (b), [a] Exod. xiii. 17; Job xlii. 6; Jer. xxxi. 19. [2] Jer. viii. 6. (c), [1] Ps. cvi. 45; Is. lvii. 6; Jer. xx. 16, &c. [2] 2 Sam. xxiv. 16; 1 Chron. xxi. 15, &c. [3] Exod. xxxii. 14; Jer. iv. 28; Ezek. xiv. 22, &c. (d) Judg. xxi. 6. 15; Ezek. xxxii. 31. (e) Gen. xxiv. 67; xxxviii. 12; 2 Sam. xiii. 39. (f) Is. i. 24. (g) Jer. xviii. 10. (h) 1 Sam. xv. 29; Ps. cx. 4.

Inf. נָחַם, 1 Sam. xv. 29; Ps. lxxvii. 3; xc. 13; Jer. xv. 6.

Pih. נָחַם, pres. נִחַם. Constr. immed. it. med. נָחַם. *Sympathized with, comforted*, Is. xlix. 13; Jer. xxxi. 13; Ezek. xiv. 22, &c.

Part. נִחַם, aff. נִחַם, pl. נִחַם, constr. נִחַם, 2 Sam. x. 3; Job xvi. 2; Eccl. iv. 1; Is. li. 12, &c.

Inf. נָחַם, aff. נָחַמוּ, &c., Gen. xxxvii. 35; Is. lxi. 2, &c.

Puh. נָחַם, 3 f. in pause, נָחַמָה, Is. liv. 11.

Pres. 2 pl. in pause, תִּנְחַמוּ, Is. lxvi. 13.

Hith. הִנְחַמְתִּי, in pause, for הִתְנַחַמְתִּי, pres. הִתְנַחֵם. (a) *Became comforted, comforted himself.* (b) *Gratified his anger.* (c) *Changed his purpose.* (a) Deut. xxxii. 36; Ps. cxix. 52. (b) Ezek. v. 12. (c) Num. xxiii. 19.

Part. מִתְנַחֵם, (a) Gen. xxvii. 42.

Inf. הִתְנַחֵם, (a) Gen. xxxvii. 35.

נַחְמָה, f. aff. נִנְחָמִי, *Consolation*, Job vi. 10; Ps. cxix. 50.

נִנְחָמִי, for מִנְחָמִי, *We*, Gen. xlii. 11; Exod. xvi. 7, 8; Num. xxxii. 32; 2 Sam. xvii. 12; Lam. iii. 42.

נָחָץ, v. once. Part. pass. נָחִיץ, *Urgent*, 1 Sam. xxv. 9. LXX. κατὰ σπουδῆν. Cogn. Arab. نَحَسَّ, *fodicans trusit jumentum.*

Cogn. نَحَشَشَ, *incitavit.*

נָחַר, m. Aff. נָחַרוּ. Arab. نَحَرَ, *sonum emisit, spiritumve cum sono eduxit per nares;* نَحْرٌ, pl. نَحَرٌ, *extremitas rostri equini, &c.*

נַחֲרָה, f. constr. נַחֲרָה, *Id.*, Jer. viii. 16.

נָחָשׁ, m. constr. נָחָשׁ, pl. נָחָשִׁים. This word is not found, in its Hebrew signification, in the cognate dialects; but it is manifestly the generic name of the *serpent* tribe. (a) For, [1] It was the form assumed by the rod of Moses. [2] It is said to be נִנְחָשׁ. [3] Its bite is deadly. [4] It is poisonous. [5] It has a divided tongue. [6] It has a gliding motion. [7] It conceals itself in fences and the holes of walls. [8] Its threatening sound is mentioned. (b) The species mentioned are, [1] the נָחָשׁ, [2] the נָחָשׁ, [3] נָחָשׁ, and [4] נָחָשׁ. The latter species were sent to plague the Israelites by their deadly bite. (c) It was the instrument made use of by Satan in the temptation of our first parents. And hence, (d) נָחָשׁ, is an epithet of Satan. See La Cepède, Discours sur la Nature des Serpens, and my Notes on Job xl. 25. 32. (a), [1] Exod. iv. 3; vii. 15. [2] Is. xxvii. 1. [3] Prov. ix. 32; Eccl. x. 8. 11; Amos v. 19; ix. 3. [4] Ps. lviii. 5. [5] Ps. cxl. 4. [6] Prov. xxx. 19. [7] Eccl. x. 8; Amos v. 19. [8] Jer. xli. 22. (b), [1] Is. xiv. 29. [2]

Jer. viii. 17. [3] Gen. xlix. 17. [4] Is. xiv. 29; Num. xxi. 7. 9, 10. (c) Gen. iii. 1—14. (d) Job xxvi. 13; Is. xxvii. 1. The only other passages where the word occurs are, 2 Kings xviii. 4; Is. lxv. 25; Mic. vii. 17. See Hieroz. Bochart., ii. pp. 406. 746, seq.

נָחַשׁ, v. Kal non occ. Arab. نَحَسَّ, *sciscitatus fuit nuncium, inquisivit de eo.* See Hieroz. Bochart., i. 20.

Pih. נָחַשׁ, pres. נָחֵשׁ. (a) *Used divination.* (b) *Watched, observed.* (a) Gen. xlv. 5. 15; Lev. xv. 26; 2 Kings xvii. 17; xxi. 6. (b) Gen. xxx. 27; 1 Kings xx. 33.

Part. מִנְחֵשׁ, (a) Deut. xviii. 10.

Inf. נָחֵשׁ, (a) Gen. xlv. 5. 15. The connexion between these terms may have arisen, either from the superior instinct said to be possessed by some species of serpents, or the brilliancy of the serpent's eye and the acuteness of its vision. See Bochart. l. c.

נָחָשׁ, m. pl. נָחָשִׁים, *Divination*, Num. xxiii. 23; xxiv. 1.

נָחָשׁ, m. def. נָחָשׁ, Chald. *Copper or brass*, Dan. ii. 32. 45; iv. 20; v. 4. 23; vii. 19. Syr. نَسْمًا, *Id.*

נָחָשׁ, f. aff. נָחָשׁ, נָחָשׁ, נָחָשׁ, נָחָשׁ. (a) *Id.* (b) *A chain, or fetter.* (c) Dual, נָחָשִׁים, *Fetters.* (d) Probably, *Money.* Lat. æs. (a) Gen. iv. 22; Exod. xxv. 3, &c. (b) Lam. iii. 7. (c) Judg. xvi. 21; 2 Kings xxv. 7; 2 Chron. xxxiii. 11, &c. (d) Ezek. xvi. 36.

נָחָשִׁי, m. The title given to the brazen serpent made by Moses, and subsequently idolized by the Israelites, 2 Kings xviii. 4.

נָחַת, v. pret. non occ. pres. נָחֵת, and הִנְחִיתָ. Syr. نَسَمًا, *descendit.* I. (a) *Came down.* (b) *Came down upon with violence, with על.* (c) *Penetrated the mind, with ב.* (a) Job xvii. 16. (b) Ps. xxxviii. 3; Jer. xxi. 13. (c) Prov. xvii. 10.

Niph. Inf. נָחֵת, probably an error for נָחַת, *Penetrated*, spoken of arrows, with ב, Ps. xxxviii. 3.

Pih. Inf. נָחֵת, *Bringing down, levelling*, Ps. lxxv. 11.

Hiph. Imp. נָחֵת, *Cause to come down, or depress*, Joel iii. 11. LXX. ὁ πρᾶτος ἔστω μαχητῆς. Vulg. ibi occumbere faciet Dominus robustos tuos. Syr. نَحَا.

נחה, v. Chald. *Id.*

Part. נחה, Dan. iv. 10. 20.

Aph. *Placed*, pres. נחה, Ezra vi. 5.

Part. pl. נחתין, Ezra vi. 1.

Imp. נחה, Ezra v. 15.

Hoph. נחה, *Was made to descend*, Dan. v. 20.

נחה, f. I. r. נחה. (a) *Coming down with violence.* (b) *Being placed.* (a) Is. xxx. 30. (b) Job xxxvi. 16.

II. r. נח, *Rest, quietness*, Eccl. iv. 6; vi. 5; ix. 17; Is. xxx. 15.

נחתים, m. pl. *Coming down*, spoken of an army, 2 Kings vi. 9.

נחת, v. pres. נחה, apoc. ש. Arab.

נח, and נח, r. נחו, *extendit.* Cogn.

נח, *subegit. Stretched, inclined towards,* &c. Constr. immed. *Id.* med. נח.

(a) *Stretched out*, [1] The hand; [2] The hand, with a spear; [3] A sword; [4] A rod; [5] A line, for measuring. (b) *Spread*, [1] Itself; [2] A covering; [3] The heavens, as a covering; [4] A tent; [5] A tent, abs. (c) *Bowed*, [1] The heavens; [2] Himself. (d) *Went aside*, [1] To lodge with a person, with נח; [2] To a person, with נח; [3] Abs.; [4] *From the right way*; [5] From a person, with נח, or נח; [6] From a law, with נח. (e) The heart *turned* towards, with נח. (f) *Turned* the heart towards, with נח, or נח. (g) *Turned* an attentive ear towards, with נח. (h) *Brought* upon or unto, with נח, or נח. (i) *Put forward* the shoulder to a burden, with נח. (a), [1] Josh. viii. 26; Job xv. 25; Is. xxiii. 11, &c. [2] Josh. viii. 18. [3] Ezek. xxx. 25. [4] Exod. ix. 23; x. 13. [5] 2 Kings xxi. 13; Job xxxviii. 5; Is. xxxiv. 11; xlv. 13; Lam. ii. 8. (b), [1] Job xv. 29; [2] Jer. xliii. 10. [3] Ps. civ. 2; Is. xlv. 12; Jer. x. 12; li. 15, &c. [4] Gen. xxxiii. 19; 2 Sam. vi. 17; 1 Chron. xvi. 1, &c. [5] Exod. xxxiii. 7; Jer. xiv. 8. (c), [1] 2 Sam. xxii. 10; Ps. xviii. 10, &c. [2] Judg. xvi. 30. (d), [1] Gen. xxxviii. 1. [2] Gen. xxxviii. 16. [3] Num. xx. 17; xxi. 15; xxii. 33; 2 Sam. ii. 19, &c. [4] 1 Sam. viii. 3; 1 Kings ii. 28; xi. 9; Ps. lxxiii. 2; Prov. iv. 27, &c. [5] Num. xx. 21; xxii. 23. 33; Job xxxi. 7; Ps. xlv. 19. [6] Ps. cxix. 51, 157; Prov. iv. 5. (f) Ps. cxix. 112. (g)

Ps. xl. 2. (h) Gen. xxxix. 21; 1 Chron. xxi. 10; Ps. xxi. 12; Is. lxx. 12, &c. (i) Gen. xlix. 15.

Part. נחה, aff. נחה, Job ix. 8; xxvi. 7; Is. xlii. 5, &c.

Part. pass. נחה, f. נחה, pl. נחה. (a) *Stretched out*, used of [1] The hand; [2] The arm; [3] The neck; [4] A shadow; [5] A canopy; [6] A sword. (b) *Leaning*, as a wall. (a), [1] Is. v. 25; ix. 11. 16. 20; x. 4, &c. [2] Exod. vi. 6; Num. iv. 34; v. 15, &c. [3] Is. iii. 16. [4] Ps. cii. 12. [5] Ezek. i. 22. [6] 2 Chron. xxi. 16. (b) Ps. lxii. 4.

Inf. נחה, aff. נחה, Exod. xxxiii. 2; Josh. viii. 19.

Imp. נחה, Exod. viii. 1. 12; ix. 22, &c.

Niph. נחה, pres. נחה, *Stretched out* as a cord, shadow, or encampment, Zech. i. 16; Jer. vi. 4; Num. xxiv. 6.

Hiph. נחה, pres. נחה, apoc. ש. (a) I. q. Kal, sign. [a, 1], [b, 2], [d, 3], [g], and [h]. (b) *Caused to turn aside.* (c) *Thrust aside.* (d) *Held out*, [1] Food; [2] A drinking-vessel. (e) *Perverted* judgment. (f) *Turned*, [1] The ear, or [2] Heart towards, with נח. (g) *Turned* the heart. (a), [a, 1] Is. xxxi. 3; Jer. x. 12; x. 6. [b, 2] 2 Sam. xxi. 10; Is. liv. 2. [d, 3] Job xxiii. 1. [h] Ezra vii. 28; ix. 9. (b) 1 Kings xi. 4; Prov. vii. 25; Is. xlv. 20. (c) Ps. xxvii. 9; Amos v. 12. (d), [1] Hos. xi. 4. (e) Exod. xxiii. 5; Deut. xvi. 15; xxiv. 16, &c. (f), [1] Ps. cxvi. 2; Prov. v. 13; Jer. vii. 24, &c. [2] Ps. cxli. 4; Prov. ii. 22. (g) 2 Sam. xix. 15.

Part. נחה, pl. נחה, constr. נחה, Deut. xxvii. 19; Ps. cxv. 5; Prov. xxiv. 11; Mal. iii. 5.

Inf. נחה, Exod. xxxiii. 2; 1 Kings viii. 58, &c. (c) Is. x. 2.

Imp. נחה, or נחה, נחה, 2 Kings xix. 16; Ps. xvii. 6, &c. (d), [2] Gen. xxiv. 14.

נחיל, r. נחל, *Loaded*, Zeph. i. 11.

נחשיות, נחשיות, f. pl. *twice*; Judg. viii. 26; Is. iii. 19. LXX. τὰν στυραγαλίδων. Αλλ. δρμίσκων, τὸ καθέμα. Aquila, κροκν-φάντους. Sym. χαλαστά. Theod. τὰ καθέ-ματα. Vulg. monilibus, שר, לִשְׁמֵי, לִשְׁמֵי. Probably, either *ornamental chains* for the neck, or *ear-rings, ear-drops*. Comp. נחש, *inauris*. Some suppose that *twice* have been

perfume boxes: r. נשי. See Schröder (p. 45) de Vestitu Mulierum.

נָשִׂי, f. pl. aff. נָשִׂי, נָשִׂי, r. נשי.

(a) *Shoots* of a vine, Is. xviii. 5; Jer. xlviii. 32. (b) *Metaph. The smaller towns*, considered, probably, as shoots from the capital, Jer. v. 10. Vulg. *auferte propagines ejus*. LXX. ὑπολίπεσθε τὰ ὑποστηρίγματα αὐτῆς, ὅτι τοῦ κυρίου εἰσιν. So likewise the Syr.

נָשִׂי, v. pres. נָשִׂי. Syr. نَشَى, *grave fruit*. (a) *Laid* a burden on, with נָשִׂי. (b) *Lifted up*. (a) Lam. iii. 25. (b) Is. xl. 15.

Part. נָשִׂי, (a) 2 Sam. xxiv. 12.

Hiph. נָשִׂי, *Took up and removed*, Jer. xvi. 13; xxii. 26.

נָשִׂי, v. Chald. נָשִׂי, *I lifted up* my eyes, Dan. iv. 31. נָשִׂי, *was lifted up*, Dan. vii. 4.

נָשִׂי, m. once, *A burden*, Prov. xxvii. 3.

נָשִׂי, m. constr. נָשִׂי, aff. נָשִׂי, pl. נָשִׂי, constr. נָשִׂי. (a) *A plant*. (b) *A plantation*. (a) Job xiv. 9; Is. xvii. 10. (b) Is. v. 7; xvii. 11.

נָשִׂי, v. pres. נָשִׂי. Constr. immed. (a) *Planted*, [1] *A tree*, [2] *A garden*, [3] *A people*. (b) *Pitched* a tent. (c) *Set up* an idolatrous shrine. (d) *Drove* a nail. (a), [1] Num. xxiv. 6; Ps. civ. 16; Is. xlv. 14, &c. [2] Gen. ii. 8; Deut. xx. 6; Prov. xxxi. 16, &c. [3] Jer. xxxii. 41; xlii. 10; xlv. 4; Ezek. xxxvi. 36, &c. (b) Dan. xi. 45. (d) Deut. xvi. 21.

Part. נָשִׂי, pl. נָשִׂי, Ps. xciv. 9; Jer. xi. 17; xxxi. 8.

Part. pass. נָשִׂי, pl. נָשִׂי, Eccl. iii. 2. (c) Eccl. xii. 11.

Inf. נָשִׂי, נָשִׂי, Eccl. iii. 2; Is. li. 16.

Imp. pl. נָשִׂי, 2 Kings xix. 29; Is. xxxvii. 30; Jer. xxix. 5. 28.

Niph. נָשִׂי, Is. xl. 24.

נָשִׂי, pl. m. *Planted*, Ps. cxliv. 12.

נָשִׂי, v. pres. נָשִׂי. Arab. نَشَى. Syr. نَشَى. Eth. ነሰሰ : *stillavit*; ነሰሰ : *percolavit*. (a) *Dropped*, as dew. (b) *Let drop* water, myrrh, or wine. (a) Job xxix. 22. (b) Judg. v. 4; Ps. lxviii. 9; Prov. v. 3; Cant. iv. 11; v. 5; Joel iv. 18.

Part. pl. f. נָשִׂי, (b) Cant. v. 13.

Hiph. נָשִׂי, pres. נָשִׂי. (a) *Let drop* water. (b) *Let fall* sentiments, i. e. *uttered*

prophetic declarations. (a) Amos ix. 13. (b) Mic. ii. 6. 11; Amos vii. 16.

Part. נָשִׂי, (b) Mic. ii. 11. LXX. καὶ ἔσται ἐκ τῆς σταγόνης τοῦ λαοῦ τούτου. Vulg. *et erit super quem stillatur populus iste*.

Imp. נָשִׂי, (b) Ezek. xxi. 2. 7. LXX. ἐπίβλεψον. Vulg. *stilla*. If the LXX. is a correct translation, this verb may be cognate

with the Arab. طَاف, r. طَاف, *circumivit, obivit*.

נָשִׂי, m. pl. constr. נָשִׂי, (a) *A drop*, Job xxxvi. 27. (b) *Myrrh*, Exod. xxx. 23. See Celsij Hierobot., part i., 529.

נָשִׂי, v. pres. נָשִׂי, Arab. نَشَى.

נָשִׂי, oculos convertit ad rem; نَشَى, *custodem egit*. Syr. نَشَى, *servavit, custodivit*.

Watched. (a) For good, i. e. *guarded*. (b) For evil, i. e. *retained* anger. [1] Abs. [2] Med. ל, נָשִׂי. (a) Cant. i. 6. (b), [1] Jer. iii. 5. 12. [2] Lev. xix. 18.

Part. נָשִׂי, f. נָשִׂי, pl. נָשִׂי. (a) Cant. i. 6; viii. 11, 12. (b) Nah. i. 2.

נָשִׂי, v. Chald. נָשִׂי, *I kept it* in my heart, Dan. vii. 28.

נָשִׂי, v. pres. נָשִׂי, (a) *Left*. (b) *Forsook* God. (c) *Forsook* a law. (d) *Left* to itself. (e) *Ceased* to think of. (f) *Allowed*. (g) *Spread*. (h) *Scattered*. (i) *Drew* a sword. (a) Judg. vi. 13; 1 Sam. xii. 22; 2 Kings xxi. 14, &c. (b) Deut. xxxii. 15; Jer. xv. 16. (c) Prov. i. 8; vi. 20. (d) Exod. xxiii. 11; Hos. xii. 15; Num. xi. 31, &c. (e) 1 Sam. x. 2. (f) Gen. xxxi. 28. (g) 1 Sam. iv. 2.

Part. pass. f. נָשִׂי, pl. נָשִׂי. (h) 1 Sam. xxx. 16. (i) Is. xxi. 15.

Inf. נָשִׂי, *To neglect*, Prov. xvii. 14.

Niph. נָשִׂי, pres. נָשִׂי. (a) *Was left, forsaken*. (b) *Spread itself*. (c) *Became loose*. (a) Amos v. 2. (b) Judg. xv. 9; 2 Sam. v. 18. 22; Is. xvi. 8. (c) Is. xxxiii. 23.

Puh. נָשִׂי, for נָשִׂי, *Is forsaken*, Is. xxxii. 14.

נָשִׂי, with aff. and prep. נָ, once, Ezek. xxvii. 32; נָשִׂי. If the punctuation be correct, this word is perhaps used for נָשִׂי, *lamentation*; but the substitution of נָ, for נָ, furnishes an interpretation both suiting the context and agreeing with the Syr. and LXX.

Hiph. **נָכַח**, pres. **נֹכַח**, apoc. **נָח**. (a) *Struck*.
b) *Struck violently, wounded*. (c) *Killed*.
d) *Conquered*. (e) *Struck with a disease or*
lague. (f) *Struck with calamity*. (g)
Struck down a person so as to kill him. (h)
Struck into, with **לְ**. (i) *Struck its roots*.
k) *Struck out of the hand*. (l) The sun, or
rought, *struck, injured*. (m) *Struck with*
he tongue, *taunted*. (n) *Struck the hands*

together in lamentation or disapprobation. (o) *Struck* the hands together in applause. (p) *וַיִּדָּן לֵב הָיָא אִתּוֹ*, *David's heart smote him*, his conscience reproved him. (a) Exod. xvii. 5; Num. xxii. 32; Ps. lxxviii. 20, &c. (b) Exod. ix. 24; xxi. 18. 20, &c. (c) 1 Sam. xiii. 35; 2 Sam. x. 18; 2 Kings xiii. 25, &c. [1] *וַיִּחַדֵּם*, Josh. x. 1; 2 Sam. xii. 9; Jer. xx. 4. [2] *וַיִּשְׁחַדֵּם*, Josh. x. 2; 1 Sam. xxii. 19; 2 Sam. xv. 14. [3] *וַיִּחַדֵּם*, Gen. xxxvii. 21; Deut. xix. 6; Jer. xl. 1, &c. (d) Deut. iv. 46; 2 Sam. viii. 1, 2, 9, &c. (e) Exod. iii. 20; xii. 29; Num. xxxiii. 4, &c. (f) 1 Kings xiv. 15; Jer. ii. 30; xiv. 19, &c. (g) 2 Sam. ii. 22; xviii. 11. (h) 1 Sam. xix. 10; ii. 14. (i) Hos. xiv. 6. (k) Ezek. xxxix. 3. (l) Ps. cxxi. 6; Is. xlix. 10; Jonah iv. 7, 8. (m) Jer. xviii. 18. (n) Ezek. xxii. 13. (o) 2 Kings xi. 12. (p) 1 Sam. xxiv. 5; 2 Sam. xxiv. 10.

Part. *נִכְחָה*, constr. *נִכְחָה*, aff. *נִכְחָה*, pl. *נִכְחָה*, Exod. ii. 11; xxi. 12; Deut. xxv. 11; 1 Sam. iv. 8; Is. xv. 2; L. 7, &c. In 2 Chron. ii. 9, *נִכְחָה*, appears to be used in a passive sense, unless the true reading be *נִכְחָה*, which seems to be that of the Lxx., Syriac, and Vulgate.

Inf. *נִכְחָה*, aff. *נִכְחָה*, &c., Deut. xiii. 16; Gen. viii. 21, &c.

Imp. *נִכְחָה*, apoc. *נִכְחָה*, aff. *נִכְחָה*, pl. *נִכְחָה*, 2 Sam. xiii. 28; 1 Kings xx. 35; 2 Kings vi. 18; ix. 27; x. 28; Ezek. vi. 11, &c.

Hoph. *נִכְחָה*, (דוּכָה), Ps. c. 5), pres. pl. *נִכְחָה*, Passive of Hiphhil, Num. xxv. 14; Ezek. xxxiii. 21; Zech. xiii. 6, &c.

Part. *נִכְחָה*, constr. *נִכְחָה*, f. *נִכְחָה*, pl. *נִכְחָה*, constr. *נִכְחָה*, Exod. v. 16; Num. xxv. 14, 15; Is. liii. 4; Jer. xviii. 21, &c.

Niph. *נִכְחָה*, *Was wounded*, 2 Sam. xi. 15.

Puh. *נִכְחָה*, in pause, *נִכְחָה*, *Was beaten down*, Exod. ix. 31, 32.

נִכְחָה, m. constr. *נִכְחָה*, (a) *Injured*. (b) *Afflicted*. (a) *נִכְחָה רִגְלִים*, 2 Sam. iv. 4; ix. 3. (b) *נִכְחָה רִגְלִים*, Is. lvi. 2.

נִכְחָה, m. pl., Ps. xxxv. 15. According to Dathe this word has a passive sense, and signifies *Wretches*; but Gesenius considers it as having an active signification, and translates it, *Those who smite with the tongue, revilers*. Lxx. *μάστιγες*. Sym. *πληκται*. Vulg. *flagella*. Syr. *נִכְחָה*, *diu*.

נִכְחָה, Partic. *Before*. (a) *Opposite, over*

against. (b) *In sight of*. (c) *נִכְחָה פָּנָי*, *In sight of*. (d) *אֶל נִכְחָה*, *Towards*. (e) *נִכְחָה*, *As far as in front of*. (f) *לְנִכְחָה*, [1] *In front of*. [2] *In behalf of*. [3] *Straight forwards*. (g) *נִכְחָה*, *Goes straight forwards*. (a) Exod. xxvi. 35; xl. 24; Josh. xv. 7; xviii. 17, &c. (b) Judg. xviii. 6. (c) Jer. xvii. 16; Lam. ii. 19; Ezek. xiv. 2, 3, 6. (d) Num. xix. 4. (e) Judg. xix. 10; xx. 43; Ezek. xlvi. 20. (f), [1] Gen. xxx. 38. [2] Gen. xxv. 21. [3] Prov. iv. 25. (g) Ezek. xlvii. 9.

נִכְחָה, m. aff. *נִכְחָה*, *Straightforwardness, uprightness*, Is. lvii. 2.

נִכְחָה, f. pl. *נִכְחָה*, *Id.*, Is. xxvi. 10; xxx. 10; lix. 14; Amos iii. 10.

נִכְחָה, m. pl. *Straightforward, upright*, | Prov. xxiv. 27.

נִכְחָה, v. Arab. *نكح*, *abscessit, retrocessit; timidus abstinuit ab hoste, vel à iurejurando*. Syr. *نكح*, *decepit*. Probably, *Withheld*, and used artifice for that purpose.

Kal, Part. *נִכְחָה*, *Withholding*, Mal. i. 14. The Lxx. however derive it from *נִכְחָה*, and translate it *δουλός*. Vulg. *dolosus*. The Syriac omits the word altogether.

Pih. *נִכְחָה*, *Used artifice*, Num. xxv. 18.

Hith. pres. *נִכְחָה*, *Plotted together against*, Gen. xxxvii. 18. Constr. med. *נִכְחָה*, or *נִכְחָה*.

Inf. *נִכְחָה*, Ps. cv. 25.

נִכְחָה, m. pl. aff. *נִכְחָה*, *Artifice*, Num. xxv. 18.

נִכְחָה, m. pl. *נִכְחָה*, *Treasures, wealth*, Josh. xxii. 8; 2 Chron. i. 11, 12; Eccl. v. 18; vi. 2. Apparently cognate with *נִכְחָה*.

נִכְחָה, m. pl. *נִכְחָה*, constr. *נִכְחָה*, Chald. *Id.* Ezra vi. 8; vii. 26.

נִכְחָה, constr. *נִכְחָה*. Arab. *نكح*, *nescivit, abnegavit; improbavit; subtili ingenio et versutus fuit; نكح*, *abnegatio; نكح*, *intelligentia*. *Strange, foreign; a foreigner*, 2 Chron. xiv. 2; Neh. xiii. 10. *נִכְחָה*, *a foreign land*, Ps. cxxxvii. 4. *נִכְחָה*, *a foreign, and therefore a false god*, Deut. xxxii. 12; Ps. lxxxii. 10; Mal. ii. 11, &c.

נִכְחָה, and *נִכְחָה*, *Id.*, Gen. xxxv. 2; Josh. xxiv. 20, 23; Judg. x. 16, &c. *נִכְחָה*, *a foreigner*, Gen. xvii. 12, 27; Exod. xii.

43; 2 Sam. xxii. 45, 46, &c. נָבֵל, *foreign vanities, idols*, Jer. viii. 19.

נָקַר, m. *Treating as a stranger, dealing harshly with; punishment*, Job xxxi. 3.

נכר, m. aff. נָקַר, *Id.*, Obad. 12. Arab.

נָכַר, *gravis, molestus, de re.*

נכר, v. Kal non occ.

Hiph. pres. נִכְרֵי, apoc. נִכְרֵי. Constr. immed. it. med. נִכְרֵי. (a) *Recognised an apparent stranger, Recognised.* (b) *Considered.* (c) *Knew.* (d) *Beheld.* (e) *Acknowledged, regarded the claims of.* (f) *Acknowledged as right, regarded.* (g) *Esteemed as like.* (h) *Took judicial cognizance of.* (i) *הִכְרִיז, Regarded persons, was partial in judgment.*

(a) Gen. xxvii. 23; xlii. 8; Judg. xviii. 3; Job ii. 12, &c. (b) Neh. vi. 12. (c) 2 Sam. iii. 36. (d) Gen. xxxvii. 33; Job xxiv. 17. (e) Deut. xxi. 17; xxxiii. 9; Is. lxi. 9; lxiii. 16. (f) Job xxiv. 13. (g) Jer. xxiv. 5. (h) Job xxxiv. 25. (i) Deut. i. 17; xvi. 19.

Part. מְכִיר, aff. מְכִירָה, pl. מְכִירִים, Ruth ii. 19; Ezra ii. 13; xiii. 24; Ps. cxlii. 5.

Inf. הִכְרִיז, aff. הִכְרִיזָה, Ruth ii. 10; Prov. xxiv. 23; xxxviii. 21.

Imp. הִכְרִיז, (b) Gen. xxxi. 32; xxxvii. 32; xxxviii. 25.

Pih. pres. נִכְרֵי, (a) i. q. Hiph. [a], [b], and [e]. (b) *Alienated.* (c) *Rejected.* (a) Job xxi. 29. [b] Deut. xxxii. 27. [e] Job xxxiv. 19. (b) Jer. xix. 4. (c) 1 Sam. xxiii. 7. Gessen. proposes to read נִכְרֵי. LXX. πέντακον.

Hith. pres. הִכְרִיז, נִכְרֵי, (a) *Made himself strange.* (b) *Attempted to conceal himself.* (c) *Was recognised.* (a) Gen. xlii. 7. (b) Prov. xxvi. 24. (c) Prov. xx. 11.

Part. f. מְכִירָה, (a) 1 Kings xiv. 5, 6.

נָכַר, pl. נָכָרִים, fem. נָכָרָה, pl. נָכָרוֹת. (a) *Foreign.* (b) *A stranger.* (c) *Strange, singular.* (a) Exod. xxi. 8; Deut. xvii. 15; Judg. xix. 12. (b) Ps. lxxix. 9; Prov. xxvii. 2; Eccl. vi. 2. (c) Is. xxviii. 21.

נָכָרָה, see נָכָרִים.

נלה, v. once, Is. xxxiii. 1, נִלָּה, for

נִלָּה, Hiph. Inf. Arab. نَال, r. نَال, *consecutus, assecutus fuit.* IV. *Compotem reddidit. Succeeded, accomplished.* Gessen. after Capellus, reads נִלָּה, *when thou hast finished.*

נָכָרָה, for נָכָרָה, r. נָכָה, *Despised, worthless*, 1 Sam. xv. 9.

נָמַל, v. Cogn. מָל, Kal. נָמַל, *Cal.* *Cut, pecc. in circumcision, circumcised*, Gen. xvii. 11.

Niph. נָמַל, pres. נִמַּל. (a) *Was circumcised.* (b) *Was nipped, or cropped off.* (a) Gen. xvii. 26, 27. (b) Job xiv. 2; xviii. 16; xxiv. 24; Ps. xxxvii. 2.

נָמַלָה, f. pl. נָמַלִּים. Arab. نَمَلَة, *formica. An ant*, Prov. vi. 6; xxx. 28.

נָמַר, m. pl. נָמָרִים. Arab. نَمَر, *pardus.* Syr. نَمَر, *Id.* *A panther*, Cant. iv. 8; Is. xi. 6; Jer. v. 6; xiii. 22; Hos. xiii. 7; Hab. i. 8. See Hieroz., ii, lib. 3, cap. 7.

נָמַר, Chald., *Id.*, Dan. vii. 6.

נָס, m. aff. נָסָה. Arab. نَصَّ, *extulit, elevavit, monstravit.* Syr. نَمَّ, *signum, propositum, scopus.* (a) *A banner, standard.* (b) Meton. *The leader to whom the standard belongs.* (c) *An example.* (d) *A flag-staff, pole.* (e) *A sail.* (a) Is. v. 26; xi. 12; Jer. vi. 6, &c. (b) Is. xi. 10. (c) Num. xxvi. 10. (d) Num. xxi. 8, 9. (e) Is. xxxiii. 23; Ezek. xxvii. 7.

נָסָה, v. pres. נָסָה. Cogn. סָג. *Moved himself back.* (a) *Withdrew from God's service.* (b) *Avoided by retiring, avoided,* constr. immed. (b) Mic. ii. 6.

Inf. נָסָה, (a) Mic. lix. 13.

Hiph. pres. נִסָּה, apoc. נִסָּה. (a) *Removed a boundary.* (b) *Carried away property.* (a) Deut. xix. 14; Prov. xxii. 28. (b) Mic. vi. 14.

Part. מְסִיח, pl. constr. מְסִיחִים, (a) Deut. xxvii. 17; Hos. v. 10.

Hoph. הִסָּה, *Was turned back, perverted*, Is. lix. 14.

נָסָה, v. Kal non occ. Arab. نَسَا,

percepit odorem. Syr. نَسَب, *tentavit.*

Pih. pres. נִסָּה, Constr. immed. it. med. נִסָּה. (a) *Tried the character of a man.* (b) *Tried, tempted, God.* (c) *Tried the fitness of armour.* (d) *Tried one's own heart.* (f) *Made a trial, abs.* (g) *Under-took.* (h) *Found by trial, experienced.* (a) Gen. xxii. 1; Exod. xv. 25; xvi. 4; Deut. xxxiii. 8. (b) Exod. xvii. 2; Deut. vi. 16;

xiv. 22; Ps. xc. 9; Is. vii. 12, &c. (c) 1 Sam. xvii. 40. (d) Dan. i. 14. (e) Eccl. ii. 1. (f) Judg. vi. 39. (g) Deut. iv. 34 xxxviii. 56; Job iv. 2. (h) Eccl. vii. 23.

Part. קִנְסָה, Deut. xiii. 3.

Inf. נִסְחָה, aff. נִסְחָה, &c., Exod. xvii. 7 Deut. viii. 2; 1 Kings x. 1, &c.

Imp. נִסְחָה, aff. נִסְחָה, (d) Dán. i. 12. (a) Ps. xxvi. 2.

נָסַח, v. pres. יִסְחָה. Arab. نَسَحَ, *abrupit*,

dispersit; نَسَخَ, *abolevit, abrogavit*. *Dispersed, scattered*, Ps. lli. 7; Prov. xv. 25.

Niph. נִסְחָה, pres. יִסְחָה, Pass. of Kal. Deut. xxviii. 63; Prov. ii. 22.

נָסַח, v. Chald. Ithpe. pres. יִתְנַסַּח, *Let it be pulled out*, Ezra vi. 11.

נָסִיךְ, m. aff. נִסְכֵּם, pl. constr. נִסְכֵּי, aff. נִסְכֵּי, נִסְכֵּי, r. נִסְכֵּי. (a) *A libation*. (b) *A molten image*. (c) *An anointed person, a prince*. (a) Deut. xxxii. 38. (b) Dan. xi. 8. (c) Josh. xiii. 28; Ps. lxxxiii. 12; Ezek. xxxii. 30; Mic. v. 4.

נָסַךְ, once, נָסַךְ, m. aff. נִסְכֵּי, &c., pl. נִסְכֵּי, aff. נִסְכֵּי, נִסְכֵּי, נִסְכֵּי. (a) *A libation*. (b) *Meton. A molten image*. (a) Gen. xxxv. 14; Num. xxviii. 7; Is. lvii. 6, &c. (b) Is. xli. 29; xlviii. 5; Jer. x. 14; li. 16.

נָסַךְ, v. pres. יִסְכֵּי, constr. immed. it. med. נָסַךְ. Cogn. נָסַךְ, and נָסַךְ. (a) *Poured out*. (b) *Melted*. (c) *Anointed*. (d) *Poured out a libation*. (e) *Spread as a covering*. (a) Is. xxix. 10. (b) Is. xl. 19; xlv. 10. (c) Ps. ii. 6. (d) Exod. xxx. 9; Hos. ix. 4.

Part. pass. f. נִסְכָּה, (c) Is. xxv. 7.

Inf. נִסְכָּה, (d) Is. xxx. 1.

Niph. נִסְכָּה, Pass. of (c), Prov. viii. 23.

Pih. pres. יִנְסַךְ, i. q. Kal, sig. (d), 1 Chron. xi. 18.

Hiph. נִסְכָּה, pres. יִנְסַךְ, apoc. נָסַךְ, *Id.*, Gen. xxxv. 14; Ps. xvi. 4; Jer. xxxii. 29, &c.

Hoph. pres. יִנְסַךְ, Pass. of Hiph., Exod. xxv. 28; xxxvii. 16.

נָסַח, v. Chald. Pāh. Inf. נִסְחָה, *To make an offering*, Dan. ii. 46.

נָסַח, see נָסַח.

נָסַח, v. from נָסַח. *Raised, or bore a standard*. Part. נָסַח, f. נִסְכָּה, Is. x. 11 lix. 19.

Hith. Inf. נִתְנַסַּח, *To rally round a standard*, Ps. lx. 6.

Part. pl. f. נִתְנַסַּח, *Raising themselves like a standard*, Zech. ix. 16.

נָסַח, v. pres. יִסְחָה. Arab. نَسَعَ, *abiit*

per terram; نَزَعَ, *dimovit, evulsit à loco suo*

rem. (a) *Departed*. (b) *Set out on a journey*. (c) *Travelled*. (d) *Went, of a wind*. (e) *Removed, in a neuter sense*. (f) *Pulled up, or out*. (a) Gen. xxxiii. 17; xxxvii. 17; 2 Kings xix. 8, &c. (b) Num. ii. 34; x. 5, 6, 17, 21, &c. (c) Gen. xii. 9; Num. ii. 17; xii. 15, &c. (d) Num. xi. 31. (e) Exod. xiv. 19. (f) Judg. xvi. 3. 14; Is. xxxiii. 20.

Part. נָסַח, pl. נִסְכֵּם, Num. x. 29. 33.

Inf. נָסַח, aff. נִסְכֵּם, Gen. xi. 2; xii. 9; Num. iv. 5, &c.

Imp. pl. נָסַח, Num. xiv. 25.

Niph. נָסַח, Pass. of (f), Is. xxxviii. 12; Job vi. 21. This reading requires יִנְסַךְ to be rendered *their tent-rope*; but נָסַח appears a preferable mode of pointing, and in that case יִנְסַךְ will be rendered *their abundance*.

Hiph. pres. יִנְסַח, apoc. נָסַח. (a) Causat. of Kal, sign. [a], [c], [d], and [e]. (b) *Quarried stone*. (a), [a] Exod. xv. 22. [c] Ps. lxxviii. 52. [d] Ps. lxxviii. 26. [e] 2 Kings iv. 4; Job xix. 10; Ps. lxxx. 9. (b) 2 Kings v. 31.

Part. נָסַח, (b) Eccl. x. 9.

נָסַח, v. once, pres. נָסַח, *I go up*, Ps. cxxxix. 8. Syr. نَسَّحَ, *ascendit*.

נָסַח, v. Chald. *Id.* Aph. נָסַח, *Lifted up*, Dan. iii. 22.

Inf. נִתְנַסַּח, Dan. vi. 24.

Hoph. נִתְנַסַּח, *Was lifted up*, Dan. vi. 24.

נָעַר, m. aff. נָעַר, &c., r. נָעַר. *Youth, early life*, Gen. xlv. 34; Lev. xxii. 13; 1 Sam. xii. 2, &c. נָעַר, aff. נָעַר, *Id.*, Jer. xxxii. 30.

נָעַר, constr. נָעַר, pl. נָעַר, fem. נָעַר, r. נָעַר. *Pleasant*. (a) *Sweet music*. (b) *Pleasant words*. (c) *Amiable*. (d) *Becoming, proper*. (e) *Prosperous*. (a) 2 Sam. xxiii. 1; Ps. lxxxi. 3. (b) Prov. xxiii. 8. (c) 2 Sam. i. 23; Cant. i. 16. (d) Ps. cxxxiii. 1; cxxxv. 3; cxlvii. 1; Prov. xxii. 18. (e) Job xxxvi. 11; Ps. xli. 6; Prov. xxiv. 4.

נַעֲלִי, c. aff. נָעַל, נָעַל, dual, נַעֲלִים, pl. נַעֲלִים, and נַעֲלִיּוֹת, aff. נַעֲלִי, &c., נַעֲלִים, Arab. نَعْلٌ, solea, calceus. Syr. نَحْلٌ. *Id.* A sandal, a shoe, Gen. xiv. 23; Exod. iii. 5; Deut. xxiv. 10, &c. Hence—

נַעֲלָה, v. (a) Pres. aff. נִנְעֲלָהּ, I put sandals on thee, Ezek. xvi. 10. (b) נַעֲלָהּ דִּלְתָא, Bolted, made fast, the door, Judg. iii. 23 2 Sam. xiii. 18.

Part. pass. נַעֲלָה, pl. f. נַעֲלִיּוֹת, (b) Judg. iii. 24; Cant. iv. 12.

Imp. נַעֲלָה, (b) 2 Sam. xiii. 17.

נֶעֱמָה, m. (a) Pleasantness. (b) Kindness, grace. (a) Prov. iii. 17; xv. 26; xvi. 24. (b) Ps. xxvii. 4; lxx. 17; Zech. xi. 7. 10.

נֶעֱמָה, v. pres. נִנְעֵם. Arab. نِعْمٌ, jucundus, commodus alicui fuit. Constr. abs. it. med. ָ. Was pleasant, agreeable. (a) Of things. (b) Of persons. (a) Gen. xlix. 15; Ps. cxli. 6; Prov. ii. 10; ix. 17; xxiv. 25. (b) 2 Sam. i. 26; Cant. vii. 6; Ezek. xxxii. 19.

נֶעֱמָמִים, m. i. q. נֶעֱמָם, Is. xvii. 10.

נֶעֱצָצִין, m. pl. נֶעֱצָצִים. Arab. نَعْصٌ, nomen arboris spinosæ in regione hidjas frequentis. A species of thorn, Is. vii. 19 lv. 13. See Cels. Hierob., part ii., p. 189.

נֶעֱרַר, m. aff. נִנְעֵר, pl. נֶעֱרָרִים, constr. נִנְעֵר, aff. נִנְעֵר, and נֶעֱרָרִים. (a) A male infant. (b) A boy. (c) A youth. (d) A servant. (a) Exod. ii. 6; Judg. xiii. 5. 7. 12. 24; 1 Sam. i. 22; 2 Sam. xii. 16. (b) 1 Sam. i. 24; ii. 18; 2 Kings v. 14, &c. (c) Gen. xxxvii. 2; xli. 12; Exod. xxxiii. 11, &c. (d) 1 Sam. ii. 13; xx. 38; xxv. 14; 2 Sam. ix. 9, &c.

נֶעֱרַר, m. Childhood, youth, Job xxxiii. 25; xxxvi. 14; Ps. lxxxviii. 16; Prov. xxix. 21.

נֶעֱרַר, v. נִנְעֵר, Roared, Jer. li. 38.

Arab. نَعَرَ, sonum emisit per nares. Syr. نَحَرَ, rugiit. Cogn. נָדָה.

נֶעֱרַר, v. נִנְעֵר. Cogn. נָדָה, and נָעַד. Shook, shook out or off, emptied by shaking, Neh. v. 13.

Part. pass. נֶעֱרָר, Is. xxxiii. 9. 15.

— pass. נֶעֱרָר, Neh. v. 13.

Niph. נִנְעֵר, pres. נִנְעֵר. Pass. of Kal, Ps. cix. 23; Job xxxviii. 13.

Pih. נִנְעֵר, pres. נִנְעֵר, Threw out, Exod. xiv. 27; Neh. v. 13; Ps. cxxxvi. 15.

Hith. Imp. נִנְעֵר, Shake thyself, Is. lii. 2.

נֶעֱרַר, Arab. نَعَرَ, peragravit regionem, abiit in terram; نَعَارٌ, repulsus, in fugam versus. The act of wandering or of straying. נִנְעֵר, that which strays, or is strayed, Zech. i. 16. Syr. نَحَرَ. lxx. τὸ ἐσκοπισμένον. Vulg. dispersum.

נֶעֱרָה, f. pl. נִנְעֵרֹת, constr. נִנְעֵרֹת, aff. נִנְעֵרֹת, &c. Written also נִנְעֵר, Gen. xxiv. 14, &c. (a) A girl. (b) A young woman. (c) A female servant. (a) 2 Kings v. 2. 4. (b) Gen. xxiv. 14; Deut. xxii. 23; Ruth ii. 6; 1 Kings i. 2, &c. (c) Ruth ii. 8; 1 Sam. xxv. 42; Esth. iv. 16, &c.

נֶעֱרָה, f. Stupa, quod ex lino excussa, Castell. Tow, Judg. xvi. 9; Is. i. 31.

נֶפֶדָה, f. constr. נִנְפֵדָה, r. נָפַד. Probably, Act of scattering; but commonly interpreted a sieve, Is. xxx. 28. נִנְפֵדָה גּוֹיִם כְּנֶפֶד, to scatter the nations so as to leave none remaining. lxx. τοῦ παράγειν ἐπὶ πλανήσει ματαία. Vulg. ad perdendas gentes in nihilum.

נֶפֶדָה, v. pres. נִנְפֵד. Arab. نَفَّ, spiravit ventus. Syr. نَفَّ, flavit. Eth. نَفَّ : Id. (a) Blew, constr. immed. (b) Blew a fire, immed. (c) Blew upon, immed. it. med. ָ. (d) With נִנְפֵד, Expired. (a) Gen. i. 7. (c) Ezek. xxii. 21; Hag. i. 9. (d) Jer. xv. 9.

Part. נִנְפֵד, (c) Is. liv. 16.

Part. Pass. נִנְפֵדָה, (c) Job xli. 12; Jer. i. 13.

Inf. נִנְפֵד, (b) Ezek. xxii. 20.

Imp. f. נִנְפֵד, (c) Ezek. xxxvii. 9.

Puh. נִנְפֵד, in pause, Pass. of (b), Job xx. 26.

Hiph. נִנְפֵד, Puffed at, despised, constr. immed. either with, or without, נִנְפֵד, Job xxxi. 39; Mal. i. 13.

נֶפֶלִים, m. A race mentioned only in Gen. vi. 14, and Num. xiii. 33. The latter were men of gigantic stature, and had distinguished themselves as warriors; and probably the former resembled them in both

these particulars. For the etymology, see my note to Job xv. 25.

נִפְּךָ, m. A precious stone, but of what kind is uncertain, Exod. xxviii. 18; xxxix. 11; Ezek. xxvii. 16; xxviii. 13. **ἄσθαξ**. Vulg. *carbunculus*.

נָפַל, m. Lit. a falling. *An untimely birth*, Job iii. 16; Ps. lviii. 9; Eccl. vi. 3.

נָפַל, v. pres. נִפֵּל. Syr. **ܢܦܠ**, *cecidit*.

(a) *Fell*, abs. [1] Of a thing, as a wall, tree, tent, dew, &c. [2] Of a person, tripped and *fell*. [3] *Fell down*, fatally wounded. [4] *Was killed*. [5] *Fell to the ground, came to nothing*. [6] *Dismounted*. [7] —, of a state or city. [8] *Lay down*. [9] —, of the arms, *hung down*, through weakness. [10] Of the countenance, in sorrow or anger. [11] Of an affair, *fell out, terminated*. (b) *Fell upon*, with נָפַל. [1] —, of a state or feeling, as sleep, fear, &c. [2] —, of reproach. [3] *Fell upon and took possession of*. [4] *Mischief fell upon*. [5] *Fell upon a sword*. [6] *Fell upon the neck of another*. (c) *Fell to*, of an inheritance, with לָ. (d) *Fell on his face*, with or without פָּנָיו, or פָּנָיו. (e) *Was confined to his bed*. (f) *Deserted to, joined, with וְ, or אֶל*. (g) *Fell into the hand of*. (h) *Perished*. (i) *Fell into a pit, or mischief, with בְּ, or אֶל*. (k) *Sunk in his own esteem*. (l) *Obtained a settlement*. (m) *Perished*. (n) *Perished*. (a), [1] 2 Sam. xvii. 12; Judg. vii. 13; Ezek. xiii. 12; Zech. xi. 2, &c. [2] Is. iii. 8; xxxi. 3; Jer. xlvi. 12. [3] Judg. v. 27; 2 Sam. ii. 23; 2 Kings vi. 6. [4] 2 Sam. i. 4; iii. 38; 1 Chron. xx. 8, &c. **נָפַל**, 2 Sam. i. 12; Is. xxxi. 8; Lam. ii. 21, &c. **נָפַל**, Lev. xxvi. 7. [5] Num. vi. 12. **נָפַל**, 2 Kings x. 10. [6] Gen. xxiv. 64. [7] Is. xxi. 9; Jer. li. 8; Amos v. 2, &c. [8] 1 Sam. xix. 24. [9] Ezek. xxx. 25. [10] Gen. iv. 6. [11] Ruth iii. 18. (b), [1] Gen. xv. 12; Josh. ii. 9; Ps. cv. 38, &c. [2] Ps. lxxix. 10. [3] Job i. 15; Eccl. ix. 12; Ezek. viii. 1; xi. 5. [4] Is. xlvii. 11. [5] 1 Sam. xxxi. 4, 5; 1 Chron. x. 4, 5. [6] Gen. xxxiii. 4; xlv. 14; xlv. 29; L. 1. (c) Num. xxxiv. 2; Judg. xviii. 1; Ps. xvi. 6. (d) Gen. xvii. 3. 17; 2 Sam. xix. 19; 2 Chron. xx. 18, &c. (e) Exod. xxi. 18. (f) With וְ, 2 Kings xxv. 11; 1 Chron. xix. 19; Jer. xxi. 9, &c.

With אֶל, 2 Kings vii. 4; 1 Chron. xii. 19; Jer. xxxviii. 19; lii. 15. (g) Judg. xv. 18; 2 Sam. xxiv. 14; 1 Chron. xxi. 13. (h) Prov. xi. 8. (i) Exod. xxi. 33; Prov. xiii. 17; xxvi. 27; xxviii. 10; Is. xxiv. 28. (k) Neh. vi. 16. (l) Ezek. xlvii. 22. (m) 1 Sam. xxii. 32. (n) 1 Sam. xiv. 45; xxvi. 20; 2 Sam. xiv. 11; 1 Kings i. 52.

Part. נָפֵל, f. נָפְלָה, pl. נָפְלִים, Gen. xv. 12; Num. xxiv. 4; Deut. xxii. 14.

Inf. נָפַל, נָפַל, aff. נָפְלָה, and נָפְלָה, Num. xiv. 3; 1 Sam. xxix. 3; 2 Sam. i. 10; Esth. vi. 13; Jer. xlix. 21.

Imp. pl. נָפְלוּ, Jer. xxv. 27; Hos. x.

Hiph. נָפַל, pres. נָפֵל, apoc. נָפְלָה. Constr. immed. (a) Causat. of Kal, signn. [a, 1], [a, 3], [a, 4], [a, 5], [a, 8], [a, 10], [b, 1], [b, 4], and [c]. (b) *Threw to the ground*. (c) *Knocked out a tooth*. (d) *Overcame*. (e) *Caused to settle in a country*. (f) *Offered prayers*. (g) *Probably, Cast out*. (h) *Forsook*. (i) *Threw into the fire, with אֶל, or אֶל*. (a), [a, 1], Esth. iii. 7; ix. 24; Is. xxxiv. 17; Ezek. xxx. 22, &c. [a, 3] Ezek. vi. 4. [a, 4] 2 Kings xix. 7; Is. xxxvii. 7; Jer. xix. 7, &c. [a, 5], 1 Sam. iii. 19; Esth. vi. 10. [a, 8] Deut. xxv. 2. [a, 10] Job xxix. 24. With אֶל, Jer. iii. 12. [b, 1] Gen. ii. 21; Prov. xix. 15. [b, 4] Jer. xv. 8. [c] Josh. xxiii. 4. (b) Dan. viii. 10. (c) Exod. xxi. 27. (d) Prov. vii. 27; Dan. xi. 12. (e) Ps. lxxviii. 55. (g) Is. xxvi. 19. (h) Judg. ii. 19; 2 Chron. xxxii. 21. (i) Ps. cxl. 11; Jer. xxii. 7.

Part. נָפֵל, pl. נָפְלִים, *Felling a tree*, 2 Kings vi. 5. (f) Jer. xxxv. 26; Dan. ix. 18. 20.

Inf. נָפַל, 1 Sam. xviii. 28. In Num. v. 22, נָפַל, for נָפַל.

Imp. pl. נָפְלוּ, 1 Sam. xiv. 24.

Hith. נָפַל, pres. נָפֵל, *Prostrated myself*, Deut. ix. 18. 25.

Part. נָפֵל, Ezra x. 1.

Inf. נָפַל, *To fall upon with violence*, Gen. xliii. 18.

נָפַל, Ezek. xxviii. 23, is probably an error for נָפַל.

נָפַל, v. Chald. pres. נָפֵל. *Fell*. (a) *Fell down*. (b) *Prostrated himself*. (c) *Was thrown down*. (d) *Came down, of a voice*. (e) *Fell to a person, became necessary to him*. (a) Dan. iv. 28. (b) Dan. ii. 46; iii. 5, 6, 10, 11. 15. (c) Dan. vii. 20. (d) Dan. iii. 23. (e) Ezra vii. 20.

Part. pl. נָפְלִין, (b) Dan. iii. 7.

נִפֵּץ, m. *The act of breaking or dashing*, Is. xxx. 30, נִפְצוּ וַיִּשָּׁקוּ, *bursting and inundation*, i. e. the bursting out of a flood of water.

נִפֵּץ, v. pres. non occ. Arab. *نَفَس*, *fregit rem separationes partium; disagregavit populum*. Cogn. פָּצוּ. Constr. immed. it. med. נִפֵּץ. (a) *Broke, or dashed, down, out.* (b) *Dispersed.* (c) *Dispersed itself.* (c) Gen. ix. 19; 1 Sam. xiii. 11; Is. xxxiii. 3.

Part. pass. נִפְצוּ, pl. f. נִפְצוֹת, (a) Jer. xxii. 28. (b) Is. xi. 12.

Inf. נִפֵּץ, (a) Judg. vii. 19.

Pih. נִפֵּץ, pres. נִפְצֵץ, i. q. Kal, signn. (a) (b). (a) Ps. ii. 9; cxxxvii. 9; Jer. xlviii. 12; li. 20—23. (b) Jer. xiii. 14.

Inf. נִפֵּץ, (b) Dan. xii. 17.

Puh. Part. pl. f. מִנְפִּצוֹת, Pass. of (a), Is. xxvii. 9.

נִפֵּץ, v. Chald. *Came forth*, Dan. ii. 11 13, 14; v. 5.

Part. פִּצֵּץ, pl. נִפְצֵצִים, Dan. iii. 26; vii. 10.

Imp. pl. פִּצֵּץ, Dan. iii. 26.

Aph. הִנֵּפֵץ, הִנְפִּיצוּ, Brought out, Ezra v. 14; vi. 5; Dan. v. 2, 3.

נִפְקָא, Chald. f. def. נִפְקֵסָא, *Outgoings, expense*, Ezra vi. 4. 8.

נִפְשָׁא, f. aff. נִפְשֵׁי, &c. pl. once נִפְשִׁים, and נִפְשוֹת, constr. נִפְשוֹתוֹ, aff. נִפְשוֹתוֹ, &c. Arab.

نَفْس, *spiritus, anhelitus*; نَفْس, *anima, persona*. (a) *Breath.* (b) *Meton. Any thing that breathes: An animal.* (c) *A person.* (d) *The soul, as the principle of life.* (e) *Self.* (f) *Life.* (g) *Livelihood.*

(h) *The feelings, spirits.* (i) *The feelings of an animal.* (k) *Desire, inclination.* (l) *נִפְשָׁא, A person of an unruly appetite.* (m) *נִפְשָׁא, Perfume boxes.* (a) Gen. i. 30. (b) Gen. 20, 21. 24; ii. 19; ix. 10, &c. (c) Gen. xlv. 15. 18. 22; Lev. iv. 2. 27; v. 2, &c. (d) 1 Kings xvii. 21, 22; Ps. lxxvi. 4; Prov. xix. 2, &c. (e) Job ix. 21; Ps. iii. 3; xxxv. 13; lxix. 11, &c. (f) Gen. ix. 5; xxxvii. 21; Exod. xxi. 23; Lev. xvii. 11, &c. (g) Deut. xxiv. 6. (h) Exod. xxxiii. 9; Lev. xxvi. 16; Num. xxi. 5; Deut. xxviii. 65; Judg. xviii. 25; Ruth iv. 15; 1 Sam. xxii. 2. (i) Prov. xii. 10. (k) Deut. xxxiii. 25; Job vi. 11; Eccl. vi. 7. (l) Prov. xxxiii. 2. (m) Is. iii. 20. See Schröder de Vestitu Mulierum, on this place.

נָפַשׁ, v. Niph. pres. נִפְשֵׁ. (a) *Had breathing time, had an interval of rest.* (b) *Rested after labour.* (c) *Rested after a journey.* (a) Exod. xxxiii. 12. (b) Exod. xxxiv. 17. (c) 2 Sam. xvi. 14.

נָפַת, f. once, Josh. xvii. 11. Apparently, *An elevated district*: r. נָפָה.

נָפֶת, f. r. נָפָה. No. I. Any liquid that drips, pec. *honey*, Ps. xix. 11; Prov. v. 3; xxiv. 13; xxvii. 7; Cant. iv. 11.

נִפְתּוּלִים, pl. m. constr. נִפְתּוּלֵי, r. נָפָה. *Struggles*, Gen. xxx. 8.

נָפַץ, m. *The hawk*, Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26. See Hieroz., part ii., lib. ii., cap. xix.

נָפַץ, m. aff. נִפְצֵץ, *Blossom*, Gen. xl. 10.

נָפַח, v. Inf. נִפְחָא, *Flying, or fleeing*, Jer. xlviii. 9, Cogn. Arab. نَافَس, *fugit*. Heb. נָפַח.

נִנְיָב, v. Arab. نَصَب, *posuit. Placed*, Kal non occ.

Niph. נִנְיָב, (a) *Placed himself, stood.* (b) *Was placed, was appointed.* (a) Gen. xxxvii. 7; Exod. vii. 15; xxxiii. 21; xxxiv. 2; xv. 8; xxxiii. 8; Ps. xlv. 10.

Part. נִנְיָב, (a) Gen. xxiv. 13. 43; Exod. xvii. 9, &c. (b) Ruth ii. 5, 6; 1 Kings iv. 5. 7; v. 16; xxii. 48.

Hiph. הִנְיָב, pres. הִנְיָב, apoc. הִנְיָב. Constr. immed. it. med. הִנְיָב. *Made to stand.* (a) *Placed.* (b) *Set up.* (c) *Fixed, appointed.* (d) *Set a trap.* (e) *Kept, supported in a place.* (a) Gen. xxi. 28, 29. (b) Gen. xxxv. 14. 20; Josh. vi. 26; 2 Sam. xviii. 18, &c. (c) Deut. xxxii. 8; Ps. lxxiv. 17; Prov. xv. 25. (d) Jer. v. 26. (e) Ps. xli. 13.

Part. הִנְיָב, 1 Sam. xv. 12.

Inf. הִנְיָב, 1 Sam. xiii. 21; 1 Chron. xviii. 3.

Imp. f. הִנְיָב, Jer. xxxi. 21.

Hoph. part. הִנְיָב, *Set up*, Gen. xxviii. 12.

נִנְיָב, m. *The handle of a knife*, Judg. iii.

2. Arab. نَصَاب, *Id.*

נִנְיָבָא, f. def. Chald. *Firmness, strength*, Dan. ii. 41.

נָפַח, v. I. *Flew, fled*, נָפַח, Lam. iv. 15. See נָפַח.

II. Niph. pres. נִפְחָא. Arab. نَفَس, *onj. ii. instando urst.* Syr. نَفَا, *rixatus*

ent. Quarrelled, Exod. xxi. 22; Lev. xxiv 10; Deut. xxv. 11; 2 Sam. xiv. 6.

Part. pl. נָצִים, Exod. ii. 13.

Hiph. נָצַח, *Excited to strife*, Num. xxvi. 9.

Inf. aff. נִצְחוּ, נִצְחָם, Num. xxvi. 9; Ps. lx. 2.

III. Niph. pres. נִצְחָה, *Are stripped*, Jer.

iv. 7. Arab. نَصَرَ, r. نَصْر, *detrazit vestem alteri*.

Part. pl. נָצִים, *Bare*, 2 Kings xix. 28; Is. xxxvii. 26.

נִצְחָה, f. aff. נִצְחָה, *Blossom*, Job xv. 33 Is. xviii. 5: r. נִצָּח.

נִצְחָה, f. aff. נִצְחָה, *The contents of a bird's crop*, Lev. i. 16. But LXX. τὸν τοῖς πτεροῖς. The feminine affix, however, shows that this cannot be correct: r. נָצָה.

נִצְחָה, and נָצָה, m. aff. נִצְחָה, pl. נִצְחָה

Arab. نَصَحَ, *monuit; purus et sinterus fuit*

de re; verè rectèque se habuit; plene et ad satietatem hauserunt potum cameli. Syr.

نَصَحَ, *vicit. Completeness, truth, faithfulness*.

(a) נִצְחָה יְשׁוּעָה, A title of the Deity, as a being of perfection, and truth. (b) *Perpetuity*. (c) *Success; the hope of success*. (d)

As an adverb, *without end*. (e) נִצְחָה: [1] *According to truth*. [2] *Entirely, wholly*.

[3] *Continually*. [4] *For ever*. (f) נִצְחָה: [1] *Most completely*. (g) עַד נִצְחָה: [1] *Thoroughly*. [2] *Without end*. (a) 1 Sam.

xv. 29. (b) 1 Chron. xxix. 11; Ps. lxxiv. 3; Jer. xv. 18. (c) Ps. xlii. 2; xvi. 11; Am.

i. 11. (d) Lam. iii. 18. (e), [1] Prov. xxi. 28; Hab. i. 4. [2] Job iv. 20; xx. 7;

xxxvi. 7. [3] 2 Sam. ii. 26; Job xiv. 20; Is. xxviii. 28. [4] Job xxiii. 7; Ps. ix. 7.

19; x. 11; xlv. 24, &c. (f) Is. xxxiv. 10. (g), [1] Job xxxiv. 36. [2] Ps. xli. 20.

נָצָה, v. Pih. *Conquered, excelled, presided*.

Part. נִצְחָה, pl. נִצְחָה, One who presides. (a) *A leader or chief* in any work. (b) Pec.

in music. (a) 2 Chron. ii. 1. 17; xxxiv. 13. (b) In the titles of Ps. iv., v., vi., viii., &c.

Inf. נִצְחָה, *To preside, direct*, 1 Chron. xv. 21; xxiii. 4; 2 Chron. xxxiv. 12; Ezra iii. 8. 10.

נָצָה, v. Chald. Ithpa. Part. נִצְחָה, *Superior, with*, Dan. vi. 4.

נִצְחָה, m. aff. נִצְחָה, *The juice of grapes*,

Is. lxiii. 3. 6. LXX. αἷμα, in both passages. Vulg. sanguinem, in v. 3; and virtutem,

in v. 6. Arab. نَصَحَ, *consersit*. Cogn. נָצָה.

נָצָה, m. pl. נִצְחָה, constr. נִצְחָה, r. נָצָה.

Any thing or person *set up* or *appointed*.

(a) *A pillar*. (b) *A military station, garrison*. (c) *A chief or commander*. (a)

Gen. xix. 26. (b) 1 Sam. x. 5; xiii. 3, 4;

2 Sam. viii. 6. 14; 1 Chron. xi. 16; xviii.

13; 2 Chron. xvii. 2. (c) 1 Kings iv. 19.

נָצָה, v. Kal non occ. Arab. نَصَلَ,

exiit; liberatus fuit ab aliquâ re. Æth.

نَصَلَ: *avulsit*. Cogn. נָצָה. *Drew out, or off*.

Niph. נָצָה, pres. נִצְחָה, *Became, was, drawn out*. (a) *Was delivered, escaped*. (b) With

נָצָה, *ran away to*. (a) 2 Kings xix. 11; Ps.

lxix. 15; Mic. v. 10. (b) Deut. xxiii. 16.

Inf. נִצְחָה, Is. xx. 7; Hab. ii. 9.

Imp. נִצְחָה, Prov. vi. 3.

Pih. נָצָה, pres. נִצְחָה, (a) *Delivered*. (b)

Plundered. (c) *Gained spoil*. (a) Ezek.

xiv. 13. (b) Exod. iii. 22; xii. 36. (c)

2 Chron. xx. 25.

Hiph. נָצָה, pres. נִצְחָה, apoc. נָצָה. Constr.

immed. it. med. נָצָה, and with or without כֵּן.

(a) *Delivered, rescued*. (b) *Took away*. (c)

With כֵּן, *Parted*. (d) נִצְחָה עֵינֵינוּ, *And (del-*

iver himself) escape (out of) our sight.

(a) Exod. xii. 27; xviii. 10; 1 Sam. xxx.

18, &c. (b) Gen. xxxi. 9. 16; Ps. cxix. 43.

(d) 2 Sam. xx. 6.

Part. נִצְחָה, (c) 2 Sam. xiv. 6. (a) Deut.

xxxii. 39; Judg. xviii. 28, &c.

Inf. נִצְחָה, נִצְחָה, aff. נִצְחָה, &c., Gen. xxxvii.

22; 2 Kings xviii. 30, &c. With לְ, for נָצָה,

Jonah iv. 6.

Imp. נִצְחָה, נִצְחָה, aff. נִצְחָה, &c., pl. נִצְחָה,

Gen. xxxii. 11; Ps. xxii. 21; lxxxii. 4;

Prov. xxiv. 11.

Hoph. Pass. of Hiph. Part. נִצְחָה, *Rescued*,

Amos iv. 11; Zech. iii. 2.

Hith. pres. נִצְחָה, *Strip themselves* (lit.

become spoiled) of their ornaments, Exod.

xxxiii. 6.

נָצָה, v. Chald. Aph. *Rescued*.

Part. נִצְחָה, Dan. vi. 28.

Inf. נִצְחָה, aff. נִצְחָה, Dan. iii. 29; vi. 15.

נָצָה, m. pl. נִצְחָה, i. q. נָצָה, *A flower*,

ant. ii. 12.

נָצָה, v. Part. plur. נִצְחָה, *Glittering*;

Ezek. i. 7. Sam. נָצַר, *accensus est; scintillavit.*

נָצַר, v. pres. יָצַר, and יִצַּר. Arab.

نَصَرَ, *juvit, defendit; نَظَرَ, custodem et observatorem egit, pec. palmeti vineave.* Cogn. נָצַר. Constr. immed. it. med. נָצַר. *Guarded.* (a) *Guarded* a person. (b) *Preserved* from evil, with נָצַר. (c) *Watched*, in order to preserve. (d) *Watched* his own heart. (e) *Watched, scrutinized.* (f) *Besieged.* (g) *Shut up.* (h) *Observed* a law. (i) *Observed* mercy, truth, &c. (a) Ps. lxiv. 2; Is. xxvi. 3; xxvii. 3; xlii. 6, &c. (b) Ps. xii. 8; xxxii. 7; cxl. 2. (d) Ps. cxix. 129. (h) Ps. cxix. 22. 56. 100; Prov. xxii. 12, &c.

Part. נָצַר, pl. נָצְרִים, constr. נָצְרִי. (c) Job xxvii. 18; Ps. cxix. 129; Prov. xiii. 3, &c. (e) Job vii. 20. (f) Is. i. 8; lxx. 4. (g) Ezek. vi. 12. (i) Exod. xxxiv. 7; Ps. xxxi. 24.

Part. pass. נָצֹר, f. נָצֹרָה, constr. נָצֹרָה, pl. נָצֹרוֹת. Prov. vii. 10, נָצֹרָה לֵב, a woman with a heart watchful for evil, *subtile of heart.* Is. xlvii. 6, נָצֹרוֹת, *concealed things.*

Inf. נָצַר, Prov. ii. 8.

Imp. נָצֹר, נָצֹר, נָצֹרָה, Ps. xxxiv. 14; cxli. 3; Is. viii. 17; Nah. ii. 1, &c.

נָצַר, m. Arab. نَصَرَ, *nitore fulsit*

vultus; viruit arbor; نَصَارٌ, lignum, tabula, asseres. A sucker, branch, Is. xi. 1; xiv. 19; lx. 21; Dan. xi. 7. LXX. φύτευμα, ἄνθος. Theod. βλαστόν. Sym. ἔκρωμα. Vulg. flos, stirps, germen.

נָקִיָּה, Chald. *Pure, white*, Dan. vii. 9. Heb. נָקִי.

נָקַב, v. pres. יָקַב, and יִקְבֵּב. Arab.

نَقَبَ, *perfodit.* Syr. نَفَدَ, and Sam.

נָקַב, *Id.* Constr. immed. it. med. נָקַב. (a) *Pierced.* (b) *Bored through.* (c) *Bored* a hole. (d) *Broke* the head with a staff. (e) *Marked out, determined.* (f) *Named.* (g) *Marked* as worthless. [1] *Spoke contemptuously of.* [2] *Pronounced unfortunate.* [3] *Expressed* a wish that one might be so, *curled.* (a) 2 Kings xviii. 21; Is. xxxvi. 6. (b) Job xl. 24. 26. (c) 2 Kings xii. 10. (d) Hab. iii. 14. (g), [1] Lev. xxiv. 11. [2] Num. xxiii. 8. 28; Job iii. 8;

v. 3; Num. xxiii. 28; Is. lxii. 2. [3] Prov. xi. 26; xxiv. 24.

Part. נָקַב, (g) Lev. xxiv. 16.

Part. pass. נִקְבִּי, pl. constr. נִקְבֵּי, (b) Hag. i. 6. (f) Amos vi. 1.

Inf. aff. נִקְבֵּי, (g) Lev. xxiv. 16.

Imp. נִקְבֵּה, (e) Gen. xxx. 28.

Niph. נִקְבֵּי, *Were marked* by name, Num. i. 17; 1 Chron. xii. 31; xvi. 41; 2 Chron. xxviii. 15; xxxi. 19; Ezra viii. 20.

נָקַב, m. pl. aff. נִקְבָּדִי, *Holes bored* in setting precious stones, Ezek. xxviii. 13.

נִקְבָּה, f. *Female*, used both of women and animals, Gen. i. 26; v. 2; Lev. iv. 28. 32; v. 6, &c.

נָקַד, pl. נִקְדִּים, f. נִקְדִּיָּה. Chald. נִקְדִּי,

notavit, punctis notavit. Arab. نَقَدَ, *genus ovium necnon caprarum deforme et brevipes, — ejudem tamen lana optima habetur. An inferior species of sheep and goats, marked probably with spots.* See Hieroz., i., lib. ii., cap. xlv.

נָקַד, m. pl. נִקְדִּים. Arab. نَقَادٌ, *ovium*

نَقْدٌ *appellatarum, pastor.* A shepherd, *having a flock of* נִקְדִּים; *any shepherd,* 2 Kings iii. 4; Amos i. 1.

נִקְבָּדִים, m. pl. (a) *Applied to bread,* Josh. ix. 5. 12. LXX. εὐρωτίων καὶ βεβρωμένον, — γεγόνασι βεβρωμένοι. Vulg. *in frusta comminuti; vetustate nimid comminuti.* According to some, *mouldiness*; according to others, *crumbs.* (b) *Apparently, a kind of cake,* 1 Kings xiv. 3. LXX. κολλύρια τοῖς τέκνοις αὐτοῦ. Vulg. *crustulam.*

נִקְבָּדֹת, f. pl. *Studs of silver*, Cant. i. 11. LXX. στικμάτων. Vulg. *murenulas vermiculatas argento.*

נָקַה, v. Arab. نَقِيَ, *purus, mundus*

fuit. Was pure.

Inf. נָקַה, Jer. xlix. 12.

Niph. נָקַה, pres. נִקְהֵי. (a) *Was innocent,* clear, abs. (b) *With* נָקַה, *Was clear,* [1] *from guilt, or punishment;* [2] *from an oath;* [3] *in reference to a person.* (c) *Was cleared away.* [1] *Was swept away.* [2] *Was devastated.* (d) *Was cleared, considered as innocent, escaped punishment.* (a) Exod. xxi. 19; Num. v. 31; 1 Sam. xxvi. 9, &c. (b), [1] Num. v. 31. [2]

Gen. xxiv. 8. 41. [3] Judg. xv. 3. (c), [1] Zech. v. 3. [2] Is. iii. 26. (d) Prov. vi. 29; xi. 21; Jer. xxv. 29; xlix. 12, &c.

Inf. הנקט, (d) Jer. xxv. 29.

Imp. f. הנקט, (d) Num. v. 19.

Pih. הנקט, pres. הנקט. (a) *Considered innocent.* (b) *Treated as innocent.* (c) *Cleansed.* (a) Exod. xx. 7; Deut. v. 11; 1 Kings ii. 9; Job ix. 28; x. 14. (b) Exod. xxxiv. 7; Num. xiv. 18; Jer. xxx. 11; xlv. 28; Nah. i. 3. (c) Joel iv. 21.

Inf. הנקט, Exod. xxxiv. 7, &c.

נקט, v. f. הנקט, *Is wearied*, Job x. 1. See נקט, and my note.

נקט, m. constr. נקט, pl. נקטים, and נקט. (a) *Innocent, clear, abs.* (b) *With נקט, Clear, [1] From an oath, [2] From blood, i. e. the guilt of shedding it. [3] In reference to a person, (c) Exempt.* (a) Exod. xxi. 28; Deut. xix. 10; 2 Sam. xiv. 9, &c. (b), [1] Gen. xxiv. 41; Josh. ii. 17. 20. [2] 2 Sam. iii. 28. [3] Num. xxxii. 22. (c) 1 Kings xv. 22.

נקט, m. *Id.*, Joel iv. 19; Jonah i. 14.

נקט, m. for constr. נקט. (a) *Innocency.* (b) *Cleanness of teeth, i. e. emptiness of the mouth.* (a) Gen. xx. 5; Ps. xxvi. 6; lxxiii. 13; Hos. viii. 5. (b) Amos iv. 6.

נקט, m. constr. נקט, pl. constr. נקט, m. *A fissure in a rock*, Is. vii. 19; Jer. xiii. 4; xvi. 16. lxx. τρύγαια, τρυμαλιὰ. Vulg. *cavernis, foramine.*

נקט, v. pres. נקט. Arab. نَقَمَ, *se vindicavit ab aliquo.* Syr. ܢܩܡܐ, ultionem sumpsit. (a) *Avenged, took vengeance for, constr. immed.* (b) *Took revenge on, constr. immed. it. med.* נקט, ל. (c) *Punished, constr. immed.* (d) *Revenged a person (constr. immed.) on another. with נקט.* (a) Deut. xxxii. 43. (b) Lev. xix. 18; Josh. x. 13.

Part. נקט, f. נקט, (a) Lev. xxvi. 25; Nah. i. 2. (b) Nah. i. 2. (c) Ps. xcix. 8.

Inf. נקט, נקט, (c) Exod. xxi. 20; Ezek. xxiv. 8; xxv. 12.

Imp. נקט, (d) Num. xxxi. 2.

Niph. נקט, pres. נקט. (a) *Revenged himself on, with נקט, or נקט.* (b) *Was punished.* (a) Judg. xv. 7; 1 Sam. xiv. 25; Is. i. 24; Ezek. xxv. 12. (b) Exod. xxi. 20; Ezek. xxv. 15.

Inf. נקט, (a) 1 Sam. xviii. 25; Esth. viii. 13; Jer. xli. 10.

Imp. הנקט, Jer. xv. 15, והנקט לי מידע, *And avenge me of my persecutors.*

Pih. הנקט, i. q. Kal, (a) 2 Kings ix. 7; Jer. li. 36.

Hoph. pres. הנקט, *Shall be avenged*, Gen. iv. 15. 24; Exod. xxi. 21.

Hith. pres. הנקט, i. q. Niph. (a), Jer. v. 9. 29; ix. 8.

Part. הנקט, *One desirous of vengeance*, Ps. viii. 3; xlv. 17.

נקט, m. constr. נקט. (a) *Vengeance.*

(b) *Punishment.* (a) Deut. xxxii. 35. 41; Prov. vi. 34; Is. xlvii. 3, &c. (b) Ps. lviii. 11; Ezek. xxv. 12. 15, &c.

נקט, f. constr. נקט, aff. הנקט, &c., pl. הנקט, f. *Id.* (a) *Vengeance taken by a person, נקט.* (b) *Vengeance inflicted on a person, נקט.* (a) Jer. xx. 10; Ezek. xxv. 14. 16, &c. (b) Jer. l. 28; Ps. lxxix. 10, &c. (c), [1] Ps. cxlix. 7. [2] Num. xxxi. 3; Ezek. xxv. 14. 16. [3] Jer. xx. 10. (d), [1] Judg. xi. 36. [2] 2 Sam. xxii. 48. (e) Ezek. xxv. 15. Phrr. (e) *Inflicted vengeance on, [1] נקט ב'.* [2] *Took vengeance for, [1] נקט ב'.* [2] *נקט ב'.* (d) *Took vengeance for, [1] נקט ב'.* [2] *נקט ב'.* (e) *Acted revengfully, נקט.*

נקט, v. הנקט, *Fell away from, — of the affections*, Ezek. xxxiii. 18. 22. 28. See נקט.

נקט, v. pres. נקט. Arab. نَقَفَ, *percussit, pec. caput.* Syr. ܢܩַף, *conjunct,*

applicuit. Arab. وَتَفَ, *stetit; وَتَفَ, limbis ambiens clypeum; armilla.* Cogn. נקט, *Struck, struck down, killed*, Is. xxix. 1, והם ינקטו. — Vulg. *solennitates evolutæ sunt.* Syr. ܢܩܬܐ ܠܬܥܬܝܪܐ, *solennitates celebrantur.* — *Let them kill sacrifices.* By Meton., Auth. Vers., Gesen., *"festa in orbem eant."* Targ. *"abolēbuntur."*

Pih. נקט, (a) *Cut down.* (b) *Pierced through.* (a) Is. x. 34. (b) Job xix. 26.

Hiph. נקט, pres. נקט, apoc. נקט. Constr. immed. it. med. נקט, נקט. (a) *Fixed, placed around, with נקט.* (b) *Surrounded.* (c) *Went round a place.* (d) *Came round, of time.* (e) *Made a circle of the hair, i. e. cut it into a circular form.* (a) Job xix. 6; Lam. iii. 5. (b) 2 Kings vi. 14; xi. 8; 2 Chron. xxiii. 7; Ps. xvii. 9; xxii. 17; xxxviii. 18. (c) Is. xv. 8. (d) Job i. 5. (e) Lev. xix. 27.

Part. pl. נִשְׂאִים, (b) 1 Kings vii. 24; part. ii., p. 1. Sir W. Jones, *Asiat. Res.*, vol. ii. 3.

Inf. נִשְׂאָה, (c) Josh. vi. 3. 11.

Imp. pl. aff. נִשְׂאִיתִי, (c) Ps. xlviii. 13.

נָקָה, m. *The shaking of an olive-tree, in order to make the fruit fall*, Is. xvii. 6; xxiv. 13, נִקְחָהוּ יַיִת. Lxx. *ὡς ῥώγες ἐλαιάς*.—*ὅν τρόπον ἔαν τις καταμήσῃται ἐλαιαν*. Vulg. *sicut excussio oleæ; quomodo si pauca olea quæ remanserunt, excutiantur ex oleæ*.

נִקְפָּה, f. once, Is. iii. 24. Lxx. *ἀντὶ ζώης σχωρίῳ ζώσῃ*. Vulg. *pro zonâ funiculus*. Interpreters are divided between a cord, as a substitute for the elegant girdle usually worn, and the rending of garments in mourning.

נָקַר, v. pres. pl. נִקְרִי. Arab. نَقَرَ, *excavavit saxum; perfodit rostro aris*. Syr. نَقَر, *fodit, effodit*. Pierced, dug. (a) Pecked out, as a bird, (b) Put out an eye, by piercing. (a) Prov. xxx. 17.

Inf. נִקְרִי, (b) 1 Sam. xi. 2.

Pih. נִקְרָה, pres. נִקְרֶה, (a) Pierced through. (b) Put out an eye. (a) Job xxx. 17. (b) Num. xvi. 14; Judg. xvi. 21.

Puh. נִקְרָה, Were dug out, Is. li. 1.

נִקְרָה, f. constr. נִקְרָה, pl. constr. נִקְרָהוּ. *A cleft of a rock*, Exod. xxxiii. 22; Is. ii. 21.

נִקְשָׁה, v. i. q. נִקְשָׁה, *Snared, as a fowler*.

Niph. pres. נִקְשָׁה, *Thou art ensnared, enticed*, Deut. xii. 30.

Pih. pres. נִקְשָׁה, *Spread a snare for, with ל*, Ps. xxxviii. 13; cix. 11.

Hith. part. נִקְשָׁה, *Id.*, with ל, 1 Sam. xxviii. 9.

נִקְשָׁה, v. Chald. part. pl. f. נִקְשָׁה, *Knees were striking against each other*, Dan. v. 6. Syr. نَقَص, *pulsavit, collisit*.

נָר, m. aff. נִרִי, נִרִי, i. q. נִרִי. (a) *A light*. Metaph. (b) *Prosperity*. (a) Exod. xxvii. 20; Lev. xxiv. 2; 1 Sam. iii. 3, &c. (b) Job xxix. 3; xviii. 6; Prov. xiii. 9, &c.

נָר, *Id.*, Prov. xxi. 4.

נִרְבֵּן, m. Arab. نِيرَب, *susurro; celer, ut ultro citroque se convertat*. *A busybody*, Prov. xvi. 28; xviii. 8; xxvi. 20. 22.

נִרְבֵּן, m. aff. נִרְבֵּי, pl. נִרְבֵּי, *Spikenard*, Cant. i. 12; iv. 13, 14. See Hierobot.,

נִרְבֵּן, f. pl. נִרְבֵּי, i. q. נִרְבֵּי, Exod. xxx. 7; Lev. xxiv. 4; Prov. xxxi. 18, &c.

נָשָׂא, v. pres. נִשְׂאִי. Constr. immed. it. med. נִשְׂאִי. *Lifted up, took, carried*. (A), (a) *Lifted up*. (b) *Lifted up his hand*, [1] With ל, *against*. [2] In a solemn promise. [3] Beckoning. (c) *Lifted up his voice*. (d) *Lifted up his feet*. (e) *Lifted up his eyes*, [1] And saw. [2] With ל, *Looked towards*, in love or expectation. [3] נִשְׂאִי, *In pride*. (f) נִשְׂאִי לַיהוָה, [1] *Lifted up his soul to God*. [2] *Set his heart on*. [3] *Paid regard to*. (g) *Raised the face*, [1] In confidence. [2] *Raised the face to, looked towards*. (h) *His heart lifted him up*. (i) *His heart impelled him*. (k) נִשְׂאִי, [1] *Raised the head of another*, i. e. *elevated him*. [2] *Raised his own head*. [3] *Took the sum of*. [4] *Examined the case of*. (B), (a) *Took*. (b) *Took a wife*. (c) *Took up*, in order to carry. (d) *Took into the hand*. (e) *Took into the mouth*. (f) *Uttered*. (g) *Offered prayer*. (h) *Received a precept*. (i) *Took away*. (k) *Took hold of, with ל*. (l) *Obtained*. (m) נִשְׂאִי, *Accepted the person, regarded with respect or partiality*. (n) נִשְׂאִי, *Took away iniquity, forgave it*. (o) Without נִשְׂאִי, but with ל, of the person or crime, *forgave*. (C), (a) *Carried*. (b) *Carried away*. (c) *Brought*. (d) *Carried a yoke*. (e) *Endured*. (f) *Bore the punishment or consequences of*. (g) *Supported dignity*. (h) *Assisted, helped forward*. (i) *Encouraged a report*. (k) *Bore fruit*. (l) *Bore a branch*. (m) *Bore fruit, abs*. (n) *Wore*. (o) *Supported, eased, with ל*. (p) *Supported with food*. (q) *Laid on another, with ל*. (r) *Imposed an oath upon, with ל*. (s) *Removed itself, of the earth*. (A), (a) Judg. ix. 48; 1 Kings xiii. 29; Amos vi. 10, &c. (b), [1] 2 Sam. xviii. 28; xx. 21. [2] Exod. vi. 8; Num. xiv. 30; Neh. ix. 15, &c. [3] With ל, Is. xlix. 22. (c) Gen. xxvii. 38; Ps. xciii. 3; Is. xlii. 2; lii. 8, &c. (d) Gen. xxix. 1. (e), [1] Gen. xxxiii. 1. 5. 29; xxxi. 10; Dan. viii. 3, &c. [2] Ps. cxxi. 1; cxxiii. 1; Ezek. xviii. 6. 12. 15, &c. [3] 2 Kings xix. 22; Is. xxxvii. 23. (f), [1] Ps. xxv. 1; lxxxvi. 4; cxliiii. 8. [2] Hos. iv. 8. [3] Prov. xix. 18. (g), [1] Job xi. 15. [2] Num. vi. 26; 2 Sam. ii. 22; 2 Kings ix. 32. (h) 2 Kings xiv. 10; 2 Chron. xxv. 10. (i)

- Exod. xxxv. 21. 26; xxxvi. 2. (k), [1] Gen. xl. 13; 2 Kings xxv. 27; Jer. lii. 31. [2] Job x. 15; Ps. lxxxiii. 3; Zech. ii. 4. [3] Exod. xxx. 12; Num. i. 49; xxxi. 49, &c. [4] Gen. xl. 20. (B), (a) Ps. cxxxix. 9. (b) 2 Chron. xi. 21; Ezra ix. 2; x. 44, &c. (c) Exod. xii. 34; Ruth ii. 18; 1 Sam. xvii. 20; 2 Kings iv. 20. (d) Is. xxxviii. 21; Ps. cxvi. 13. (e) Ps. xvi. 4; L. 16. (f) Exod. xx. 7; Is. xiv. 4; Jer. ix. 9; xi. 14; Ezek. xxvi. 17; xxvii. 32, &c. (g) 2 Kings xix. 4; Is. xxxvii. 4; Jer. vii. 16. (h) Deut. xxxiii. 3. (i) Num. xvi. 15; Job xxxii. 23. (k) Job xxi. 12. (l) Esth. ii. 9; v. 2; Ps. xxiv. 5; Eccl. v. 14, &c. (m) Gen. xix. 21; Job xxxiv. 19; Prov. vi. 35, &c. (n) Ps. xxxii. 8; lxxxv. 3; Ezek. iv. 5. 7. (o) Gen. xviii. 24. 26; Exod. xxiii. 21; Josh. xxiv. 19; Is. ii. 9, &c. (C), (a) Is. xxii. 6; Gen. xxxi. 17; xlviii. 19; Deut. i. 31, &c. (b) Exod. x. 13; 1 Sam. xvii. 34; 2 Kings xxiii. 4, &c. (c) 1 Kings x. 11; 1 Chron. xviii. 11. (d) Lam. iii. 9. (e) Ps. lxix. 8; lxxxviii. 16; Is. liii. 4; Jer. xxxi. 19, &c. (f) Lev. v. 1. 17; xxiv. 15; Is. liii. 12; Ezek. xviii. 19, &c. (g) Zech. vi. 13. (h) Ezra viii. 36. (i) Exod. xxiii. 1. (k) Ezek. xxxvi. 8; Joel ii. 22. (l) Ezek. xvii. 23. (m) Hag. ii. 19. (n) Exod. xxviii. 12. 29, 30. 38. (o) Job vii. 13. (p) Gen. xiii. 6. (q) Is. x. 24. (r) 1 Kings viii. 31. (s) Nah. i. 5.
- Part. נשח, f. נשח, pl. נשח, constr. נשח, f. נשח, Deut. xxiv. 15; Judg. ix. 24; 1 Chron. xviii. 2. 6; Neh. iv. 11, &c.
- Part. pass. constr. נשח, נשח, נשח, pl. נשח, נשח, נשח, Supported, forgiven, Ps. xxxii. 1; Is. xxxiii. 24; xlv. 3.
- Inf. נשח, נשח, aff. נשח, נשח, aff. נשח, נשח, Gen. xlv. 1; xlv. 27; Deut. i. 9; Job xli. 17; Ps. xxviii. 2; lxxxix. 10. 51, &c.
- Imp. נשח, נשח, fem. נשח, pl. נשח, Gen. xxi. 18; xxvii. 3; Lev. x. 4; Ps. x. 12, &c.
- Niph. נשח, pres. נשח. (a) Was lifted up, was raised. (b) Raised himself. (c) Was carried. (d) Was carried away. (a) Prov. xxx. 13; Is. xl. 4; Ezek. i. 19, &c. (b) Is. xxxiii. 10. (c) Exod. xxv. 28; Is. lxvi. 12; Jer. x. 5, &c. (d) 2 Kings xx. 17; Is. xxxix. 6.
- Part. נשח, f. נשח, נשח, pl. f. נשח. Lifted up, high, Is. ii. 2. 14; xxx. 25; Zech. v. 7, &c.
- Inf. נשח, Ezek. i. 19, &c.
- Imp. נשח, pl. נשח, Ps. vii. 7; xxiv. 7.
- Pih. נשח, נשח, pres. נשח. (a) Took away. (b) Presented a gift. (c) Carried. (d) Assisted. (e) Raised in rank. (f) נשח, Set his heart. (a) 2 Sam. v. 12; Amos iv. 2. (b) 2 Sam. xix. 43. (c) Is. lxiii. 9. (d) 1 Kings ix. 11; Ezra i. 4. (e) Esth. iii. 1; v. 11.
- Part. pl. נשח, (d) Esth. ix. 3. (f) Jer. xxii. 27; xlv. 14.
- Imp. aff. נשח, Ps. xxviii. 9.
- Hiph. נשח, (a) Caused to bear the consequences of. (b) Brought. (a) Lev. xxii. 16. (b) 2 Sam. xvii. 13.
- Hith. pres. נשח, נשח. (a) Raised himself, arose. (b) Exalted himself. (c) Was exalted. (a) Num. xxiii. 24. (b) Num. xvi. 3. (c) Num. xxiv. 7; 2 Chron. xxxii. 23; Ezek. xxix. 15.
- Part. נשח, (b) 1 Kings i. 5. (c) 1 Chron. xxix. 11.
- Inf. נשח, (b) Prov. xxx. 32. (c) Ezek. xvii. 14.
- נשח, v. Chald. (a) Carried away. (b) Took. (a) Dan. ii. 35.
- Imp. נשח, (b) Ezra v. 15.
- Ith. Part. f. נשח, Exalting itself, Ezra iv. 19.
- נשח, Niph. part. f. A gift, 2 Sam. xix. 43.
- נשח, v. Kal non occ. Cogn. נשח, נשח.
- Hiph. נשח, pres. נשח, apoc. נשח. Constr. immed. it. med. נשח. Reached. (a) Reached, of time. (b) Attained, obtained. (c) Overtook. (d) Came upon, befel. (e) Reached his hand to his mouth. (f) נשח, Was able to reach, was able. (a) Gen. xlvii. 9; Lev. xxvi. 5. (b) Prov. ii. 19; Is. xxxv. 10; li. 11. (c) Gen. xlv. 4; Deut. xix. 5; 2 Sam. xv. 14; Lam. i. 3, &c. (d) Deut. xxviii. 2. 15. 45; Ps. xl. 13; lxix. 25, &c. (f) Lev. v. 11; xiv. 22; xxv. 49, &c.
- Part. נשח, f. נשח, (e) 1 Sam. xiv. 26. (f) Lev. xiv. 21. נשח, Reached him with a harpoon, Job xli. 18.
- Inf. נשח, (c) 1 Sam. xxx. 8.
- נשח, f. pl. aff. נשח, r. נשח. A burden, Is. xlv. 1.
- נשח, m. constr. נשח, pl. נשח, נשח, constr. נשח, aff. נשח, &c., r. נשח. One who is lifted up, elevated in rank. (a) A chief. (b) Chief of a tribe, among the Israelites. (c) Chief of a subdivision of a tribe. (d) Prince, sovereign, of a people.

(e) Pl. *Vapours, clouds*. (a) Gen. xxiii. 6
(b) Num. vii. 11. 24. 30; Josh. xxii. 14, &c
(c) Num. iii. 32. (d) 1 Kings xi. 34; Ezek
xii. 10; xlv. 3, &c.

נִשָּׂה, v. Kal non occ. Cogn. נסח. Pro
bably, *mounted as flame*.

Hiph. הִשִּׂיחַ, pres. הֹשִׂיחַ, *Kindled a fire*, Is
xlv. 15; Ezek. xxxix. 9.

Niph. נִשְׂחָה, A fire *was kindled*, Ps. lxxxviii
21.

נָשָׂה, v. Kal non occ. Cogn. נשה. Pro
bably, *erred through forgetfulness*.

Hiph. הִשָּׂה, pres. הֹשִׂה, Constr
immed. it. med. הָסָה, הָסָה, הָסָה. *Caused to err*.
(a) *Led astray, deceived*. (b) *Came upon
unexpectedly*. (c) *Laid a burden on*, with א
(a), [1] Constr. immed. it. med. הָסָה, Gen.
iii. 13; 2 Kings xix. 10; 2 Chron. xxxii
15; Is. xxxvii. 10; Jer. xxxvii. 9; xlix. 16
Obad. 3. 7. [2] With ל, 2 Kings xviii. 29.
Is. xxxvi. 14; Jer. iv. 10; xxix. 8. (b) Ps.
lv. 16. (c) Ps. lxxxix. 23.

נָשַׁב, v. נִשְׁבָּה. Cogn. נשב. Arab.
أَنْسَبَ, *vehemens fuit ventus, et pulverem
dispersit. Blew, of the wind*, Is. xl. 7.

Hiph. pres. נִשֵּׁב. (a) *Caused a wind to
blow*. (b) *Dispersed*, as the wind disperses
dust. (a) Ps. cxlvii. 18. (b) Gen. xv. 11.

נָשָׂה, v. I. for נָשַׁב, pres. נִשֵּׁב, for נִשֵּׁב.
Arab. نَسِيَ, *oblitus fuit, neglexit*. Syr.
ܢܫܝܐ, *oblitus fuit*. (a) *Forgot*, Deut. xxxii.
18; Lam. iii. 17. (b) *Neglected, disregarded*,
Jer. xxiii. 39.

Niph. pres. aff. תִּשְׁכַּח, Is. xlv. 21, *forget
me, thou shalt not be forgotten by me, or
thou shalt not forget me*. Both interpreta-
tions suit the context; the latter is the more
simple, the former better suited to the vowels.
LXX. μη ἐπιλανθάνου μου. Vulg. ne oblivis-
caris mei.

Pih. aff. נִשֵּׁי, *Caused me to forget*, Gen.
xli. 51.

Hiph. הִשָּׁח, pres. הֹשָׁח, *Caused to forget
or neglect*, Job xxxix. 17. In Job xi. 6,
הִשָּׁח לְךָ אֵלֶיךָ, *Causes, allows, or declares
thee to be forgetful through thy iniquity*. But
see the notes.

II. *Lent money to a person*, with א, of the
person, Jer. xv. 10.

Part. נִשָּׂה, pl. נִשְׂחָה, also נִשָּׂה, pl. נִשְׂחָה, aff.
נִשָּׂה, Deut. xxiv. 11; Neh. v. 7. 10, 11; Is.

xxiv. 2. Also abs. *a money lender*, Exod.
xxii. 24; 2 Kings iv. 1; Ps. cix. 11; 1 Sam.
xxii. 2. Is. l. 1.

Hiph. pres. נִשָּׂה, *Id.*, Deut. xv. 2; xxiv. 10.
נִשָּׂה, masc. aff. נִשָּׂה, *A debt*, 2 Kings
iv. 7.

נִשְׁכָּה, f. *Forgetfulness*, Ps. lxxxviii. 13.

נִשְׂכָּה, m. Arab. نَسَا, *nervous, tendo qui
per femur et crus ad talos fertur. The
ischiatric nerve*, Gen. xxxii. 33.

נִשְׂכָּה, f. pl. of נִשְׂכָּה, *Women*.

נִשְׂכָּה, f. pl. נִשְׂכָּה, r. נִשָּׁק. *A kiss*,
Prov. xxvii. 6; Cant. i. 2.

נִשָּׁח, v. pres. נִשָּׁח. Æth. ነሰከ :
momordit. Constr. immed. it. med. נִשָּׁח. (a)
Bit, [1] of a serpent. [2] Of a man. (b)
Annoyed. (c) From נִשָּׁח, *Was lent on
interest*. (a), [1] Num. xxi. 9; Prov. xxiii.
32; Eccl. x. 8. 11; Amos v. 19; ix. 3. (c)
Deut. xxiii. 20.

Part. נִשָּׁח, pl. נִשְׁכָּה, aff. נִשְׁכָּה, (a, 1) Gen.
xlix. 17. (a, 2) Mic. iii. 5. (b) Hab. ii. 7.

Part. pass. נִשָּׁח, (a, 1) Num. xxi. 9.

Pih. נִשְׁכַּח, pres. נִשְׁכַּח, *Bit*, of a serpent,
Num. xxi. 7; Jer. viii. 17.

Hiph. pres. נִשְׁכַּח, *Lent on interest to*,
with ל, Deut. xxiii. 20, 21.

נִשְׁכָּה, m. *Interest*; from its involving
an injurious, *biting*, system, Exod. xxii. 24;
Deut. xxiii. 19; Prov. xxviii. 8. Phrr.
נִשְׁכָּה, *lent on interest*, Lev. xxv. 37; Ps.
xv. 5; Ezek. xviii. 8. 13. נִשְׁכָּה, *took
interest*, Lev. xxv. 36; Ezek. xviii. 17;
xxii. 12.

נִשְׁכָּה, f. aff. נִשְׁכָּה, pl. נִשְׁכָּה, for נִשְׁכָּה,
being substituted for ל, Gram. art. 24. *A
hamber*, pec. one of those attached to the
sides of the Temple, Neh. iii. 30; xii. 44;
xiii. 7.

נִשָּׁל, v. pres. נִשָּׁל. Arab. نَسَلَ,
excidit pluma, pilus, lana; defluxit vestis de

corpore; نَسَلَ, *celeriter extraxit, amovit
quid*. Cogn. נִשָּׁל. (a) *Fell off*, [1] As
unripe fruit; [2] As the head of an axe from
the handle. (b) *Pulled off a shoe*. (c)
Tripped or deprived of a place, drove out.
Comp. *castris exuere*. (a), [1] Deut. xxviii.
40. [2]. Deut. xix. 5. (c) Deut. vii. 22;
xix. 5.

Imp. נִשָּׁל, (b) Exod. iii. 5; Josh. v. 15.

נְתִיבוֹתַי, &c.—

(a) *A path.* (b) *The course of a vein of metal.* (c) *A track on the sea.* (d) *Metaph. Course of life.* (a) Judg. v. 6; Job xviii. 10; xxxviii. 20; Prov. viii. 2, &c. (b) Job xxviii. 7. (c) Job xli. 24. (d) Ps. cxix. 105; cxlii. 4; Prov. i. 15; viii. 20, &c.

נְתִימִים, pl. m. r. נְתִי. *Servants whose business it was to wait on the Levites, or the origin of their name, &c.* See Num. viii. 19; Josh. ix. 23, seq.; Ezra ii. 58; viii. 20; Neh. vii. 60, &c.

נָתַךְ, v. pres. נִתֵּךְ. Cogn. נִסַּךְ. *Was poured out: spoken of, [1] Water; [2] Anger; [3] A curse.* [1] Job iii. 24. [2] 2 Chron. xii. 7; xxxiv. 25; Jer. xlii. 18; xlv. 6; Dan. ix. 27. [3] Dan. ix. 11.

Niph. נִתְּךְ, (a) *Became, was, Id.* [1] *Of water; [2] Of anger.* (b) *Was melted.* (a), [1] Exod. ix. 33; 2 Sam. xxi. 10. [2] 2 Chron. xxxiv. 21; Jer. xlii. 18; Nah. i. 6. (b) Jer. xxii. 21.

Part. f. נִתְּךְ, (a, 2) Jer. vii. 20.

Hiph. נִתְּךְ, pres. נִתְּךְ. Constr. immed. it. med. נִתְּךְ. (a) *Poured out.* (b) *Melted.* (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Inf. נִתְּךְ, (b) Ezek. xxii. 20.

Hoph. pres. נִתְּךְ, *Shall be melted, Ezek. xxii. 20.*

נָתַן, v. pres. נִתֵּן, נָתַן; Judg. xvi. 5, נָתַן, for נָתַן. Syr. pres. نَتِي, *dedit.*—See Gram. art. 154. 8, notes, as occasionally supplying the force of the Pihel, or Hiphhil, conjugations. — *Gave, placed, rendered.* Constr. of the thing given, placed, or rendered, immed. it. med. נָתַן. (a) *Gave as a present, [1] with לְ, of person; [2] with לְ; [3] with לְ.* (b) *Gave in marriage, with לְ.* (c) *Id.* (d) *Gave up to evil, with לְ.* (e) *Produced fruit.* (f) *Emitted an odour.* (g) *Emitted water.* (h) *Ascribed.* (i) *Sold.* (k) *Allowed to do, Inf. with or without לְ.* (l) *Offered a victim.* (m) *Placed, with לְ, לְ, לְ.* (n) *Appointed to an office.* (o) *Appointed a law, boundary, &c.* (p) *Imposed a tribute, with לְ.* (q) *Inflicted, with לְ, לְ.* (r) *Laid reproach on —, with לְ, לְ.* (s) *Wrought a miracle.* (t) *"בְּ, [1] Made, rendered, like.* [2] *Considered as.* (v) *Made, rendered.* [1] Constr. immed. [2] With לְ. Phrr. (a a) נָתַן, [1] *Gave into the power of.* [2]

Handed to. (a b) נָתַן, [1] *Put forth his hand.* [2] *Surrendered himself.* (a c) נָתַן, Apparently, *submitted to.* (a d) נָתַן, *Laid hands on, to injure.* (a e) נָתַן, [1] *Put into the heart to do.* [2] *Put into the heart, a thought, feeling, skill, &c.* (a f) נָתַן, [1] *Put into his heart.* [2] *Laid it to heart.* (a g) נָתַן, [1] *Applied his heart to.* [2] *Attended to.* (a h) נָתַן, *Put out at interest.* (a i) נָתַן, *Set his face against.* (a k) נָתַן, *Turned his face towards.* (a l) נָתַן, *Placed before thee, in thy reach.* (a m), [1] נָתַן; [2] נָתַן, *Uttered his voice.* (a n) נָתַן, *Who will grant? O that!* (a), [1] Gen. xxv. 6; xxx. 18; xliii. 23; xlv. 22, &c. [2] Gen. xxxi. 14; Exod. xxv. 16. 21; xxxi. 18; Lev. xv. 14, &c. [3] Josh. xv. 19; Judg. i. 15. (b) Josh. xv. 16; Judg. i. 12; 1 Sam. xxv. 44, &c. (c) Gen. xxx. 9; Deut. xxix. 8. (d) Ps. cxviii. 18; cxxiv. 6; Is. xxv. 31; xxxiv. 2, &c. (e) Lev. xxv. 19; xxvi. 4; Ps. lxxvii. 7; Ezek. xxxiv. 27. (f) Cant. i. 12; ii. 13; vii. 14, &c. (g) Num. xx. 8. (h) 1 Sam. vi. 5; xviii. 8; Job i. 22, &c. (i) Prov. xxxi. 24. (k) Exod. iii. 19; Num. xxi. 23; 1 Sam. xviii. 2; Ps. lxxvi. 9, &c. (l) Lev. xx. 2, 3. (m) 1 Kings vi. 6; vii. 39. 51; xii. 29, &c. (n) 1 Sam. xii. 13; 1 Kings ii. 35; 2 Chron. ii. 10, &c. (o) Exod. xvi. 29; Lev. xxvi. 46; Josh. xxii. 25; Ps. cxlviii. 6. (p) 2 Kings xviii. 17. (q) Ezek. vii. 3. 8; xxxiii. 25; xxv. 14. (r) Ps. lxxviii. 66; Jer. xxiii. 40. (s) Deut. xiii. 1; 1 Kings xii. 3. 5; 2 Chron. xxxii. 24, &c. (t), [1] Lev. xxvi. 19; 1 Kings x. 27; 2 Chron. i. 15. [2] Gen. xlii. 30. (v), [1] Lev. xxvi. 31; Ps. xxxix. 6; cv. 32, &c. [2] Gen. xvii. 20; Deut. xxviii. 13; Ezek. v. 14; Zeph. iii. 20, &c. (a a), [1] Gen. xxxix. 4. 8; Deut. vii. 24; Josh. ii. 24; xxi. 44, &c. [2] Gen. xl. 13; Ezek. xxiii. 31. (a b), [1] Ezek. xvii. 18. [2] Jer. l. 15; Lam. v. 6. (a c) 1 Chron. xxix. 24. (a d) Exod. vii. 4. (a e), [1] Exod. xxxv. 34. [2] 1 Kings x. 24; 2 Chron. ix. 23; Ps. iv. 8; Eccl. iii. 11, &c. (a f), [1] Neh. ii. 12. [2] Eccl. vii. 2. (a g), [1] Eccl. i. 13. 16. [2] Eccl. vii. 21. (a h) Lev. xxv. 37; Ps. xv. 5; Ezek. xviii. 13, &c. (a i) Lev. xvii. 10; xx. 6; xxvi. 17, &c. (a k) Dan. ix. 3. (a l) Deut. i. 21; ii. 36. (a m), [1] Jer. ii. 15; Joel ii. 11; Hab. iii. 9, &c. [2] Ps. xli. 7; lxxviii. 34;

Jer. xii. 8. (a n) Lev. xi. 29; Deut. v. 29
2 Sam. xix. 1, &c.

Part. pres. נִחֵךְ, constr. נִחֵךְ, Gen. ix
12; Neh. xii. 47; Hos. ii. 7, &c.

Part. pass. נִחֵךְ, pl. נִחֵכִים, f. נִחֵכָה, Num.
iii. 9; Deut. xxviii. 31; 2 Chron. i. 12, &c.

Inf. נִחֵךְ, constr. נִחֵךְ, Gen.
xxxviii. 9; xli. 43; Num. xx. 21; xxi. 3
&c.

נִחֵךְ, 1 Kings vi. 19. But usually—
נִחֵךְ, aff. נִחֵךְ, &c., Gen. iv. 12; xv. 7
xxix. 19, &c.

Imp. נִחֵךְ, f. נִחֵכָה, in pause, נִחֵכָה, pl.
נִחֵכִים, Gen. xiv. 21; xxiii. 4; xxx. 14. 26
xlvi. 15; Is. xliii. 6, &c.

Niph. נִחֵךְ, pres. נִחֵכֵךְ, Pass. of Kal, Gen.
xxxviii. 14; Lev. xix. 20; Is. ix. 5, &c.

Part. נִחֵכֵךְ, Exod. v. 16; 2 Kings xxii. 7;
Is. xxxiii. 16, &c.

Inf. נִחֵכֵךְ, Jer. xxxii. 4; xxxviii. 3, &c.

Hoph. pres. נִחֵכֵךְ, i. q. Niph., Lev. xi. 38;
Num. xxvi. 54; xxxii. 5, &c.

נִחֵךְ, v. Chald. pres. נִחֵכֵךְ, aff. נִחֵכָה,
pl. נִחֵכִים, Gave, Ezra iv. 13; vii. 20; Dan.
ii. 16; iv. 14. 22. 28.

Inf. נִחֵכֵךְ, Ezra vii. 20.

נִחֵךְ, v. once, נִחֵכֵךְ, They break down,
cut off, Job xxx. 13. Arab. نَتَسَّ, evulsit
spinam. Syr. نَلَف, scidit, dilaceravit.

Cogn. أَنْفَضَ, protrusit.

נִחֵךְ, v. Niph. נִחֵכֵךְ, once, for נִחֵכֵךְ, by
a common Chaldaism, They become struck
out, broken down, Job iv. 10.

נִחֵךְ, v. pres. נִחֵכֵךְ. Constr. immed. it.
med. נִחֵכֵךְ. (a) Broke down, destroyed, [1]
An altar; [2] A house, or [3] A wall. (b)
Ruined a person. (c) Struck out teeth.
(a), [1] Judg. vi. 30; xxiii. 15; Exod.
xxxiv. 13, &c. [2] Lev. xiv. 45; 2 Kings
xxiii. 7; Is. xxii. 10, &c. [3] Jer. xxxix. 8.
(b) Job xix. 10; Ps. lii. 7.

Part. pass. pl. נִחֵכִים, Jer. xxxiii. 4.

Inf. נִחֵכֵךְ, Jer. i. 10; xviii. 7; xxxi. 28.

Imp. נִחֵכֵךְ, (c) Ps. lviii. 7.

Pih. נִחֵכֵךְ, pres. נִחֵכֵךְ, i. q. Kal, Deut. xii. 3;
2 Chron. xxxi. 1; xxxiv. 4, &c.

Niph. נִחֵכֵךְ, Pass. of Kal, Jer. iv. 26;
Nah. i. 6.

Puh. נִחֵכֵךְ, Id., Judg. vi. 28.

Hoph. נִחֵכֵךְ, Id., Lev. xi. 35.

נִחֵךְ, m. Porrigo, or scalled head; so
named from the falling off of the hair, Lev.
xiii. 30—37; xiv. 54.

נִחֵךְ, v. pret. aff. נִחֵכֵךְ pres. aff. נִחֵכֵךְ.

Arab. نَتَقَ, commovit, quassit; detrazit de
corpore pellem; extraxit à puteo urnam.

Cogn. נִחֵכֵךְ, and نَتَقَ, evulsit crines. Drew
off, plucked away with violence. Constr.
immed. (a) Drew away persons from a
place. (b) Drew off a ring from the finger.

(a) Judg. xx. 32. (b) Jer. xxii. 24.

Part. pass. נִחֵכֵךְ, Castrated, Lev. xxii. 24.

Niph. נִחֵכֵךְ, pres. נִחֵכֵךְ. (a) Pass. of Kal
[a]. (b) Was purged away, as dross. (c)
A string came out of its place, by breaking.
(d) A cord was broken. (e) Metaph. A plan
was broken off. (a) Josh. iv. 18; viii. 16.
(b) Jer. vi. 29. (c) Is. v. 27. (d) Judg.
xvi. 9; Eccl. iv. 12; Is. xxxiii. 20. (e)
Job xvii. 11; xviii. 14.

Pih. נִחֵכֵךְ, pres. נִחֵכֵךְ. (a) Removed a yoke.
(b) Pulled up out of the ground. (c) Broke
cord. (d) Tore her breasts. (a) Is.
viii. 6. (b) Ezek. xvii. 9. (c) Judg. xvi.
9. 12; Ps. ii. 3; Jer. ii. 20; v. 5, &c. (d)
Ezek. xxxiii. 34.

Hiph. Inf. aff. נִחֵכֵךְ, i. q. Kal [a], Josh.
iii. 6.

Imp. aff. נִחֵכֵךְ, Jer. xii. 3.

Hoph. נִחֵכֵךְ, Pass. of Hiph., Judg. xx. 31.

נִחֵכֵךְ, m. Nitre, natron,
Prov. xxv. 20. (b) The soap made with
natron and oil, Jer. ii. 22.

נִחֵכֵךְ, v. pres. נִחֵכֵךְ. Æth. ወጥጥ :

etendit, extendit, expandit. Arab. نَتَر,

vi et vehementer traxit; وَتَرٌ, nervus, chorda,

sive arcus sive cithara; وَتَرٌ, tetendit arcum.

Cogn. נִחֵכֵךְ, sign. II. Stretched a string,
rebounded as a string. Hence, the heart
beat violently, Job xxxvii. 1.

Pih. Inf. נִחֵכֵךְ, To leap as locusts, Lev.
xi. 21.

Hiph. pres. נִחֵכֵךְ, (a) Untied a string,
loosened. (b) Stretched out the hand. (c)
Straightened. (d) Made to vibrate, caused
to tremble. (a) Ps. cv. 20. (b) Job vi. 9.
(c) 2 Sam. xxii. 33. (d) Hab. iii. 6.

Part. נִחֵכֵךְ, (a) Ps. cxlvi. 7.

Inf. נִחֵכֵךְ, (a) Is. lviii. 6.

נחש, v. Chald. *Fell off*, as leaves. Syr. 15; Jer. xii. 14. 17; xxiv. 7, &c. (b) Ps. ix. 7; Mic. v. 14.

נחש, *decidit, defluxit.*

Aph. Imp. pl. נחש, *Shake off its leaves*, Dan. iv. 11.

נחש, v. pres. נחש. Arab. نَشَسَ, *evulsit spinam.* Syr. نَشَسَ, *dilaceravit; eradicavit.* Constr. immed. it. med. נחש. *Plucked up*, as a plant; opp. of נחש. (a) *Expelled a people.* (b) *Destroyed a city*, or shrine. (a) Deut. xxix. 28; 1 Kings xiv.

Part. נחש, aff. נחש, Jer. xlv. 4; xii. 14. Inf. נחש, constr. נחש, aff. נחש, Jer. i. 10; xii. 15. 17, &c.

Niph. pres. נחש, (a) Pass. of Kal, [a], [b]. (b) *Waters failed.* (a), [a] Jer. xxxi. 9; Amos ix. 15. [b] Dan. xi. 4. (b) Jer. xviii. 14.

Hoph. pres. נחש, *Was plucked up*, of a tree, Ezek. xix. 12.

ס, *Sámek*, the fifteenth letter of the Hebrew alphabet; as a numeral, stands for *sixty*. See Gram. artt. 4. 17. 23. It is sounded like S, in *Sir*, and closely resembles in sound the letter ש, with which it is frequently interchanged, as well as sometimes with ש, ו, and פ.

ס, f. dual, סם, pl. סם. A dry measure, being one-third of an Ephah, and containing a little more than a peck, Gen. xviii. 6; 1 Sam. xxv. 18; 1 Kings xviii. 32; 2 Kings vii. 1. 16. 18. LXX. μέτρον, μετρητής. Aquila and Symmachus, σάτον. Is. xxvii. 8, סם, *by seah and seah, with accurate measure.* See also Gram. art. 169. 2. Sym. ἐν σάτον σάτον.

ס, m. once. Syr. سَل, *calceavit*; סל, *caliga, ocrea.* Chald. סל. Æth. ὤλῳ: *Id.* Cogn. Arab. صِلَا, *cus-*

todia, r. صِلَا, in a military sense often.

Æth. ὤλῳ: *protexit munitionibus, &c.* According to Castell, *pugna, calceamentum, conculcatio, sonus clamor militum.* According to Gesenius, *calceus*, spec. militum, *caliga.* Is. ix. 4, סל, *caliga.* LXX. Ὅτι πᾶσαν στολὴν ἐπισυνηγμένον δόλον. Vulg. *quia omnis violenta prædatio cum tumultu.* Syr. סל, *caliga.*

The signification of the word is uncertain: the context evidently intimates *military action*, and so far the Vulgate has given a good general interpretation of it. *Every (military) defence of (the) defender (is) in tumult*, would, perhaps, be a more exact translation of it.

סאן, v. part. סאן. See the last word.

סאן, Is. xxvii. 8. See סאן.

סבא, masc. aff. סבא, Arab. سَبَا, *emit vinum potandi ergo*; سَبَا, *vini emptio; emptumve vinum*; سَبَا, *ingurgitator vini*; سَبَا, *vinum.* (a) *Wine.*

(b) *The act of drinking wine.* (a) Is. i. 22; Hos. iv. 18. (b) Nah. i. 10.

סבא, v. *Drank wine, became drunk.* Pres. סבא, Is. lvi. 12.

Part. סבא, pl. constr. סבא, Prov. xxiii. 20, 21; Deut. xxi. 20.

Part. pass. pl. סבא, Nah. i. 10.

סבב, v. pret. סבב, סבב, and סבב, Cogn. and סבב; pres. סבב, יסבב, Cogn. and סבב.

Æth. ὤλῳ: *sepimentum ex palis.* Arab. سَبَب, *occasio, causa*;

سَبَب, *causam, occasionemve paravit.* (a)

Turned about. (b) *Made a circuit*, [1] immed. it. med. סבב, [2] med. סבב.

(c) *Reached round.* (d) *Surrounded*, [1] With סבב, [2] With סבב.

(e) *Ended a circuit at*, with סבב, or סבב. (f) *An act overtaken in its consequences*, immed. it. med. סבב.

(g) *Was the cause of mischief to, entrapped*, with סבב. (h) *Metaph. Went over mentally, examined*

in succession. (i) *Arrived at a conclusion*, came to a result. (a) Jer. xli. 14. (b), [1] Judg. xi. 18; 1 Sam. vii. 16; Josh. vi. 3.

15; 2 Kings iii. 9. [2] Eccl. xii. 5; 2 Chron. xvii. 9; xxiii. 2. (c) 1 Kings vii. 15. 23; 2 Chron. iv. 2; Jer. lii. 21. (d),

[1] Gen. xxxvii. 7; Ps. cxviii. 10. 12; Eccl. ix. 14, &c. [2] 2 Chron. xviii. 31; Job xvi. 13. (e) 2 Chron. xxxiii. 14; Ezek. xlii. 19. (f) Ps. xlix. 6; Hos. vii. 2. (g) 1 Sam. xxii. 22. (h) Eccl. vii. 25. (i) Eccl. ii. 20. In 1 Sam. xvi. 11, **לֹא לֵאָה**, *οὐ μὴ κατακλιθῶμεν*. Syr. **לֹא לֵאָה**, *Vulg. non discumbemus*. Probably, *we will not turn to the object of our meeting, or, it may be, not to any thing else*.

Part. **סָבַב**, 2 Kings vi. 15, &c.; pl. **סֹבְבִים**, Cant. iii. 3; v. 7.

Inf. **סָבַב**, Deut. ii. 3. **סָבַב**, Num. xxi. 4.

Imp. **סָבַב**, pl. **סֹבְבִים**, 1 Sam. xxii. 18; 2 Sam. xviii. 30; 1 Sam. xxii. 17, &c.

Niph. **סָבַב**, **סָבַב**, pres. **סֹבֵב**, **סֹבֵב**. (a) I. q. Kal, [a], [b], [d]. (b) *Returned*. (c) *Came round in turn*. (d) *Was removed*. (e) *Was changed*. (f) *Changed his conduct*. (g) *An inheritance went away*. (a), [a] 1 Sam. xv. 27; xvii. 30; Ps. cxiv. 3. 5, &c. [b] Num. xxxiv. 4, 5; Josh. xv. 3. 10; xvi. 6, &c. [d] Gen. xix. 4; Josh. vii. 9; Judg. xix. 22. (b) 1 Chron. xvi. 43. (c) Hab. ii. 16. (d) 1 Sam. v. 8. (e) Zech. xiv. 10. (f) Ps. lxxi. 21. (g) Num. xxxvi. 7; 1 Kings ii. 15; Jer. vi. 12, &c.

Pih. pres. **סֹבֵב**, i. q. Kal. [b] Ps. lix. 7. 15; lv. 11; Cant. iii. 2. [d] Ps. xxxii. 7. 10; Jon. ii. 4, &c.

Inf. **סֹבֵב**, *To bring about a thing*, 2 Sam. xiv. 20.

Hiph. **סָבַב**, **סָבַב**, pres. **סֹבֵב**, **סֹבֵב**. (a) Causat. of Kal, [a], [b], [d]. (b) Causat. of Hiph. [d], [g]. (c) *Changed a name to*. (a), [a] 1 Kings viii. 14; xviii. 37; 2 Chron. xxxv. 22, &c. [b] Exod. xiii. 18; Josh. vi. 11; Ezek. xlvii. 2. [d] 2 Chron. xiv. 6. (b), [d] 1 Sam. v. 9; 2 Kings xvi. 18; 2 Chron. xiii. 13, &c. [g] 1 Chron. x. 14. (c) 2 Kings xxiii. 34; xxiv. 17; 2 Chron. xxxvi. 4.

Part. **סָבַב**, Jer. xxi. 4.

Inf. **סָבַב**, 2 Sam. iii. 12; 1 Chron. xii. 23.

Imp. **סָבַב**, **סָבַב**, 2 Sam. v. 22; 1 Chron. xiv. 4; Cant. vi. 4.

Hoph. pres. **סֹבֵב**, (a) *Was turned round*.

(b) *Was inclosed*. (a) Is. xxviii. 27.

Part. pl. f. **סֹבְבִים**, **סֹבְבִים**, (a) Ezek. xli. 24. (b) Exod. xxxix. 13.

סָבַב, f. i. q. **סָבַב**, *A change, a turn in the course of events*, 1 Kings xii. 15.

סָבַב, m. r. **סָבַב**. Constr. **סֹבֵב**; pl. constr. **סֹבְבִים**, aff. **סֹבְבִים**; it. pl. **סֹבְבִים**, aff.

סָבַב, &c. (a) *A circuit*. (b) As a preposition, *Around, [1] In the sing. [2] In the sing. followed by ה*. [3] **סָבַב**. [4] **סָבַב**. [5] **סָבַב**, &c. (c) **סָבַב**; either with or without ה, [1] *Around*. [2] *From around*. Like **סָבַב**, and **סָבַב**, it does not admit a singular affix. (d) In the pl. *Surrounding places*. (a) 1 Chron. xi. 8; Eccl. i. 6. (b), [1] Gen. xxiii. 17; Exod. xvi. 13; xxvi. 24, &c. [2] Exod. xl. 33; Num. i. 53; ii. 2, &c. [3] Ps. xcvi. 2; Jer. xlviii. 17, &c. [4] Num. xi. 31; Judg. vii. 18, &c. [5] 1 Sam. xxvi. 5; Ezek. iii. 7, &c. (c), [1] Deut. xii. 10; xxv. 19; Josh. xxi. 44, &c. [2] Num. xvi. 24. 27. (d) Jer. xvii. 26; xxxiii. 44.

סָבַב, m. pl. constr. **סֹבְבִים**, *An entangled thicket*, Gen. xxii. 13; Is. ix. 17; x. 34.

סָבַב, **סָבַב**, *Id.* Ps. lxxiv. 5.

סָבַב, aff. **סֹבְבִים**, *Id.* Jer. iv. 7.

סָבַב, v. Arab. **سَبَكَ**, *implicuit*.

Cogn. **סָבַב**. Syr. **سَبَكَ**, *fixit, infixit*. *Wrapped, folded, coiled, entangled*.

Part. pass. pl. **סֹבְבִים**, Nah. i. 10.

Puh. pres. in pause, **סֹבְבִים**, Pass. of Kal, Job viii. 17.

סָבַב, f. Dan. iii. 5; and **סָבַב**, vers.

7. 10. *A certain stringed instrument so called*. Athen. iv. 23, *Σύρων εὐρημα φησιν εἶναι, ὡς καὶ τὸν λυροφόινικα σαμβύκην*. Strabo x. *βαρβάρως ὠνόμασται—σαμβύκη*. Auth. Vers. *Sackbut*.

סָבַב, m. (a) *A burden*. (b) *A task, a civil burden*. (a) Neh. iv. 11; Ps. lxxxix. 7. (b) 1 Kings xi. 28.

סָבַב, m. aff. **סֹבְבִים**, *A burden*, Is. ix. 3; x. 27; xiv. 25.

סָבַב, v. pres. **סֹבֵב**. Constr. immed.

Syr. **سَبَكَ**, *tulit, portavit*. (a) *Carried a load*. (b) *Supported, carried, as a child*. (c) *Endured the consequences of*. (a) Is. xlvii. 7. (b) Is. xlv. 4. (c) Is. liii. 4. 11; Lam. v. 7.

Inf. **סָבַב**, (a) Gen. xlix. 15.

Puh. part. pl. **סֹבְבִים**, *Laden*, but according to Bochart, *with young*, Ps. cxliv. 14.

Hith. pres. **סֹבֵב**, *Becomes a burden*, Eccl. xii. 8.

סָבַב, v. Chald. *Id.*

Puh. part. pl. **סֹבְבִים**, *Brought*, Ezra vi. 3.

סָבַל, m. pl. סְבָלִים, *A porter*, 1 Kings v. 15; 2 Chron. ii. 1. 17; xxxiv. 13.

סְבָלוֹת, pl. f. Aff. סְבָלָתִים, סְבָלָתִים. *Burdens, labours, tasks*, Exod. i. 11; ii. 11; v. 4; vi. 6, 7.

סָבַר, v. pres. יִסְבֵּר, Chald. Syr. هَظَنَ, *speravit, cogitavit. He hopes, purposes*, Dan. vii. 25.

סָבִיר, see סָבִיר.

סָבַר, v. pres. יִסְבֵּר. Constr. med. לְ

Arab. سَجَدَ, *adoravit*. Syr. سَجَدَ, *Id. Worshipped*, Is. xlv. 15. 17. 19; xlv. 6.

סָבַר, v. pres. יִסְבֵּר. Chald. *Id.* Dan. ii. 46; iii. 6.

סָבַר, m. r. סָבַר. (a) *An inclosure*. (b) *Refined gold*. (a) Hos. xiii. 8. (b) Job xxviii. 15.

סְבָלָה, f. constr. סְבָלָה, *aff. סְבָלָה. Arab.

سَجِنَجِل, *aurum, &c.* (a) *A collection of valuables*, such as the precious metals, precious stones, &c. Hence, (b) *An object of special regard*: applied, [1] To the Jews, as a nation. [2] To pious Jews, individually. (a) 1 Chron. xxix. 3; Eccl. ii. 8. (b), [1] Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4. [2] Mal. iii. 17.

סְבָנִים, plur. masc. aff. סְבָנִים. Pers.

شَحَنَة, *praetor, praefectus. Chiefs*, [1]

Among the Babylonians and Persians, inferior to פָּחוֹת. [2] Among the Jews, after the return from Babylon, inferior to שָׂרִים.

[1] Jer. lxi. 23; Ezek. xxiii. 6. 12. 23, &c.

[2] Neh. ii. 16; iv. 8. 13; v. 7, &c.

סְבָנִין, pl. m. def. סְבָנִין, Chald. *Id.* Dan. ii. 48; iii. 2. 27; vi. 8.

סָבַר, v. pres. יִסְבֵּר. Constr. immed. it. med. סָבַר. Cogn. סָבַר. Syr. سَجَر, *clausit*.

Arab. سَجَر, *accendit ignem; exemit, vacu-*

avit. (a) *Shut a door*. (b) *Shut a door upon, shut in*. (c) *Closed a breach*. (a)

Gen. xix. 6; Josh. ii. 7; Judg. iii. 23, &c.

(b), [1] With עָל, Exod. xiv. 3; Job xii. 14.

[2] With בָּעַר, Gen. vii. 16; Judg. iii. 22;

ix. 51; 2 Kings iv. 21. (c) 2 Kings xi. 27.

Part. pass. סָבֵר, f. סָבֵרָה, Josh. v. 5; Is. xxii. 22.

Part. pass. סָבֵר, (a) Ezek. xlv. 1. 2;

xlvi. 1. (b) Job xli. 6. יָדָב קָנִי, *refined gold*, 1 Kings vi. 20; vii. 49, 50, &c. See my note on Job xxviii. 15.

Niph. נִסְבַּר, pres. יִסְבֵּר, Pass. of Kal, [a] and [b]. [a] Neh. xiii. 19; Is. xlv. 1, &c.

Imp. הִסְבֵּר, *Shut thyself up*, Ezek. iii. 24.

Pih. סָבַר, pres. יִסְבֵּר, *Delivered up*, 1 Sam. xvii. 46; xxiv. 18; xxvi. 8; 2 Sam. xviii. 28.

Puh. סָבַר, *Was shut up*, Eccl. xii. 4; Is. xxiv. 10. 22; Jer. xiii. 19.

Part. f. מְסֻבָּרָה, Josh. vi. 1.

Hiph. הִסְבֵּר, pres. יִסְבֵּר. (a) *Shut up a person*. (b) *Delivered up*. (a) Lev. xiii. 4;

xiv. 46, &c. (b) Deut. xxxii. 30; Ps. lxxviii. 50; Lam. ii. 7, &c.

Inf. הִסְבֵּר, aff. הִסְבֵּרָה, 1 Sam. xxiii. 20; Amos i. 6. 9.

סָבַר, v. Chald. *Id.* Dan. vi. 23.

סְבָרִיר, m. Arab. سَجَر, *aquid implevit*.

Sam. אֶסְבַּר, *pluvia. Rain*, Prov. xxvii. 15.

סָבַר, m. Arab. سَدَّ, *obstruxit, occlusit. Fetters*, Job xiii. 27; xxxiii. 11.

סְבָרִין, m. pl. סְבָרִים. Arab. سَدَنٌ, *lana*;

سِدَنٌ, *velum, tegumentum*; cogn. سِدَنٌ, *Id.*

סָבַל, *laxavit, dimisit mulier vestem suam*.

The LXX. translate the word by σκεπόμενος, which is manifestly derived from it. Apparently, *Any covering*. (a) *Fine cloth of Syrian manufacture*. (b) *A dress made of it*. (c) *A piece of this cloth used as a sheet*, see Herod. ii. 95. (a) Prov. xxxi. 24. (b) Is. iii. 23. (c) Judg. xiv. 12, 13.

סְבָרִים, pl. m. Syr. هَبَزَ, *ordinavit,*

disposuit. Sam. סָבַר, *Id.* Arab. سَطَرَ, *ordo, series*. Cogn. סְבָרִים. *Ranks, orderly arrangement*, Job x. 22.

סָבַר, m. Arab. سَاهَرٌ, *vigilavit*; سَاهُورٌ, *luna. Roundness*, like that of the full moon, Cant. vii. 2.

סָבַר, m. *Watching, guarding*. בֵּית הַסָּבָר, *a prison*, Gen. xxxix. 20—23; xl. 3. 5.

סָבַר, v. pret. סָבַר, pres. נָסַב. See נָסַב. *Went, or slid, back from the fear of God*, Ps. liii. 4; lxxx. 19.

Part. Pass. סָבֵר, *One who has gone back*, Prov. xiv. 14.

Niph. נִסְבַּר, pres. יִנְסַב. (a) *Was driven*

back. (b) *Was induced to go back.* (a) 2 Sam. i. 22; Ps. xxxv. 4; xl. 15, &c. (b) Ps. xlv. 19; lxxviii. 57; Is. l. 5, &c.

Part. pl. סורגים, (a) Jer. xlv. 5. (b) Zeph. i. 6.

סורג, v. Syr. , *sepiuit. Fenced.*


Cognn. סך, סך, סך.

Part. pass. f. סרגה, Cant. vii. 3.

סרג, m. r. סגר. Any place of confinement, *Prison*, Ezek. xix. 9.

סוד, m. aff. סודי, r. יסד. *Act of fixing, establishing.* (a) *Setting a fence about.* (b) *Fixed determination, counsel.* (c) *Deliberation.* (d) *Consideration, prudence.* (e) *A meeting for deliberation, assembly.* (f) *Secret.* (a) Job vi. 11. (b) Ps. lxxxiii. 4; Prov. xi. 13; xx. 19, &c. (c) Ps. lv. 15. (d) Prov. xv. 22. (e) Ps. lxxxix. 8; cxi. 1; Jer. vi. 11, &c. (f) Prov. xi. 13; xx. 19, &c.


סודח, f. r. apparently סודח, for סודח. *Filth*, Is. v. 25.

סודך, v. pret. סך, pres. יסך. Cogn. נסך. (a) *Anointed himself*, [1] With . [2] Without it. (b) *Anointed another*, constr. immed. (a), [1] Dent. xxviii. 40; 2 Sam. xiv. 12; Mic. vi. 15. [2] Ruth iii. 3; Dan. x. 3. (b) 2 Chron. xxviii. 15; Ezek. xvi. 9.

Inf. סוך, (a, 2) Dan. x. 3.


Hiph. pres. apoc. סךך, i. q. Kal, (a, 2) 2 Sam. xii. 20.

סורמפנר, f. Dan. iii. 5. 15; but in vers. 10, סופנר. Generally considered to mean some musical instrument; but, may it not be merely a copy of the Greek *συμφωνία*, and be intended to signify the same thing? The word is omitted by the LXX. in verses 5 and 10, but is expressed by *συμφωνίας*, in verse 15.

סוס, m. pl. סוסים, and סוס, aff. סוסי, &c. (a) *A horse.* Syr. , *Id.* (b) *A swallow*, probably from the rapidity of its flight. See Hieroz., vol. ii. page 60. (a) Gen. xlix. 17; 2 Sam. xv. 1; 1 Kings i. 28; xxii. 4, &c. (b) Is. xxxviii. 14; Jer. vii. 7.

סוסה, f. aff. ססתי, collectively, *Horses*, Cant. i. 9. So the LXX. *ἡ ἰπποφ μου*, and Vulg. *equitatu meo*.

סוף, m. Arab. , r.

perit. Syr. , *Id.* Cogn. סף, סף.

An end. (a) *The end of a valley.* (b) *The rear of an army.* (c)* *The termination of life.* (d) *The completion of an inquiry.* (e) *The result.* (a) 2 Chron. xx. 16. (b) Joel ii. 20. (c) Eccl. vii. 2. (d) Eccl. iii. 11. (e) Eccl. xii. 13.


סוף, m. def. סופא, Chald. *Id.* (a) Dan. iv. 8. 19. (c) Dan. vi. 27. (d) Dan. vii. 28.

סוף, v. pres. סוף, pl. סופו. *Come to an end, perish*, Esth. ix. 28; Is. lxvi. 17.

Hiph. pres. סוף, aff. סופסם, causat. of Kal, Jer. viii. 13; Zeph. i. 2, 3.


סוף, v. pret. f. ספה, Chald. *Came to an end, was completed*, Dan. iv. 30.

Aph. pres. ספה, Brought to an end, *destroyed*, Dan. ii. 44.

סוף, m. Arab. , *lana*. Probably, *Wool*. Hence, from the woolly appearance of many species, (a) *Sea-weed.* (b) *יסוף, The Red Sea*, which takes this name from a particular species (" *alga, juncus*," Castell., &c.) that abounds in it. (c) *Aquatic plants, growing in the Nile.* (a) Jon. ii. 6. (b) Ps. cvi. 7. 9. 22; cxxxvi. 13. 15; Jer. xlix. 21. (c) Exod. ii. 3. 5; Is. xix. 6.

סוף, f. with ה emphatic, סוףה; aff. סוףך, pl. סופות. *A whirlwind, tornado*, from its sweeping away and destroying every thing, Job xxi. 18; Is. xxi. 1; Hos. viii. 7, &c.

סור, v. pret. סר, pres. יסר, apoc. יסי.

Cogn. סר. Arab. , r. *incessit* :

recepit se. Cogn. , (a) *Went aside.*

(b) *Turned aside* from the road. (c) *Went aside* from a course of life. (d) *Turned aside* from a commandment, [1] With סן. [2] Immed. (e) *Went away.* [1] Of an inanimate thing. [2] Of God. (f) *Departed* from God. (g) *Was removed.* (h) *It was over, ceased.* (i) *Rebelled* against, with ס. (a) Exod. iii. 4. (b) 2 Kings iv. 8.

10; Prov. ix. 4. 16, &c. (c) 1 Kings xxii. 43; 2 Kings iii. 3; x. 29, &c. (d), [1] 1 Kings xv. 5; Ps. cxix. 102. [2] 2 Chron. viii. 15. (e), [1] Lev. xiii. 58; Judg. xvi. 17, &c. [2] Judg. xvii. 20; 1 Sam. xviii. 12; xxviii. 15, &c. (f) 2 Kings xviii. 6; Jer. xvii. 5; Ezek. vi. 9, &c. (g) 1 Kings xv. 14; xxii. 44; 2 Kings xii. 4, &c. (h) 1 Sam. xv. 32; Is. xi. 13. (i) Hos. vii. 14.

Part. סר, Job i. 1. 8; ii. 3; Prov. xiv. 16.
Inf. סר, Deut. xlvii. 20; Josh. xxxiii. 7;
Prov. xiii. 19, &c. It. סר, Dan. ix. 5. 11.

Imp. סר, סר, pl. סרו, Gen. xix. 2; Judg. iv. 18; 2 Sam. ii. 22, &c.

Hiph. סר, pres. סר, apoc. סר, and סר.
Causat. of Kal. (a) *Removed*. (b) *Laid aside, gave up*. (c) *Drew off a ring*. (d) *Laid aside a dress*. (e) *Laid aside, omitted*. (f) *Set aside*. (g) *Destroyed*. (a) Lev. i. 16; 1 Kings xvii. 23; 1 Chron. xiii. 13, &c. (b) Job xxvii. 5; Ps. xviii. 23. (c) Gen. xli. 42; Esth. iii. 10. (d) Gen. xxxviii. 14. (e) Josh. xi. 15. (f) Job xxvii. 2; xxxiv. 5; Is. xxxi. 2, &c. (g) 1 Sam. xxviii. 3; 2 Kings xviii. 4. 22; xxiii. 19, &c.

Part. סר, Is. iii. 1, &c.

Inf. סר, סר, Gen. xxx. 32; xlvi. 17, &c.

Imp. סר, סר, f. סר, pl. סרו, Gen. xxxv. 2; 1 Sam. i. 14; 1 Kings xx. 24; Ezek. xxi. 31, &c.

Hoph. סר, pres. סר, Pass. of Hiph. Lev. iv. 31. 35; Dan. xii. 11.

Part. סר, pl. סרו, 1 Sam. xxi. 7; Is. xvii. 1.

סור, v. Kal non occ. Arab. سَرَّيْتُ, *accelerare illum curavit, ad illud acceleravit*; سَوَّطَ, r. سَوَّطَ, *scutied percussit*; سَوَّطَ, *scutica*. Probably, *Used a whip, hastened by whipping*.

Hiph. סר, pres. סר, apoc. סר, it. סר, pres. סר. Constr. immed. it. med. סר. *Urged, excited, induced, against a person, or to an action*, 1 Sam. xxvi. 19; 1 Kings xxi. 25; Jer. xxxvi. 16, &c.

Part. סר, 2 Chron. xxxii. 11; Jer. xxxiii. 3.

סור, once, aff. סור. According to Castell, by aphæresis for סור; but more probably a false reading for that word, as the Sam. has the full word סור, Gen. xlix. 11.

סחב, v. pres. aff. סחב. Arab. سَحَبَ, *trahit humi; vehementer edit biblique*. Cogn. סח. Constr. immed. it. med. סח. (a) *Dragged along the ground*. (b) *Tore in pieces and devoured*. (a) 2 Sam. xvii. 13. (b) Jer. xlix. 20.

Inf. סחב, סחב, (a) Jer. xxii. 19. (b) Jer. xv. 3.

סחב, f. pl. סחבות, *Tearing to pieces*, Jer. xxxviii. 11, 12.

סח, v. Arab. سَحَا, r. سَحَر, and سَحَى, *removit verrendo, radendo, &c.*, lutum. Kal non occ.

Pih. סח, *Swept away*, Ezek. xxvi. 4.

סח, m. *Off-scouring, filth*, Lam. iii. 45.

סח, m. once, 2 Kings xix. 29, but in Is. xxxvii. 30, שח. *What is produced without sowing, spontaneous*. The etymology is very doubtful. Æth. ሠረጸ : *refecit, &c.*

סח, v. Arab. سَحَنَ, *abstulit ventus nubem; rasit*. Syr. سَحَف, *dejecit, deturbavit. Beat down, destroyed by beating down*.

Part. סח, A *beating rain*, Prov. xxviii. 3.

Niph. סח, Pass. of Kal, Jer. xli. 15.

סח, m. constr. סח. (a) *Commerce*. (b) *Wealth acquired by commerce*. (c) *A seat of commerce*. (a) Prov. iii. 14. (b) Is. xlv. 14. (c) Is. xxiii. 3.

סח, m. aff. סח, *Id.* (a) and (b) Prov. iii. 14; xxxi. 18; Is. xxiii. 18.

סח, v. (a) *Travelled to a country, with*. (b) *Travelled over a country, without restraint*, constr. immed. it. med. סח. (a) Jer. xiv. 18. (b) Gen. xxxiv. 21; xlii. 34.

Imp. aff. סח, (b) Gen. xxxiv. 10.

Part. סח, סח, f. aff. סח, pl. סח, constr. סח. *A traveller, pec. one who travels for the purposes of commerce, a merchant*, Gen. xxxvii. 28; 1 Kings x. 28; Prov. xxxi. 14; Ezek. xxvii. 12, &c. Cogn.

Arab. تاجر, *mercator*.

Pih. redup. סח, *The heart was agitated*, Ps. xxxviii. 11.

סח, f. constr. סח, *A seat of commerce*, Ezek. xxvii. 15.

סח, f. Syr. سَمْدٌ, *turris. A tower*, Ps. xci. 4. Cogn. סח.

סח, f. once, Esth. i. 6. Usually taken to signify some kind of valuable stone. According to some, *black marble*: comp. סח, and Syr. سَمْدٌ, *lapis niger tinctorius*: but according to others, *tortoise-shell*.

lxx. στρωμαὶ διαφανεῖς ποικίλως διηριθμισμένοι, κύκλω ῥόδα πεπασμένα.

סָמִי, pl. once, Ps. ci. 3, but in Hos. v. 2, שָׁמִי (where however some mss. read סָמִי), a participial noun of r. שָׁם, which does not occur in any other form, and is probably cognate with שָׁפִי. Sinners, those who go aside out of the right way.

סִיג, m. pl. סִיגִים, r. סִיג. What is separated from metals by refining them. Dross; also alloy of inferior metals mixed with silver; inferior metals contrasted with silver, Ps. cxix. 19; Prov. xxv. 4; Ezek. xxii. 19, &c.

סִינּוֹן, m. The third month of the Jewish year, Esth. viii. 9. See שָׁנָה.

סִיס, in Jer. viii. 7, Keri, for סִיס. A swallow.

סִיר, com. pl. סִירֹת. Arab. زَبِير, magnum vas; سَار, r. سَوَر, vehementius offerbuit vas. (a) A pot for boiling. (b) A vessel for washing. (c) Pl. סִירִים, Thorns, as being used for fuel. (d) Pl. סִירֹת, Hooks, for fishing; probably at first made of thorns. (a) 2 Kings iv. 38—41; Ezek. xxiv. 6; Zech. xiv. 21, &c. (b) Ps. lx. 10; cviii. 10. (c) Eccl. vii. 6; Is. xxxiv. 13; Hos. ii. 8; Nah. i. 10. (d) Amos iv. 2.

סָךְ, m. once, Ps. xlii. 5: r. סָךְ. Arab. شَيْكَة, turba, agmen. A multitude, crowd.

סָךְ, m. aff. סָכַח, r. סָךְ. Thicket, hiding-place, dwelling, Ps. x. 9; Jer. xxv. 38; Ps. xxvii. 5; lxxvi. 3.

סָכַח, f. of last, constr. סָכַח, aff. סָכַח, pl. סָכַח. (a) A thicket. (b) A hiding-place. (c) A hut, made of the branches of trees. (d) A dwelling. (a) Job xxxviii. 40. (b) Ps. xxxi. 21. (c) Gen. xxxiii. 17; Lev. xxiii. 42, 43; John iv. 5, &c. (d) 2 Sam. xxii. 12; Job xxxvi. 29; Ps. xviii. 12; Amos ix. 11. Hence, סָכַח, the Feast of Tabernacles, Lev. xxiii. 34; Deut. xvi. 13. 16, &c.

סָכַח, f. A shrine, Amos v. 26.

סָכַח, v. pret. סָכַח, pres. יִסְכֵּחַ. Arab. سَكَّ, adhæsit, firmiter cohæsit; totum se operuit; سَكَّ, obstruxit. (a) Covered,

[1] Constr. immed. [2] It. med. עָל. [3] Med. ל. (b) Protected by covering, with ל. (c) Placed as a covering, with עָל of the thing covered. (d) Compacted, put together, (a), [1] Job xl. 22. [2] 1 Kings viii. 7. [3] Lam. iii. 44. (b) Ps. cxl. 8. (c) Exod. xxxiii. 22; xl. 3. (d) Ps. cxxxix. 13.

Part. סִכַּךְ, pl. סִכְכִּים, and 'סִכַּךְ, (a, 2) Exod. xxv. 20; xxxvii. 9; 1 Chron. xxviii. 18. Constr. abs., Ezek. xxviii. 14. 16.

Hiph. pres. יִסְכֵּךְ, יִסְכֵּךְ, i. q. Kal. (a) Covered, with עָל, Exod. xl. 21. (b) Covered, to protect, with ל, Ps. xci. 4. (c) Protected, with עָל, Ps. v. 12. (d) Dressed himself, 2 Sam. xii. 20. (e) Shut in, confined, constr. immed., Job xxxviii. 8; it. med. פָּרַע, Job iii. 22.

Pih. redup. סִכְכִּי, pres. יִסְכֵּךְ. Arab. سَكَّ, arma. Armed, Is. ix. 10; xix. 2.

סָכַל, m. Syr. سَكَل, stultus factus est. Folly. Abstr. for concrete, Fools, Eccl. x. 6.

סָכַל, m. pl. סָכָלִים. A fool, foolish, Eccl. . 19; vii. 17; Jer. iv. 22, &c.

סָכַל, v. Kal non occ.

Pih. pres. יִסְכֵּל, Made foolish, Is. xlv. 25.

Imp. סָכַל, 2 Sam. xv. 31.

Niph. נִסְכַּל, Became foolish, acted foolishly, 1 Sam. xiii. 13; xxiv. 10; 1 Chron. xxi. 8; 2 Chron. xvi. 9.

Hiph. הִסְכִּיל, Acted foolishly, Gen. xxxi. 28; 1 Sam. xxvi. 21.

סָכַלּוֹת, f. Folly, Eccl. ii. 3. 12, 13; vii. 25; x. 1. 13.

סָכַן, v. pres. יִסְכֵּן. Arab. سَكَنَ, tranquillus, quietus fuit. Sat still, comfortably, idly, or negligently. (a) Was prosperous. (b) Was beneficial. (c) Was a companion. (a) Job xxxiv. 9. (b) Abs. Job xv. 3. With ל, or עָל, Job xxii. 2; xxxv. 3.

Part. סָכַן, f. סָכָנָה, (c) abs. or with ל, Is. xxii. 15; 1 Kings i. 2, 4.

Niph. pres. יִסְכֵּן, Was endangered from negligence, Eccl. x. 9.

Puh. Became poor, through idleness.

Part. סָכָן, Is. xl. 20.

Hiph. Was familiar with, accustomed to, constr. immed. it. med. עָם, Num. xxii. 30; Ps. cxxxix. 3.

Inf. יִסְכֵּן, Num. xxii. 30.

Imp. יִסְכֵּן, Job xxii. 21.

סכר, v. Kal non occ. Cogn. סגר
Shut.

Niph. pres. יִסְכֵּר, *Was shut*, Gen. viii. 2; Ps. lxxiii. 12.

Pih. סִפְּצָה, *Delivered up*, Is. xix. 4.

סכר, v. once, part. pl. סִכְרִים, for סִכְרִים
Hired, Ezra iv. 5.

סכת, v. Kal non occ. Arab. سَكَتَ
siluit, tacuit. Was silent.

Hiph. Imp. הִסְכֵּחַ, *Keep silence*, Deut. xxvii. 9.

סל, m. pl. סָלִים. Arab. سَلَّ, *canistrum*.
A basket, for bread, Gen. xl. 16—18; Exod. xxix. 3; Lev. viii. 2, &c.: for meat, Judg. vi. 19.

סלא, v. Kal non occ. Probably,
Weighed, estimated by weighing.

Puh. part. pl. סִסְלָאִים, *Valued*, Lam. iv. 2.

סלד, v. once, Job vi. 10.

Pih. pres. אֶסְלֶה, *I will harden myself*.
Arab. صَلَّ, *dura fuit terra*. See the notes.

סָלַח, v. *Trampled on*, Ps. cxix. 118.

Pih. סָלַח, *Id.*, Lam. i. 15.

Puh. i. q. סִלָּא, *Valued, estimated*, Job xxviii. 16. 19.

סָלַח, A particle, the signification of which it is impossible to determine, from the fact that, wherever it occurs, the sense is complete without it. It is found no less than seventy times in the Psalms, and three times in Habakkuk's prayer; and almost always at the end of a sentence. The different explanations of interpreters may be found in Noldius, Annot., and Vind., num. 1877. In form the word resembles the Arab. صَلَاةٌ, or صَلَاةٌ, *Dei invocatio*, and may have been used like our *amen*, or the *doxology*, Gram. art. 243. 2, and note.

סלון, m. pl. סָלִינִים. Arab. سَلَاةٌ, *spinæ in palmarum ramis. The thorn of any plant*. Metaph. *A person causing annoyance to others*, Ezek. ii. 6; xxviii. 24.

סָלַח, pres. יִסְלַח. Arab. صَلَحَ, *recte se habuit res*. III. *Pacem fecit cum aliquo*. Constr. med. ל. *Forgave a person or fault*, Exod. xxxiv. 9; Num. xxx. 6; Jer. v. 7, &c.

Part. סָלַח, Ps. ciii. 3.

Inf. סָלַח, Deut. xxix. 20; 2 Kings xxiv. 4; Is. lv. 7.

Imp. סָלַח, סָלַח, Num. xiv. 19; Dan. ix. 19; Amos vii. 2.

Niph. נִסְלַח לוֹ, נִסְלַח לוֹ, *He was forgiven*, Lev. iv. 26. 31. 35; v. 13. 16. 18, &c.

סָלַח, m. *One who forgives, or is disposed to forgive*, Ps. lxxxvi. 5.

סָלַחָה, f. pl. סָלַחָה, *Forgiveness*, Neh. ix. 17; Ps. cxxx. 4; Dan. ix. 9.

סלל, v. Pret. non occ. Pres. יִסְלֵל.
Cogn. סָלַל. Syr. سَلَّلَ, *rejecit*. Arab.

سَلَّى. Heb. שָׁלַח, *tranquillus fuit. Threw up an embankment; levelled a road; made a road*, Job xix. 12; xxx. 12.

Part. pass. f. סָלַחָה, *Levelled*, Prov. xv. 19; Jer. xviii. 15.

Imp. סָלַח, *Level*, Is. lvii. 14; lxii. 10. In Ps. lxxviii. 5, סָלַח לְיָכֹב בְּצַרְבָּתוֹ, *make a way for him who rides through the deserts*. Comp. Is. xl. 3.

With aff. סָלַחָה, *Level her with the ground*, Jer. l. 26.

Pih. redup. Imp. aff. סִסְלַחָה, *Exalt her*, Prov. iv. 8.

Hith. Part. סִסְלַחָל, either *opposing himself as a rampart* is opposed to the enemy, or *exalting himself*, with א, Exod. ix. 17.

סָלַחָה, f. pl. סָלַחָה, *A mound*, 2 Sam. xx. 15; Is. xxxvi. 33; Jer. vi. 6, &c. Phr. שָׁשַׁק סָלַחָה, *threw up a mound*, ἐξώσε χάμα.

סָלַם, m. once. Arab. سُلَّم, *scalā. A ladder*, Gen. xxviii. 12.

סָלַסְלוֹת, pl. f. i. q. סָלַם, *Baskets*, used in gathering grapes, Jer. vi. 9.

סָלַע, m. aff. סָלַע, סָלַע, pl. סָלַעִים. Arab.

سَلَعَ, *fidit, vulneravit; سَلَعَ, fissura in monte. A cleft in a rock; a cavern made use of as a place of security; a rock*, Num. xxiv. 21; Prov. xxx. 26; 1 Sam. xiii. 6, &c.

סָלַעִים, m. once, Lev. xi. 22. *A species of locust*. According to Bochart. Hieroz., tom. ii., page 446, from the Chaldee סָלַעִים, *voravit, absumsit*.

סָלַחָה, m. *Capriciousness, perverseness*, Prov. xi. 3; xv. 4.

סלף, v. Kal non occ. Arab. صَلَفَ,

falso gloriatus fuit. Ingrata fuit, nec placuit marito, quomodo bene se gereret mulier. Probably, Boasted without foundation, it was treated capriciously.

Pih. pres. סָלַח. Constr. immed. (a) Turns aside, perverts; renders of no avail. (b) Overthrows. (a) Exod. xxiii. 8; Deut. xvi. 19; Prov. xix. 3; xxii. 12. (b) Job xii. 19; Prov. xiii. 6.

Part. סָלַח, (b) Prov. xxi. 12.

סָלַח, v. סָלַח, pl. סָלַחוּ, Chald. i. q. Syr. *ascendit. Came up, grew up*, Dan. ii. 29; vii. 8. 20; Ezra iv. 12.

Part. pl. f. סָלַח, Dan. vii. 3.

סָלַח, f. Arab. *سَلَتَ, detergendo, vel decorticando eduxit; deterisit. Cleaning grain by removing the husk. Grain thus cleaned; flour cleared of the bran, fine flour*, Gen. xviii. 6; Exod. xxix. 2; Lev. ii. 5, &c.

סָלַח, m. pl. Arab. *شَمَّ, olfecit rem; odores boni. Perfumes*, Exod. xxv. 6; xxx. 7. 34; xxxi. 11, &c.

סָלַח, m. coll. *Flowers*, Cant. ii. 13. 15; vii. 13. From the Arab. *شَمَّ, olfecit; and sparsit. Odour-scatterers.*

סָלַח, v. pres. סָלַח. Syr. *سَلَحَ, innixus fuit; appropinquavit. Arab. سَلَكَ, extulit. Laid on, pressed on. (a) سَلَحَ يَدَايَاهُ, Laid his hands on. (b) Supported with his hands; supported, constr. immed. (c) Pressed upon, weighed heavily on, with سَلَحَ. (d) Advanced towards, with سَلَحَ. (a) Exod. xxix. 10. 19; Num. xxvii. 23; Deut. xxxiv. 9, &c. (b) Gen. xxvii. 37; Is. lix. 16; lxiii. 5. (c) Ps. lxxxviii. 8. (d) Ezek. xxiv. 2.*

Part. סָלַח, plur. constr. סָלַח, (a) Supporting, Ps. xxxvii. 17. 24. (b) Helping, Ezek. xxx. 6. (c) Stretching out his hands towards, to help, with ל, Ps. cxlv. 14.

Part. pass. סָלַח, pl. סָלַחוּ, Supported, Ps. cxi. 8; cxii. 8; Is. xxvi. 3.

Imp. aff. סָלַח, Support me, Ps. cxix. 116.

Niph. סָלַח, pres. סָלַח. Constr. med. עָל. (a) Leaned on, for support. (b) Trusted in.

(a) Judg. xvi. 29; 2 Kings xviii. 21; Is. xxxvi. 6. (b) 2 Chron. xxxii. 8; Ps. lxi. 6; Is. xlvi. 2.

Pih. Imp. pl. aff. סָלַח, Support me, Cant. ii. 5.

סָלַח, and "ס", m. Arab. *سَمَل*, composuit; part. *سَامِل*. Comp. *سَمَل*.

Whence the Σεμέλη, *Semele*, of the Greeks and Latins. Cogn. סָלַח. Any figure, form, Deut. iv. 16; 2 Chron. xxxiii. 7. 15; Ezek. viii. 3. 5.

סָלַח, v. Niph. Part. סָלַח, Appointed, Is. xxviii. 25, *וְהָיָה הַסָּלַח*, and the barley in an appointed place. So Gesenius. See Castell. LXX. κέγχρος. Vulg. *milium*. Some prefer taking "*hordeum signatum*," implying the best, and to this Castell evidently inclines. He compares סָלַח, and the Talmudic סָלַח, signavit.

סָלַח, v. Arab. *سَمَرٌ, clavis confixit; rem corroboravit. Grew hard, rigid, as a nail*, Ps. cxix. 120.

Pih. pres. סָלַח, Id. Job iv. 15.

סָלַח, Rough, bristly, applied to a species of locust, Jer. li. 27.

סָלַח, m. The Bush in which the angel of the Lord appeared to Moses on Mount Sinai, Exod. iii. 2—4; Deut. xxxiii. 16. According to the LXX. βάρος. Vulg. *rubus*. The bramble. So Celsius, Hierob., ii., page 58.

סָלַח, m. pl. twice, Gen. xix. 11; 2 Kings vi. 18. The context requires the word to be interpreted Blindness, either temporary or permanent. LXX. ἀορασία. Vulg. *cæcitate*. Various conjectures have been offered respecting the origin of the word; to all these may perhaps be added, with some degree of probability, the Arab. *سَمَرٌ, nox, tenebræ.*

סָלַח, pl. m. aff. סָלַח, once, Cant. vii. 9. LXX. τὴν ὑψέων αὐτοῦ. Vulg. *fructus ejus*. Arab. *سِنْدِسٌ, extremitas vertebrarum dorsi. The top of a palm tree, where the fruit is produced, Castell.*

סָלַח, twice, Lev. xi. 9; Deut. xiv. 9. Fins; perhaps, Scales. The interpreters generally agree in the first signification given here of this word. Comp. Arab.

סִפֵּר, *verrit domum; iter fecit; סִפֵּר, iter;* but see my note on Job xl. 25, p. 531.

סִס, m. once, Is. li. 8. Arab. سوس, *stinea*. Syr. ܫܫܐ, and Gr. σῆς, *Id.* The clothes-moth.

סִפֵּד, v. pres. סִפֵּד. Constr. abs. it. immed. Arab. سَعِدَ, *felix fuit*. III. *Juvit*.

IV. *Beavit*. سَعِدَ, *felicitas*. (a) *Was prosperous*. (b) *Made prosperous*. (c) *Supported*. (d) *Cheered, refreshed*. (a) Prov. xx. 28. (b) Ps. xx. 3. (c) Ps. xviii. 36; xciv. 18. (d) Ps. xli. 4; civ. 15.

Inf. aff. סִפֵּדָה, (c) Is. ix. 7.

Imp. סִפֵּד, סִפֵּדָה, aff. סִפֵּדָה, pl. סִפְדוּ. (c) Ps. cxix. 117. (d) Gen. xviii. 5; Judg. xix. 5. 8; 1 Kings xiii. 7.

סִעַד, v. Chald. Pahl. part. pl. סִסְדָּן, *Assisting* with ִ, Ezra v. 2.

סִעָה, v. once, Ps. lv. 9. Part. f. סִעֵה, *Rapid*. Arab. سَعَى, *cucurrit*. But the lxx. translate סִעָה סִעָה, ἀπὸ ὀλιγοψυχίας, and the Vulgate, *a pusillanimitate animi*. Comp. Syr. ܫܥܬܐ, *audacia*, &c. Castell.

סִעִיהָ, masc. pl. סִעִיָּם, constr. סִעִיָּה.

Arab. سَعَفَ, *fissuris affecta fuit manus*;

سَعَفَ, سَعَفَ, *ramus palmæ*. Cogn.

سَعَبَ, *dissecuit*; سَعَبَ, *ramus arboris*.

(a) *A cleft in a rock, a cavern*, Judg. xv. 8. 11; Is. ii. 21; lvii. 5. (b) *A separation, party, opinion*, 1 Kings xviii. 21. (c) *A branch*, Is. xvii. 6; xxvii. 10.

סִעָה, v. from סִעָה. Pih. Part. סִסְדָּן, *Pruning down, cutting away*, Is. x. 33.

סִעָה, pl. סִסְדָּם, *Persons of divided minds, of unsteady principles*, Ps. cxix. 113. See סִסְדָּם, and my note on Job iv. 13.

סִסְפּוֹת, fem. pl. *Branches*, Ezek. xxxi. 6. 8.

סִעָה, m. aff. סִעָה, and סִעָה, f. constr. סִסְדָּן, plur. סִסְדָּה, constr. סִסְדָּה. Arab.

سَعَرَ, *accendit et excitavit ignem; circumivit, obivit*. Pass. سَعِرَ, *vento fervido*; سَمِومَ, *appellato afflictus fuit vir*; سَعَرَ, *ardor ignis; furor, insania*. Prob. *A pestilential wind, a violent wind, whirlwind*, 2 Kings ii. 1; Ps. lv. 9; John i. 4; Job xxxviii. 1, &c.

סִעָה, v. Part. סִעָה, f. סִעָה, *Tempestuous, tossed by the wind*, John i. 11. 13. Metaph. *Agitated by calamity*, Is. liv. 11.

Pres. סִסְדָּה, *Rage as a tempest*, Hab. iii. 13.

Niph. pres. סִסְדָּה, *Is agitated*, as by a tempest, — of the heart, 2 Kings vi. 11.

Pih. pres. aff. סִסְדָּה, *I scattered*, — as by a tempest, Zech. vii. 14.

Puh. pres. סִסְדָּה, *Is scattered*, Hos. xiii. 3.

סִסָּה, m. aff. סִסָּה, pl. סִסָּה, and סִסָּה. (a) *A dish, basin, goblet, bowl*, Exod. xii. 22; 2 Sam. xvii. 28; 1 Kings vii. 50; 2 Kings xii. 14; Jer. lii. 19; Zech. xii. 2. (b) *The threshold*, Judg. xix. 27; 1 Kings xiv. 17; Is. vi. 4, &c.

סִסָּה, v. pres. סִסָּה, *Lamented, bewailed*. Constr. (a) abs. Ezek. xxiv. 16. 23; Zech. xii. 12. (b) Med. ִ, 1 Kings xiv. 13; Jer. xvi. 6; xxii. 18, &c. (c) Med. ִ, 2 Sam. i. 12; xi. 26; Zech. xii. 10, &c.

Part. pl. סִסָּה, *Mourning*, Is. xxxii. 12: *professed mourners*, Eccl. xii. 5.

Inf. סִסָּה, סִסָּה, Gen. xxiii. 2; Zech. vii. 5, &c.

Imp. pl. סִסָּה, 2 Sam. iii. 31; Jer. iv. 8, &c.

Niph. pres. pl. סִסָּה, *Shall be lamented*, Jer. xvi. 4; xxv. 33.

סִסָּה, v. pres. סִסָּה. Cogn. with סִסָּה. (a) *Came to an end, perished*. (b) *Brought to an end, destroyed*. (a) Ps. lxxiii. 19; Jer. xii. 4. (b) Gen. xviii. 23, 24; Is. vii. 20.

Inf. aff. סִסָּה, (b) Ps. xl. 14.

Niph. סִסָּה, pres. סִסָּה, i. q. Kal. (a) Gen. xix. 15. 17; 1 Sam. xxvi. 10; xxvii. 1, &c.

Part. סִסָּה, *Perishing*, Prov. xiii. 23; 1 Chron. xxi. 12. *Missing*, Is. xiii. 15. In the second of these passages, as Houbigant has remarked, the parallel place requires that we should read סִסָּה; see 2 Sam. xxiv. 13. In Deut. xxxii. 23, סִסָּה, is probably a contraction of סִסָּה, from סִסָּה.

סִסָּה, v. Imp. aff. סִסָּה. Arab. سَفَحَ, *effudit*; سَفَحَ, *transire jussit ad puteum camelos; perquisivit rem*. *Poured*

out, poured into; hence, spread, and admitted into. Admitted, 1 Sam. ii. 36.

Niph. נִסְפָּרוּ, Were admitted among, Is. xiv. 1.

Pih. part. נִסְפָּר, Pouring out anger, Hab. ii. 15.

Puh. pres. נִסְפָּר, Are spread, scattered, Job xxx. 7.

Hith. Inf. הִסְפָּס, Obtaining admission, 1 Sam. xxvi. 19.

סִפְחָה, f. A scab, scald, either from its spreading in the flesh, or from the falling off of the hair, Lev. xiii. 2. 6—8; xiv. 56.

סִפְיָה, m. constr. קָפַז, pl. aff. קָפְזִי. (a) The pouring out, rushing of water. (b) The produce of grain accidentally spilt instead of being sown, self sown grain. (a) Job xiv. 19. (b) Lev. xxv. 5. 11; 2 Kings xix. 29; Is. xxxvii. 30.

סִפִּינָה, f. A ship, John i. 5. Arab. سَفِينَة, and Syr. سَفِينَة, Id. Al. non

סַפִּיר, m. pl. סַפִּירִים. A sapphire, Exod. xxviii. 19; xxxix. 11; Job xxviii. 6. 16, &c.

סִפְלָה, m. twice, A bowl, Judg. v. 25; vi. 38. Comp. Arab. رَيْيل, vas in quo res portantur aut ponuntur; صفى, ceum, quo aqua hauritur.

סָפַן, v. pres. יִסְפֵּן. Cogn. צָפַן. Covered, pec. with planks, 1 Kings vi. 9.

Part. pass. סָפֵן, pl. סִפְפִּים. (a) Covered, 1 Kings vii. 3. 7; Jer. xxii. 14; Hag. i. 4. (b) Secured, Deut. xxxiii. 21.

סִפָּן, m. Ceiling, 1 Kings vi. 15.

סָפַח, v. Hith. Inf. הִסְפִּיחַ, To remain at the threshold, Ps. lxxxiv. 11. See סָפַח.

סָפַח, m. aff. סָפְפִי. Striking hands in a bargain; hence, the consequence of a successful bargain, Abundance, sufficiency, Job xx. 22. See my note on the place.

סָפַח, v. pres. יִסְפֵּחַ. Constr. immed. it. med. יָסַח. Ὀνομασποιητικόν. Comp. Smack.

Arab. صَفَقَ, percussit vehementius ut audiretur sonus. (a) Struck the hands together, in sorrow, indignation, or contempt, יָסַח, Num. xxiv. 10; Lam. ii. 15; Job xxvii. 23. (b) Struck the hand on the thigh, expressive of the same feelings, Jer. xxxi. 19. (c)

Expressed contempt for, in any way, Job xxxiv. 26. So also Jer. xlviii. 26, impersonally. (d) Expressed contempt, Job xxxiv. 37.

Imp. סָפַח, (b) Ezek. xxi. 17.

סִפְרָה, m. aff. סָפַר, סִפְרָה, pl. סִפְרִים, constr. סִפְרָה. (a) An enumeration, Gen. v. 1. (b) Register record. (c) A book, a written work, Exod. xxiv. 7; Deut. xvii. 18; xxxi. 26, &c. (d) A book, — blank book for writing, Exod. xvii. 14; Num. v. 23; Jer. xxxvi. 2. 4. (e) A letter, 1 Kings xxi. 8; 2 Kings v. 5; x. 2. 6, 7, &c. (f) Any writing, Deut. xxiv. 1. 3; Is. l. 1; Jer. iii. 8, &c. (g) Writing, Is. xxix. 11, 12.

סִפְרָה, v. pres. יִסְפֹּר. Engl. Cypher. Syr.

سَفَر. Arab. سَفَر, scripsit, &c. Constr. immed. it. med. יָסַח. Numbered, reckoned, Lev. xv. 13; 2 Sam. xxiv. 10; Ezek. xliv. 26, &c.

Part. סָפַר, and סִפְרָה. One who numbers, one who writes. (a) A professed writer, Ps. xlv. 2. (b) A secretary, 2 Sam. viii. 17; xx. 25; 2 Kings xii. 11, &c. (c) A general officer who enrolled the soldiers, 2 Kings xxv. 19; Jer. lii. 25. (d) A transcriber of the law, and one therefore supposed to be familiar with it, Ezra vii. 6. 11; Neh. viii. 1. 4; Jer. viii. 8, &c.

Inf. סָפַר, Gen. xv. 5; xli. 49; Deut. xvi. 9.

Imp. סָפַר, pl. סִפְרוּ, Gen. xv. 5; 1 Chron. xxi. 2; Ps. xlviii. 13.

Niph. pres. יִסְפָּר, Pass. of Kal, Gen. xvi. 10; xxxii. 12; 1 Kings iii. 8, &c.

Pih. יִסְפָּר, pres. יִסְפָּר. (a) Computed, Job xxxviii. 37; Ps. xxii. 18. (b) Calculated, related, with יָסַח, of the thing, and יָסַח, of the person, Gen. xxiv. 66; Judg. vi. 13; Ps. lxxi. 15; cxix. 26, &c. (c) Talked, Ps. lxxix. 27.

Part. יִסְפָּר, pl. יִסְפָּרִים, (b) Judg. vii. 13; 2 Kings viii. 5, &c.

Inf. יִסְפָּר, (b) Ps. l. 16; lxxiii. 28, &c.

Imp. יִסְפָּר, pl. יִסְפָּרוּ, (b) Gen. xl. 8; Is. xliii. 26, &c.

Puh. יִסְפָּר, pres. יִסְפָּר, Pass. of Pih., Job xxxvii. 20; Ps. xxii. 31; Is. lii. 15, &c.

סִפְרָה, m. pl. סִפְרִין, Chald. i. q. Heb. סִפְרָה, Ezra iv. 15; Dan. vii. 10.

סִפְרָה, m. def. סִפְרָה, Chald. i. q. סִפְרָה, Ezra iv. 8, 9; v. 12. 21, &c.

- סָפָר, m. *A numbering*, 2 Chron. ii. 16. סָפָרִין, m. pl. סָפָרִין, i. q. אֶסְרִין. *A corslet*, Jer. xlvi. 4; li. 3.
- סַפְרָה, f. aff. סַפְרָה, i. q. סָפָר, (b) Ps. lv. 9. סָפָרִים, m. constr. סָפָרִים, pl. סַפְרִים, constr. סַפְרִי, and סַפְרִי, aff. סַפְרִי. Arab. سَفَرَس, *impotens ad venerem*. (a) *A eunuch*, Is. lvi. 3, 4; Dan. i. 3. 7. (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, *Any chief officer*, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c. Syr. ܣܦܪܝܢ, *Id.*
- סָפָרִין, m. pl. once, Dan. vi. 3. *Superintendents of the whole empire*. Probably a corruption of the Persian سَرْهَدَك, *commander-in-chief, or one who has the chief direction of affairs*.
- סָפָרִין, m. pl. constr. סָפָרִין. Syr. ܣܦܪܝܢ, *apsis, axis, rota*. (a) Apparently, *Axles*, 1 Kings vii. 30. (b) The name of the five *Lords of the Philistines*, Judg. xvi. 30; 1 Sam. vi. 18; xxix. 7, &c. So the Arab. ܣܦܪܝܢ, *axis, it. Princeps*. Comp. ܣܦܪܝܢ, and ܣܦܪܝܢ, above.
- סָפָרִין, f. pl. aff. סָפָרִין, for סָפָרִין (as ܣܦܪܝܢ, for ܣܦܪܝܢ). *Branches*, Ezek. xxxi. 5.
- סָפָר, v. Kal non occ. Apparently, i. q. שָׂרַף. Pih. Part. aff. סָפָרִין. *Burning; he who burns him*, Amos vi. 10.
- סָפָרִין, m. once, Is. lv. 13. Some kind of shrub growing wild in Judea, and esteemed of little value; but it is impossible to determine more particularly. See Cels. Hierobot. ii., p. 218. According to some, *the nettle*.
- סָפָר, v. pres. non occ. Cogn. סָפָר. *Was perverse, refractory*, Hos. iv. 16. Part. סָפָרִין, f. סָפָרִין, and סָפָרִין, pl. סָפָרִים. *Perverse, refractory*. (a) Of persons, Deut. xxi. 18; Ps. lxxviii. 8; Is. lxxv. 2, &c. (b) Of animals, Hos. iv. 16. Phr. סָפָרִין, *a shoulder that will not submit to the yoke*, Neh. ix. 29; Zech. vii. 11.
- סָפָר, m. Arab. ܣܦܪܝܢ, *hiems*. Syr. ܣܦܪܝܢ, *Id. Winter*, Cant. ii. 11.
- סָפָר, v. pres. ܣܦܪܝܢ. Constr. immed. it. ܣܦܪܝܢ. Arab. ܣܦܪܝܢ, *occlusit*. II. *Obturravit os*. (a) *Filled up, blocked up*. (b)
- סָפָר, m. *A numbering*, 2 Chron. ii. 16.
- סַפְרָה, f. aff. סַפְרָה, i. q. סָפָר, (b) Ps. lv. 9.
- סָפָרִין, fem. pl. *Amount, number*, Ps. lxxi. 15.
- סָפָרִין, v. pres. ܣܦܪܝܢ. Constr. immed. it. med. ܣܦܪܝܢ. *Pelted, pelted with stones*; either as a judicial punishment or in a tumult. [1] With ܣܦܪܝܢ, Deut. xiii. 10; xvii. 5; xxii. 21, &c. [2] Without ܣܦܪܝܢ, Exod. viii. 21; xvii. 4.
- Inf. ܣܦܪܝܢ, aff. ܣܦܪܝܢ, Exod. xix. 13; xxi. 28; 1 Sam. xxx. 6.
- Imp. pl. aff. ܣܦܪܝܢ, 1 Kings xxi. 10.
- Niph. pres. ܣܦܪܝܢ. Pass. of Kal, Exod. xix. 13; xxi. 28, 29. 32.
- Pih. pres. ܣܦܪܝܢ, i. q. Kal, 2 Sam. xvi. 6. 13; Is. v. 2.
- Imp. pl. ܣܦܪܝܢ, with ܣܦܪܝܢ. *Clear of stones*, Is. lxii. 10.
- Puh. ܣܦܪܝܢ, Pass. of Pih., 1 Kings xxi. 14, 15.
- סָפָר, m. סָפָר, f. r. סָפָר. *Averse, disinclined, sad*, 1 Kings xx. 43; xxi. 4, 5; Prov. ix. 22.
- סָפָר, m. pl. סָפָרִים. *Rebellious*, Ezek. ii. 6. Al. non occ. Chald. ܣܦܪܝܢ, *abnuir, renuit, rebellavit*.
- סָפָרִין, masc. pl. aff. סָפָרִין. Arab. ܣܦܪܝܢ, i. q. Pers. ܣܦܪܝܢ (ܣܦܪܝܢ, *femur*), *fermalia. Drawers, trousers*, Dan. iii. 21. 27.
- סָפָר, f. r. סָפָר. *Turning aside* (a) from God, *rebellion*, Deut. xiii. 6; Is. i. 5; xiv. 6, &c. (b) From the truth, *falsehood*, Deut. xix. 16.
- סָפָר, m. *Being left loose; a portion of a thing left loose*, Exod. xxvi. 12.
- סָפָר, v. pres. ܣܦܪܝܢ. Arab. ܣܦܪܝܢ, *libere dimisit. Unconfined, loose*, Exod. xxvi. 12.
- Part. f. ܣܦܪܝܢ, intrans. *Luxuriant*,—of a vine, Ezek. xvii. 6.
- Part. pass. ܣܦܪܝܢ, *Left loose*, Exod. xxvi. 13. ܣܦܪܝܢ, — *of full turbans*, Ezek. xxxiii. 15. ܣܦܪܝܢ, *stretched negligently, dissolutely, on their couches*, Amos vi. 4. 7.

- Repaired.* (c) *Shut up, concealed.* (a) Job iii. 23; xxviii. 21, &c. (c) Zeph. ii. 3. 2 Kings iii. 19. 25; 2 Chron. xxxii. 4. 3. (d) Gen. xxxi. 49. (e) Gen. iv. 14. (f) Ps. xxxviii. 10; Is. xl. 27.
- Inf. סָתַר, (a) 2 Chron. xxxii. 3. Part. נִסְתָּר, pl. נִסְתָּרִים, f. נִסְתָּרָה, Deut. vii. 20; xxix. 29; Ps. xix. 13, &c.
- Imp. סָתַם, (c) Dan. viii. 6; xii. 4. Inf. הִסְתָּר, Job xxxiv. 22.
- Part. pass. סָתֵם, pl. סָתֵמִים, (c) Ps. li. 8; Ezek. xxviii. 3; Dan. xii. 9. Imp. הִסְתָּר, Jer. xxxvi. 19.
- Niph. Inf. הִסְתָּם. Pass. of Kal, (b) Neh. iv. 7. Pih. Imp. fem. סָתְרִי. *Hide, shelter*, Is. xvi. 3.
- Pih. סָתְמוּ, pres. יִסְתְּמוּ. I. q. Kal, (a) Gen. xxvi. 15. 18. Pub. part. fem. מִסְתַּתֶּה. *Concealed*, Prov. xxvii. 5.
- קָתַר, m. aff. סָתַר, pl. סָתָרִים. *Concealment.* (a) *Secrecy.* (b) נִסְתָּר, *Secretly.* (c) *Secret place.* (d) *Place of concealment.* (e) *Place of security.* (a) Judg. iii. 19; Job xxiv. 15. (b) Deut. xiii. 6; Job xiii. 10; xxxi. 27, &c. (c) Job xxii. 14; Ps. lxxxii. 8; xci. 1. (d) Ps. xviii. 12; Is. xxviii. 17. (e) Ps. xxxii. 7; Is. xvi. 4; xxvii. 5, &c.
- קָתְרָה, f. *Shelter, protection*, Deut. xxxii. 38.
- סָתַר, v. pres. יִסְתָּר. Arab. سَتَرَ, *textit, obtexit. Covered, concealed; conceals himself*, Prov. xxii. 3.
- Niph. נִסְתָּר, pres. יִסְתָּר. (a) *Concealed himself.* (b) *Was concealed, unknown.* (c) *Was sheltered.* (d) *Was distant, out of sight.* (e) *Was excluded.* (f) *Was disregarded.* (a) 1 Sam. xx. 19; 1 Kings xvii. 13; Job xiii. 20, &c. (b) Num. v. 13; p. 82, above. There is, however, no good reason for supposing that the participle נִסְתָּר is for נָסַר, no such elision taking place in the Hebrew; nor would the sense, so supplied, suit this participle. See p. 80, above, and Gram. art. 243. 2, note.
- Part. סָתְתָר, *Hiding himself*, 1 Sam. xxiii. 19; xxvi. 1; Ps. liv. 2; Is. xlv. 15.
- סָתַר, v. Chald. *Id.*
- Pah. pret. aff. סָתְרָה, *Put out of sight, destroyed*, Ezr. v. 12.
- Part. pl. f. def. מִסְתַּתֶּה. *Concealed things*, Dan. ii. 22.

ע

ע, *Ayin*, the sixteenth letter of the Hebrew alphabet; as a numeral, it stands for seventy. This letter had originally, like ו and ח, two sounds, and not improbably these were distinguished by a diacritical point like the Arabic ain and ghain, Gram. art. 4. 18. As it had some affinity in sound to the letters ו, כ, ק, ר; these are occasionally found occupying the same situation in cognate roots. Comp. עָשָׂר, עָתָר, עָנָה; עָבָה, עָבָה, עָבָה; עָבָה, עָבָה, עָבָה. Chald. עָבָה, עָבָה, עָבָה. It often occupies, in the Chaldee, the situation of the Heb. ע; as עָבָה, עָבָה. So Syr. عَاب, Heb. עָבָה; עָבָה, עָבָה. In the softer pronunciation of the Chaldees it was sometimes omitted, as ו, י, are, Gram. art. 73; as, עָבָה, for עָבָה, Gesen. See

p. 82, above. There is, however, no good reason for supposing that the participle נִסְתָּר is for נָסַר, no such elision taking place in the Hebrew; nor would the sense, so supplied, suit this participle. See p. 80, above, and Gram. art. 243. 2, note.

עָבָה, com. constr. עָבָה; pl. עָבָה, and עָבָה, constr. עָבָה, aff. עָבָה, r. עָבָה. See עָבָה. Arab. عَاب, *bibit; aqua per se effusa exuberantes.* (a) *A cloud, a thick cloud.* (b) *A covering, as a cloud covers the sky.* (a) 1 Kings xviii. 44; Job xx. 6; Ps. cxlvii. 8; Eccl. xi. 3, &c. (b) Exod. xix. 9.

עָבָה, m. pl. עָבָה. See עָבָה, above. Probably, *A covering of planks*, 1 Kings vii. 6; Ezek. xli. 25, 26. Vulg. *epistylia; gros-*

lora ligna; latitudinem parietum. From the places, as well as the etymology "freeze," or "fascia"—as used in architecture—is probably the thing meant.

עָבַד, v. pres. יַעֲבֹד. Constr. abs. immed. it. med. עָבַד, and sometimes ל. Arab. عَبَدَ *servus*; عَبَدَ, *adoravit.* (a) *Served*, [1] A master. [2] As a subject, or vassal. [3] The true God. [4] A false god. (b) *Worked, laboured.* (c) *Tilled the ground.* (d) *Complied with, assented to.* (e) *Performed a religious service.* (f) *Imposed servitude on, made to serve*, with א, of the person. (a), [1] Gen. xxix. 15; Exod. xxi. 6; Deut. xv. 12. 18, &c. [2] Deut. xxviii. 48; 2 Kings xviii. 7; Jer. xxvii. 11. &c. [3] Exod. xxiii. 25; Deut. xxviii. 47; Mal. iii. 18, &c. [4] Deut. iv. 19; xxviii. 36; 2 Kings x. 18; xxi. 21, &c. (b) Exod. xx. 9; xxxii. 21; Deut. v. 13. (c) Gen. iv. 12; 2 Sam. ix. 10; Jer. xxvii. 11, &c. (d) 1 Kings xii. 7. (e) Exod. xiii. 5; Num. iv. 26; xviii. 7, &c. (f) Exod. i. 14; Lev. xxv. 39; Deut. xv. 19; Jer. xxv. 14; xxviii. 7, &c.

Inf. עָבַד, aff. עֲבָדוּ, Gen. ii. 5; Exod. xiv. 12; Deut. xi. 13, &c.

Imp. עָבַד, aff. עֲבָדוּ; pl. עָבְדוּ, aff. עֲבָדוּ, Exod. x. 8; 1 Sam. vii. 3; xxvi. 19; 1 Chron. xxviii. 9, &c.

Part. עֹבֵד, plur. עֹבְדִים, constr. עֲבָדִי, Gen. iv. 2; Num. xviii. 21; 2 Kings x. 19, &c.

Niph. עֲבָדָה, pres. יַעֲבֹד. Pass. of Kal. (a) *Became, was served*, Eccl. v. 8. (b) *Was tilled*, Deut. xxi. 4; Ezek. xxxvi. 9. 34.

Puh. עָבַר, *Labour was imposed on*, with א, Deut. xxi. 3; Is. xiv. 3.

Hiph. עֲבָדָה, pres. יַעֲבֹד, causat. of Kal. (a) *Caused to labour.* (b) *Caused to serve.* (c) *Caused to serve God.* Meton. (d) *Wearied.* (a) Exod. i. 13; Ezek. xxix. 18. (b) Jer. xvii. 4. (c) 2 Chron. xxxiv. 33. (d) Is. xliii. 23, 24.

Part. pl. עֲבָדִים, (a) Exod. vi. 5.

Inf. עֲבָדָה, (a) 2 Chron. ii. 17.

Hoph. pres. aff. הִעָבְדוּ, and נִעָבְדוּ, Exod. xx. 5; xxiii. 24. *Be induced to worship them*, according to Gesenius; but, more probably, this is merely a variation of the points, the regular punctuation being הִעָבְדוּ, and נִעָבְדוּ, Kal. pres.

עָבַד, v. Chald. pres. pl. הִעָבְדוּ. Syr.

עָבַד, *fecit.* (a) *Made.* (b) *Performed*, *did.* (a) Jer. x. 11; Dan. iii. 1. 15; v. 1. (b) Ezra vi. 13. 16; Dan. iv. 32; vi. 22, &c.

Inf. עֲבָדָה, Ezra iv. 22.

Part. עֲבָדָה, f. עֲבָדָה, pl. עֲבָדִים, Ezra iv. 15; Dan. iv. 32; vii. 21.

Ithpe. pres. יִתְעָבֵד. Pass. of Kal. *Was made*, Ezra vii. 11. 23; Dan. iii. 29, &c.

Part. מִתְעָבֵד, f. מִתְעָבֵדָה, Ezra v. 8; vii. 26.

עֲבָדִי, m. aff. עֲבָדִי, pl. עֲבָדִים, constr. עֲבָדִי, aff. עֲבָדִי, (a) *A slave, servant.* (b) *A vassal.* (c) *A submissive epithet*, used in addressing a superior, and applied [1] to the speaker himself, and [2] To some one connected with him. (d) *Any one employed in the service of a king.* (e) *A servant of God*, [1] One who worships and serves him, and as such is the object of his especial favour. [2] One commissioned by him for any purpose. (a) Gen. xxxii. 5; Exod. xii. 44; xxi. 2; Lev. xxv. 44, &c. (b) 2 Kings xvi. 7; xvii. 3; xxiv. 1, &c. (c), [1] Gen. xviii. 3; xix. 19; xlv. 33; 2 Sam. xix. 27, &c. [2] Gen. xlv. 27. 30; 1 Sam. xvii. 58, &c. (d) 1 Sam. xxix. 3; 2 Sam. xv. 34; 1 Kings ix. 22; 2 Kings v. 6, &c. (e), [1] Gen. xxvi. 24; 2 Sam. iii. 18; vii. 5; Job xlii. 7, &c. [2] Applied to Moses, Deut. xxxiv. 5; Josh. i. 1. 13. 15, &c. To Joshua, Josh. xxiv. 29; Judg. ii. 8. To David, 2 Sam. vii. 8; 1 Kings iii. 6; Is. xxxvii. 35, &c. To Christ, Is. lii. 13. liii. 11. To Nebuchadnezzar, Jer. xxv. 9; xxvii. 6. הָרָה עֲבָד לְעַם הָרָה, *thou submittest to this people*, 1 Kings xii. 7.

עָבַד, m. pl. aff. עֲבָדוּ, *Id.* Chald. *A servant of God*, Ezra v. 11; Dan. iii. 26; vi. 21.

עֲבָדָה, m. pl. aff. עֲבָדוּ, *Their works*, Eccl. ix. So the Lxx. and Vulg.

עֲבָדָה, f. constr. עֲבָדָה, aff. עֲבָדָה, (a) *Servitude, laborious employment.* (b) *Employment of any kind.* (c) *Tillage.* (d) *Service, benefit.* (e) *Service required by the king.* (f) *The services performed by the Levites.* (g) *Religious worship.* (h) *Any religious observance.* (a) Exod. i. 14; Lev. xxiii. 7; Deut. xxvi. 6, &c. (b) Gen. xxix. 27. (c) 1 Chron. xxvii. 26; Neh. x. 38. (d) Ps. civ. 14. (e) 1 Kings xii. 4; 1 Chron. xxvi. 30; 2 Chron. x. 4, &c. (f) Num. iv. 23. 47; viii. 25, 26, &c. (g) Exod. xxxv. 24; xxxvi. 1; 1 Chron. ix. 28, &c. (h) Exod. xii. 25, 26; xiii. 5.

עֲבָדָה, f. *Slaves*, collectively, Gen. xxvi. 1 Kings vii. 26; 2 Chron. iv. 5; Jer. lii. 14; Job i. 3.

עֲבָדוֹת, f. aff. עֲבָדְתִּי. *Slavery*, Ezra ix. 8, 9.

עָבָה, v. *Became large, thick, stout, heavy*, Deut. xxxii. 15; 1 Kings xii. 10; 2 Chron. x. 10. - Syr. **حَبَب**, *incrassatus* est. Æth. **ሀብ** : *major factus est, crevit*.

עָבֹשׁ, m. aff. עָבֹשׁוּ, r. עָבַשׁ. *A pledge*, Deut. xxiv. 10—13.

עָבֹר, m. constr. עָבֹרִי, r. עָבַר. *Produce of the ground*, Josh. v. 11, 12.

עָבֹרֵי, r. עָבַר. Used only with ב pre-fixed, as a preposition and conjunction. (a) With a noun or affix, [1] *Because of*. [2] *In return for*. (b) With a verb, [1] *For the purpose that*. [2] *Because*. [3] *While*. (a), [1] Gen. iii. 17; Exod. xiii. 8; 1 Sam. xii. 22, &c. [2] Amos ii. 6; viii. 6. (b), [1] Gen. xxvii. 4; Exod. ix. 14; 2 Sam. x. 3, &c. [2] Mic. ii. 10. [3] 2 Sam. xii. 21. **לְעָבֹר**, *for the purpose that*, Exod. xx. 17; 2 Sam. xiv. 20; xvii. 14.

עָבַשׁ, v. pres. עֹבֵשׁ. Syr. **حَبَب**, *concordavit*. Æth. **ሀብ** : *angariavit*. *Gave a pledge*, Deut. xvi. 6.

Inf. **עָבַשׁ**, Deut. xxiv. 10.

Hiph. **הָעָבֹשׁ**, pres. הָעֹבֵשׁ. *Lent on security to a person*, constr. immed. of person, Deut. xv. 6, 8.

Pih. pres. יַעְבֹּשׁוּ, Joel ii. 7, יִשְׁבֹּשׁוּ, either, *they shall not embarrass their paths, or they shall not break their ranks*.

Comp. Arab. **عَبَطَ**, *fidit rem integram*. See LXX.

עֲבָשִׁית, m. once, Hab. ii. 6, מְבַדֵּד עָלֶי, *עֲבָשִׁית*. Vulg. *qui aggravat contra se densum lutum*; as if עָבַשׁ + עָב. LXX. ὁ βαρύνων τὸν κλοιὸν αὐτοῦ σιβαρῶς; reading עָבֹשׁ, and deriving *עֲבָשִׁית* from עָבַשׁ, in the sense of *binding firmly*. Gesenius takes it to signify *copia æris alieni*; but the context appears rather to require an *accumulation of pledges* in the possession of an unfeeling usurer.

עָבִי, m. r. עָבָה. *Thickness*, Job xv. 26. **בְּעָבִי הָאֲדָמָה**, *in thick (clayey) soil*, 2 Chron. iv. 17.

עָבִי, aff. עָבִי. *The thickness of metal*,

עֲבִידָה, f. Chald. def. עֲבִידְתָּה, constr. עֲבִידָה, r. עָבַד. (a) *Work, building. (b) Worship, service. (c) Business.* (a) Ezra iv. 24; v. 8; vi. 7. (b) Ezra vi. 18. (c) Dan. ii. 13, 49.

עָבַר, v. pres. עֹבֵר. Arab. **عَبَرَ**, *transivit; lacrymavit*. Constr. abs. immed. it. med. abs. על, אֵל, אֵלָּה, &c. (a) *Passed on, (b) Passed away, of a season or condition. (c) Passed away, ceased. (d) Passed a person or place. (e) Passed river, or the sea. (f) Passed a limit. (g) Trespassed, transgressed. (h) Exceeded, went beyond. (i) Passed through a country, people, or road. (k) Passed from place to place. (l) Passed over. (m) Came upon. (n) Passed away, disappeared, of water, &c. (o) Passed as money. (p) Dropped as a liquid.* (a) Gen. xxxiii. 3; 2 Sam. xviii. 8; xx. 13; 2 Kings iv. 43, &c. (b) Job xvii. 11; xxx. 15; Ps. xc. 4; Cant. ii. 11, &c. (c) Esth. i. 19; ix. 27. (d) Judg. iii. 26; xi. 29; Prov. xxiv. 30, &c. (e) Josh. iv. 22; 2 Sam. xvii. 22, 24; xix. 40, &c. (f) Jer. v. 22. (g) Deut. xxvii. 13; Josh. vii. 11; Judg. ii. 20; 1 Sam. xv. 24, &c. (h) Ps. xxxviii. 5; lxxiii. 7. (i) Gen. xxx. 32; Exod. xii. 12; Josh. iii. 4; Job xv. 19, &c. (k) 1 Kings xxii. 24; 2 Chron. xviii. 23. (l) Ps. xlv. 8; cxiv. 4; Hos. x. 11, &c. (m) Num. v. 14; Deut. xxiv. 5; 1 Chron. xxix. 30; Ps. lxxxviii. 17, &c. (n) Job xi. 16; Ps. xviii. 13.

Inf. עָבֹר, עָבֹר, aff. עָבֹרִי, Num. cx. 21; Deut. iv. 21; 2 Sam. xvii. 16, &c.

Imp. עָבֹר, עָבֹר, pl. עָבֹרִי, Gen. xxxii. 16; Exod. xvii. 5; Is. xliii. 10, &c.

Part. עָבֹר, pl. עָבֹרִים, constr. עָבֹרִי. (o) Gen. xxiii. 16. (p) Cant. v. 13; Num. xiv. 41; Job xxi. 29, &c.

Niph. pres. יַעְבֹּר, *Can be passed*, Ezek. xlvii. 5.

Pih. pres. יַעְבֹּר, (a) I. q. Chald. **עָבַר**, *concepit. Conceived*, Job xxi. 10. (b) Probably, *Caused to pass, passed chains of gold from one side to the other*, 1 Kings vi.

21. Arab. **عَبَرَ**. V. *Suscepit prolem, &c.*

Hiph. **הָעָבֹרִי**, pres. הָעֹבֵר, apoc. יַעְבֹּר. Causat. of Kal. (a) *Caused or allowed to pass. (b) Allowed a period to pass. (c) Removed, took, or put away. (d) Destroyed. (e) Removed guilt, reproach, &c. (f) Re-*

moved from one place to another. (g) *Brought across.* (h) *Caused to go through a country.* (i) *Transferred.* (k) *Offered, presented.* (l) *Passed a razor over the beard.* (a) Gen. viii. 1; 2 Kings xvi. 3 Ezek. xx. 37, &c. (b) Jer. xlvi. 17. (c) Jon. iii. 6; Esth. viii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13 Job vii. 21; Zech. iii. 4, &c. (f) Gen. xlvi 21; Jer. xv. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xxvii. 7, 8. (k) Exod. xiii. 12. (l) Ezek. v. 1.

Part. מַעְבִּיר, pl. מַעְבִּירִים, Deut. xviii. 10 1 Sam. ii. 24; Dan. xi. 20.

Inf. מַעְבִּיר, (a) Deut. ii. 30. (i) 2 Sam. iii. 10.

Imp. מַעְבִּיר, 2 Sam. xxiv. 10; 2 Chron. xxxv. 23; Ps. cxix. 37. 39.

Hith. מַעְבִּיר, pres. מַעְבִּיר. *Allowed himself to go beyond proper limits, gave way to his feelings, was angry,* Deut. iii. 26; Ps. lxxviii. 21. 59; lxxxix. 39.

Part. מַעְבִּיר, Prov. xiv. 16; xx. 2; xxvi. 17.

עָבַר, m. aff. עָבַר, pl. עָבְרִים, constr. עָבַר,

aff. עָבְרִים, עָבְרִים. Arab. عَابَرَ, *latus, ora;*

عَابَرَ, *ripa fluvii.* (a) *The passage of a river, a ford.* (b) *A mountain pass.* (c) *The passage of a desert.* (d) *The country lying near a river, on both sides.* (e) *A side.* (f) *The opposite side.* [1] With respect to the speaker. [2] With respect to a journey. [3] With respect to the seat of government. (g) The same sidc. (h) אֶל עֵבֶר, [1] *Towards.* (i) מִן עֵבֶר, *opposite side to.* (j) מִן עֵבֶר, *Forwards.* (k) מִן עֵבֶר, *In front of it.* (l) מִן עֵבֶר, *The east side.* (m) מִן עֵבֶר, *The west side.* (n) מִן עֵבֶר, [1] *From the other side.* [2] *On the other side.* (o) מִן עֵבֶר, [1] *Beyond, with respect to the speaker.* [2] *Beyond, with respect to Canaan.* [3] *Opposite to.* [4] *Across.* (p) מִן עֵבֶר, *On the east side.* (q) מִן עֵבֶר, *On the west side.* (r) מִן עֵבֶר, *Id.* (s) אִשׁ לְעָבֶר, *Each in his own direction.* (t) מִן עֵבֶר, *From every side.* (a) Num. xxi. 12; xxvii. 12; Jer. xxii. 20, &c. (b) 1 Sam. xxvi. 13. (c) Job i. 19. (d) Deut. iii. 8; 1 Sam. xxxi. 7; Is. viii. 23, &c. (e) Exod. xxxii. 15; 1 Sam. xiv. 1. 40. 43; Jer. xlvi. 28. (f), [1] Deut. xi. 30; Judg. xi. 18; Josh. ii. 10, &c. [2] Josh. ix. 1. [3] Neh. iii. 7.

(g) 1 Kings v. 4. (h), [1] Exod. xxviii. 26; xxxix. 19. [2] Josh. xxii. 11. (i) Ezek. i. 9. 12. (k) Exod. xxv. 37. (l) Deut. iv. 41, 47. 49; Josh. i. 15; xii. 1, &c. (m) Josh. v. 1; xii. 7. (n), [1] Josh. xxiv. 3. [2] 2 Sam. x. 16; 1 Chron. xix. 16. (o), [1] Num. xxxii. 32; Deut. xxx. 13; Is. xviii. 1, &c. [2] Num. xxxv. 14; Josh. xiv. 3; xvii. 5; 1 Kings xiv. 15, &c. [3] 1 Kings iv. 12. [4] Judg. vii. 25. (p) Num. xxxiv. 15; Josh. xiii. 32; xviii. 7, &c. (q) Josh. xxii. 7. (r) 1 Chron. xxvi. 30. (s) Is. xlvii. 15. (t) Jer. xlix. 32.

עָבַר, Chald. i. q. עָבַר. *Beyond, with respect to the seat of government,* Ezra iv. 10; v. 3; vi. 8, &c.

עָבַר, f. once, 2 Sam. xix. 19, עָבַר, *לְעָבֶר מִן הַמֶּלֶךְ.* LXX. καὶ διέβη ἡ διὰβασις τοῦ ἐξεγείραι τὸν οἶκον τοῦ βασιλέως. Vulg. *transierunt vada ut traducerent domum regis.* Syr. مَحْضَمَ مَلِكِهِ, *“et para-*

runt vada, ut traducerent familiam regis.” Either, *A raft, or boat, for crossing the river, or The passage, or ford, of the river.* The nominative of the verb in this case being the thousand Benjamites. Pl. constr. עָבְרוּ, 2 Sam. xv. 28, for עָבְרוּ, which see.

עָבַר, f. constr. עָבַר, aff. עָבְרִי, pl. עָבְרִי, constr. עָבְרוּ. Any strong and unrestrained feeling, pec. unrestrained anger. *Anger,* Ps. lxxviii. 49; Ezek. vii. 19; Hos. v. 10, &c. Pl. of excess, Job xxi. 30; xl. 6; Ps. vii. 7.

עָבַרִי, fem. עָבְרָה, pl. עָבְרִים, fem. עָבְרוּ. Hebrew, *a Hebrew.* (a) The national epithet of the posterity of Jacob, Exod. ii. 11. 13; Deut. xv. 12; Exod. i. 15, &c. (b) An epithet of Abraham, Gen. xiv. 13. According to some, the name was given to this patriarch in the land of Canaan, from the circumstance of his being a stranger from the other side of the Euphrates. Others think it is derived from עָבַר, in whose time, apparently, some important changes took place in the relations existing between the different branches of Shem's posterity, Gen. x. 25, and who is spoken of as being the father of all the עָבְרִי, Gen. x. 21. The name appears to have belonged originally to all Eber's descendants, although it was afterwards appropriated by the Israelites.

עָבַר, v. once, עָבַר, Joel i. 17. Arab.

עֵבֶס, *siccus fuit*; **עֵבֶס**, *urinæ et ster-*
coris sicci partes adherentes caudæ cameli

עֵפָס, *corruptio*. *Became shrivelled and*
worthless, incapable of germination, of seed
See Bochart. Hieroz., tom. ii., p. 471.

עֵבֶל, fem. **עֵבֶלָה**. Cogn. **עֵבֶה**. Arab.

miscuit, commiscuit. Thick, en-
tangled, as the foliage of trees, Lev. xxiii
40; Neh. viii. 15; Ezek. vi. 13; xx. 28.

עֵבֶל, com. pl. **עֵבֶלִים**, and **עֵבֶלָה**. (a)
Thick branches, entangled foliage. (b) *A*
cord, rope, formed by twisting its threads.
(c) *A chain.* (d) *An obligation, restraint.*
(a) Ezek. xxxi. 3. 10. 14. (b) Judg. xv.
13, 14; xvi. 12; Ezek. iii. 25, &c. (c)
Exod. xxviii. 14. 22. 25; xxxix. 15. 17, 18.
(d) Ps. ii. 3; Ezek. iv. 8; Hos. xi. 4.
Hence—

עֵבֶל, v. **עֵבֶלָה**. **עֵבֶלָה**, *They*
confirm, establish it, Mic. vii. 3.

עֵבֶב, v. **עֵבֶבָה**, pres. **עֵבֶבֵב**. Constr. med.

עֵל. Arab. **عَجَب**, *miratus, admiratione*
affectus fuit. Loved, fell in love with, Ezek.
xxiii. 5. 7. 9. 12. 16. 20.

Part. pl. **עֵבֶבִים**, *Lovers, Jer. iv. 30.*

עֵנָה, pl. masc. **עֵנָהִים**. *Love, Ezek. xxxiii.*
31, 32.

עֵנָה, f. aff. **עֵנָהָה**, *Id., Ezek. xxiii. 11.*

עֵנָה, and **עֵנָה**, f. constr. **עֵנָה**, pl. **עֵנָהִים**.
A cake baked on the hearth, Gen. xviii. 6;
Exod. xii. 39; Num. xi. 8; 1 Kings xvii.
13; xix. 6; Ezek. iv. 12; Hos. vii. 8.

עֵנָה, m. *A crane, Is. xxxviii. 14;*
Jer. viii. 7. See Bochart. Hieroz., tom. ii.,
p. 57. The name is supposed by Bochart.
to be derived from the cry of the bird.
Gesenius, however, considers the word as a
participle from **עָנָה**, which he compares with

the Arabic **عَنَى**, *fleat, inflexit*: hence, **עֵנָה**,
turning round, flying in a circle, as a
swallow; and poetically used for the swallow
itself.

עֵנָה, masc. pl. **עֵנָהִים**. Syr. **عَنْجَل**,
provolvit. A ring, an ear-ring, Num. xxxi.
50; Ezek. xvi. 11.

עֵנָה, **עֵנָה**, pl. fem. **עֵנָהִים**. *Round,*
circular, 1 Kings vii. 23. 31. 35; x. 19;
2 Chron. iv. 2.

עֵנָה, m. aff. **עֵנָהָה**, pl. **עֵנָהִים**, constr. **עֵנָהִי**.—
and

עֵנָה, f. constr. **עֵנָהָה**, aff. **עֵנָהִי**, pl. **עֵנָהִים**.—

Arab. **عَجَل**, *vitulus*; **عَجَلَة**, *vitula*. Syr.

عَجَل, and **عَجَلَة**, *Id. (a) A young*
bullock. [1] In the first year. [2] In the
third year. [3] Shut up to fatten. [4]
Trained. [5] Employed in treading corn.
[6] Employed in ploughing. [7] Offered in
sacrifice. [8] Its image in gold. The
object of idolatrous worship among the
Israelites. (b) Metaph. A prince, leader.
(a), [1] Lev. ix. 3; Mic. vii. 6. [2] Gen.
xv. 9; Is. xv. 5; Jer. xlviii. 34. [3]
1 Sam. xxviii. 24; Jer. xlv. 21; Amos
vi. 4; Mal. iii. 20. [4] Jer. xxxi. 18;
Hos. x. 11. [5] Jer. l. 11. [6] Deut.
xxi. 3; Judg. xiv. 18. [7] Lev. ix. 2. 8.
[8] Exod. xxxii. 14; 2 Kings xvii. 16, &c.
(b) Ps. lxxviii. 31. Compare Ps. xxii. 13.

עֵנָה, fem. aff. **עֵנָהָה**, pl. **עֵנָהִים**, constr.

עֵנָה. Arab. **عَجَلَة**, *plaustrum*. Syr.

عَجَلَة, *Id. (a) A cart, a wagon, drawn*
by two bullocks. (b) A war-chariot. (a)
Num. vii. 3. 6; 1 Sam. vi. 7; Is. v. 18, &c.
(b) Ps. xlv. 10.

עֵנָה, v. once, **עֵנָהָה**. Constr. med. **עֵנָה**.

Arab. **عَجَزَ**, *fastidivit, pertæsus fuit*; **عَجَزَ**,

ingratam habuit rem. עֵנָה נָפְשִׁי לְאֵבִיךָ, Did
my soul despise the poor? Job xxx. 25. But
see my notes.

עֵנָה, v. once. Niph. pres. 2d pl. f.
עֵנָהָה, for **עֵנָהָה**. *Will ye be prevented*
from marrying? Ruth i. 13. Chald. עֵנָה, soli-
taria orbata viro.

עֵד, m. r. **עֵדָה**. Properly, *Progress in*
time or space.

(A) *Perpetuity, eternity. Phrr. (a) עֵדָה*
possessing eternity, the eternal. (b) עֵדָה
inhabiting eternity. (c) עֵדָה, [1] for ever,
without end. [2] Continually, without in-
terruption or change. (d) עֵדָה, i. q. עֵדָה.
(e) עֵדָה, to every period of time. (f)
עֵדָה, Id. (g) עֵדָה, Id. (h)
עֵדָה, Id. (i) עֵדָה, Id. (a) Is. ix. 6.

(b) Is. lvii. 15. (c), [1] Ps. ix. 19; cxi. 3. Deut. xvii. 6; xix. 15, 16, &c. So also in 10; Mic. vii. 18, &c. [2] Ps. xxi. 7; Is. lv. 4. (c) Exod. xx. 16; Deut. v. 20; xxxvii. 29; lxi. 9, &c. (d) Ps. lxxxiii. 18; Prov. xxv. 19. (d) Exod. xxii. 12; Deut. xcii. 8; cxxxii. 12, 14; Is. xxvi. 4; lkv. 18. xxxi. 19, 26, &c. (e) Is. xxx. 8. (f) Is. xlv. 17. (g) Ps. cxi. 8; cxlviii. 6. (h) Exod. xv. 18; Ps. ix. 6; xlv. 15, &c. (i) Ps. x. 16; xxi. 5; xlv. 7, &c.

(B) *Antiquity*. (a) עִדָּה, Ancient mountains, Hab. iii. 6. (b) מִן עַד, From of old, Job xx. 4.

(C) As a particle, עַד, and עַדְּ, with aff. עַדְּ, עַדְּ, עַדְּ, עַדְּ, עַדְּ. (a) *As far as, in place*. (b) *Unto a place or person*. (c) *As far as, in time, until*: [1] With a noun. [2] With a verb in the past tense. [3] With a verb in the present tense. [4] With an Infinitive. [5] With a particle. (d) *Until, before*: [1] With a noun. [2] With an Infinitive. (e) *While, during*. (f) *Still*. (g) *As far as, in degree*. The usage of this particle is very nearly allied to that of the Greek ἀχρι, ἀχρη, μέχρη, μέχρη, ἕως, in the New Test. See Schleusner, Wahl., &c. (a) Deut. i. 7; 1 Sam. xvii. 52; Ps. xlv. 10, &c. (b) Gen. i. 31; Deut. i. 31; 1 Sam. ix. 9, &c. (c), [1] Lev. xv. 5; 1 Kings xviii. 26; Ezra iv. 5, &c. [2] Josh. ii. 22; 1 Sam. ii. 5; Ezek. xxxix. 15, &c. [3] Gen. xxxviii. 11; Prov. vii. 23; Hos. x. 12, &c. [4] Num. xxxii. 13; Judg. vi. 18; Ruth i. 19; &c. [5] Gen. xxiv. 19; Deut. ii. 14; Neh. xiii. 19; Ps. xl. 13, &c. (d), [1] 1 Sam. xiv. 24; 2 Chron. xv. 19; Ezek. xlv. 2, &c. [2] Gen. xix. 22; Lev. xxv. 30; Ps. xviii. 38, &c. (e) Judg. iii. 26; 2 Kings ix. 22; Jonah iv. 2. (f) 1 Sam. xiv. 19; Job i. 18; Hag. ii. 19. (g) Gen. xxxiii. 33; Is. lxiv. 8; Ps. lxxix. 5, &c.

עַד, Chald. i. q. Heb. (a) *Until*. (b) *Before*. (a) Dan. ii. 9; iv. 30; vii. 22, &c. (b) Dan. vi. 8. 13. 25.

עַד, m. Arab. عَدُو, r. عَدُو, *irruit in aliquem*. Spoil, Gen. xlix. 27; Zeph. iii. 8; and, probably, Is. xxxiii. 23.

עַד, m. Aff. עַד, pl. עֵדִים, constr. עֵדִי, aff. עַדְּ, עַדְּ, עֵדִים, עֵדִים. (a) *An eye or ear witness*: spoken of [1] God; [2] Any person; and [3] metaphorically, of any inanimate thing. (b) *A witness, one who gives evidence*. (c) *Testimony*. (d) *Proof*. (a), [1] Gen. xxxi. 50; 1 Sam. xii. 5; Job xvi. 19, &c. [2] Lev. v. 1; Deut. xxiv. 22; 1 Sam. xii. 5, &c. (b) Exod. xxiii. 1;

עַד, see עד.

עָדָה, v. Arab. عَدَا, *præterit, supersedit*; عَدَا, IV. *paravit*. Æth. ሀደወ : *perrexit, transivit*.

I. Pret. עָדָה, *Passed through, with על*, Job xxviii. 8.

II. Pret. עָדָה, pres. עֹדָה, apoc. עֹדָה, aff. עֹדָה. (a) *Adorned himself*: [1] *Put on an ornament*. [2] *Put on as an ornament*. (b) *Adorned another, constr. immed. of person and thing*. (a), [1] Is. lxi. 10; Jer. iv. 30; Ezek. xxiii. 40; Hos. ii. 13. [2] Jer. xxxi. 4; Ezek. xvi. 13. (b) Ezek. xvi. 11.

Imp. עָדָה, (a, 2) Job xl. 10.

Hiph. part. מִעֲדָה. *Stripping off a garment*, Prov. xxviii. 8.

עָדָה, v. Chald. pret. עָדָה, pres. עֹדָה, *פָּעָה*. *Passed*. (a) *Passed upon, with בְּ*. (b) *Passed away, of a kingdom*. (c) *Was altered, of a law*. (a) Dan. iii. 27. (b) Dan. iv. 28; vii. 14. (c) Dan. vi. 9. 13.

Aph. pret. הִעָדָה, pres. הֹעָדָה. *Causat. of Kal*. *Removed, took away*, Dan. v. 20; vii. 26.

Part. מִעֲדָה, Dan. ii. 21.

עֵדָה. I. Fem. of עַד. (a) *An eye or ear witness*. Metaph. Applied to inanimate things. (b) *Proof*. (a) Gen. xxxi. 52; Josh. xxiv. 27. (b) Gen. xxi. 30. Hence—

II. Constr. עֵדָה, aff. עֵדָה, &c. *Collectively, An assembly of persons as witnesses*. (a) *Any assembly*. (b) *A party, a number of persons united for any purpose*. (c) *A family*. (d) Pec. הַעֵדָה, *The congregation of Israel*. Called, also, [1] עֵדָה יִשְׂרָאֵל, [2] עֵדָה יְהוָה, [3] עֵדָה יְהוָה, and [4] עֵדָה יְהוָה. (e) Pl. עֵדִים, aff. עֵדִים, &c. *The precepts given by God to this people*. (f) עֵדָה יְהוָה, *A swarm of bees*. (a) Jer. vi. 18. (b) Num. xvi. 11; xxvi. 9; xxvii. 3, &c. (c) Job xv. 34; xvi. 7. (d) Exod. xvi. 22; xxxviii. 25; Lev. iv. 15; Num. xvi. 3, &c. [1] Exod. xii. 3. 6. 47; Josh. xxii. 18, &c. [2] Exod. xvi. 1, 2. 9; xvii. 1, &c. [3] Num. xxvii. 17; xxxi. 16; Josh. xxii. 16, 17. [4] Ps. lxxxii. 1. (e) Deut. iv. 45; vi. 20; Ps. xciii. 5; xcii. 7; cxxxii. 12, &c. (f) Judg. xiv. 8.

עֲדוּת, and **עֲדָת**, f. r. יד. *A covenant.*

(a) The terms enjoined by God in the covenant which he made with the Israelites, *the law*. (b) *The book of the law*. (c) *The decalogue*, written by the finger of God on two tables of stone and placed in the ark. Hence, [1] **אֲרוֹן הָעֵדוּת**, *The ark of the covenant*. [2] **אֹהֶל הָעֵדוּת**, *The tent of the covenant*. [3] **קִשְׁצֵן הָעֵדוּת**, *Id.* (d) *Any religious ordinance*. (e) Pl. aff. **עֲדוּתִי**, *Precepts*. (f) In the titles of Psalms lx. and lxxx. the signification of this word is uncertain, but it is usually interpreted as some kind of musical instrument. (a) Ps. xix. 8; lxxviii. 5; lxxxix. 6; cxix. 88. (b) 2 Kings xi. 12. (c) Exod. xx. 16; xxvii. 21; xxx. 36; xxxi. 18, &c. [1] Exod. xxv. 22; xxvi. 33, 34, &c. [2] Num. ix. 15; x. 11; xvii. 22, &c. [3] Exod. xxxviii. 21; Num. i. 50. 53, &c. (d) Ps. cxxii. 4. (e) 1 Kings ii. 3; Ps. cxix. 14; Jer. xlv. 23, &c.

עָדִי, m. in pause **עָדִי**, aff. **עָדִי**, **עָדִי**, **עָדִי**, **עָדִי**, **עָדִי**, pl. **עָדִים**, r. **עָדָה**. The act of *adorning*. (a) *Ornaments*. (b) *Trappings of a horse*. (a) Exod. xxxiii. 4—6; 2 Sam. i. 24; Ezek. vii. 20; xvi. 7. 11, &c. (b) Ps. xxxii. 9. In Ps. xxxii. 9, and ciii. 5, this word has been translated *mouth*, but apparently without any satisfactory reason. Gesenius renders it *life* in the latter passage: probably *thy lot*, what is assigned to thee is not far from the truth. Compare Arab. **عَدَّة**, *dispositio*.

עָדִים, pl. m. once, Is. lxiv. 5, **עָדִים**. lxx. **πάκος ἀποκαθήμενης**. Vulg. *pannus menstruatæ*. Arab. **عَدَّة**, *status mulieris, quo cum ed rem habere nefas est. The periodic separation of females.*

עָדִין, f. **עָדִינָה**, r. **עָדִין**. *Luxurious, delicate*, an epithet of Babylon, Is. xlvii. 8.

עָדִין, v. Kal non occ. Arab. **عَدَن**, *mollities, teneritas, viror*; **عَدْن**, XII. *Præcopiâ humoris multum viruit planta*. Syr. **حَدْن**, *deliciæ; abundantia*.

Hith. pres. **יִעְדִּינָה**. *They live luxuriously*, Neh. ix. 25.

עֵדֶן, m. *Pleasure*. (a) *Eden*, the name of the district in which our first

parents were placed by their Creator, and from which they were driven after their disobedience and fall, Gen. ii. 8. 15; iii. 23, 24, &c. (b) Pl. **עֵדֶנִים**, aff. **עֵדֶנָּה**. *Pleasures*, 2 Sam. i. 24; Ps. xxxvi. 9.

עֵדֶן, and **עֵדֶנָּה**, i. q. **עֵדֶנָּה**. *Hitherto, as yet*, Eccl. iv. 2, 3.

עֵדֶנָּה, f. *Pleasure*, Gen. xviii. 12.

עֵדֶן, m. def. **עֵדֶנָּה**, pl. **עֵדֶנִים**, def. **עֵדֶנָּה**. Chald. (a) *Time*. (b) *A prophetic period, a time*. (a) Dan. ii. 8, 9. 21; iii. 5. 15. (b) Dan. v. 13. 20. 22. 29; vii. 12. 25. Syr. **عَدْن**, *tempus*.

עָדָה, v. Only in participle, **עָדָה**, f. **עָדָה**,

pl. **עָדָה**. Arab. **عَدَف**, *liberalis erga aliqueum, multum largitus fuit*. (a) *Was left over and above*. (b) *Exceeded*. (a) Exod. xvi. 24; xxvi. 12, 13; Lev. xxv. 27. (b) Num. iii. 46. 48, 49.

Hiph. **יִעְדִּיף**, *Caused or allowed to exceed*, Exod. xvi. 18.

עֵדֶר, m. aff. **עֵדֶר**, pl. **עֵדָרִים**, constr. **עֵדֶר**, aff. **עֵדָרִים**. *A flock or herd*, Gen. xxix. 2; xxx. 40; xxxii. 16; Is. xl. 11, &c.

עָדָר, v. *Arranged, set in order*. Hence, a body of men,—regulating them as a shepherd his flock.

Part. pl. constr. **עָדָר**, 1 Chron. xii. 38.

Inf. **עָדָר**, 1 Chron. xii. 33.

Niph. **נִעְדָר**, and **נִעְדָר**, pres. **נִעְדָר**. (a) *Was missing*, as one out of a flock. (b) *Was left behind*. (c) *Was dilatory, delayed*. (d) *Was cleared out by raking or hoeing*. (a) 1 Sam. xxx. 19; Is. xxxiv. 16; xl. 26. (b) 2 Sam. xxi. 22. (c) Zeph. iii. 5. (d) Is. v. 6; vii. 25.

Part. f. **נִעְדָרָה**. *Missing, not to be found, or obtained*, Is. lix. 15.

Pih. pres. **יִעְדָר**. *Omitted, neglected*, 1 Kings v. 7.

עָדָשׁ, m. pl. **עָדָשִׁים**. Arab. **عَدَس**, *lens; lens vulgaris. Lentiles*, Gen. xxv. 34; 2 Sam. xvii. 28; xxiii. 11; Ezek. iv. 9. See Celsii Hierobot., tom. ii., p. 103.

עוֹב, or **עוֹב**, v. Kal non occ. Arab.

عَاب, r. **عَاب**, *vitiosa fuit merx*. II. *Opprobio affect.* Syr. **عَاب**, *contempsit*.

Sam. **עָבַדְנָה**, *condemnavit*. Cogn. **עָבַד**.

Hiph. pres. **יִעְבֵּר**. *Treated as worthless*,

rejected, Lam. ii. 1. But LXX. ἐγνόφωσεν, and Vulg. obtexit caligine. See עָר. Alibi non occ.

עֲנָב, and עֲנָב, m. aff. עָנַי, r. עָנ. Some kind of musical instrument, but its precise character it is impossible to determine. From the signification of the root it seems probable that its notes were soft and plaintive. Gesenius thinks it was a wind instrument, and supposes *breathing, blowing*, to be the original signification of the root. In Gen. iv. 21, עָנָב וְעֶנְיָן. LXX. ψαλτήριον καὶ κιθάραν. Vulg. citharā et organo. Syr. | סליל | סכנ. Auth. Vers. *The harp and organ*. Luther, *Von dem sind hergekommen die Geiger und Pfeifer*. In Job xxi. 12, עָנָב — עֶנְיָן. LXX. ψαλτήριον — κιθάραν — ψαλμοῦ. Vulg. tympanum — citharam — organi. See my note. In Job xxx. 31, LXX. ψαλμός. Vulg. organum. In both these places the Syr. has | עָנַי |. The word occurs also in Ps. cl. 4, where the LXX. has ὄργανον; the Vulg. organo. Probably, *A lute*.

עֹר, v. In Kal only as a participle, *Was a witness*. See עָר.

Hiph. עָרַע, pres. עָרֵע, apoc. עָר. (a) Constr. immed. it. med. עָר. [1] *Called or took witnesses*. [2] *Bore witness to*. [3] *Bore witness against*. (b) Constr. immed. it. med. עָר, and עָר, *Called as a witness to a declaration made to another*. (c) Constr. med. עָר, [1] *Made a solemn or authoritative declaration*. [2] *Enjoined, commanded*. [3] *Solemnly warned*. [4] *Reproved*. (a), [1] Is. viii. 2; Jer. xxxii. 10. [2] Job xxix. 11. [3] 1 Kings xxi. 10. 13. (b) Deut. ~~iv. 26~~; xxx. 19; xxxi. 28. (c), [1] Gen. xliii. 3; Deut. viii. 9. [2] Exod. xix. 2, 3; 2 Kings xvii. 15; Neh. ix. 34; Jer. xi. 7, &c. [3] 1 Sam. viii. 9; 1 Kings ii. 42; Neh. ix. 26. 29, 30. [4] Neh. xiii. 15. 21.

Part. עָרֵע, Deut. xxxii. 46.

Inf. עָרַע, Gen. xliii. 3; 1 Sam. viii. 9; Jer. xi. 7.

Imp. עָרַע, pl. עָרִיעוּ, Exod. xix. 21; Jer. xxxii. 25. 44; Amos iii. 13.

Hoph. עָרַע. *Warning or information was given*, with עָר, Exod. xxi. 29.

עֹר, v. Pih. aff. עָרַע. *They surrounded me*, Ps. cxix. 61. Æth. **ሀዋድ** : *circumire*.

עֹר, v. Arab. عَار, r. عَو, *confugit ad aliquem*. *Took refuge with*. See עָר.

Pih. pres. עָרַע. *Affords refuge to*, Ps. cxlvi. 9.

Part. עָרֵע, Ps. cxlvii. 6.

Hith. pres. עָרַע. *We are provided with a refuge, are succoured*, Ps. xx. 9.

עֹר, and עָר, aff. עָרַע, עָרַע, עָרַע, עָרַע, and עָר. Arab. عَار, r. عَو, *redii; repetivit rem*. *The repetition or continuance of an action*. As a

particle, (a) *Again*. (b) *Besides*. (c) *Still*. (d) *Any longer*. (a) Gen. viii. 10; Judg. xx. 25; 2 Sam. v. 13, &c. (b) 1 Kings xxii. 7; 2 Kings iv. 6; Is. v. 4, &c. (c) Gen. xxix. 7; Num. xi. 33; Esth. vi. 14, &c. (d) Deut. xxxi. 2; 1 Kings x. 5; Joel ii. 19, &c.

עֹר, v. עָרַע, pres. non occ. Arab. عَوِي, *in latus inflexit rem; torsit*;

عَوِي, *erravit*. *Was bent, crooked, perverse*. *Did wrong*, Esth. i. 16; Dan. ix. 5.

Niph. עָרַע. (a) *Was bent with pain*, Is. xxi. 3. (b) *Was bowed down with sorrow*, Ps. xxxviii. 7. (c) *Was perverse in mind*.

Part. constr. עָרֵע, (c) Prov. xii. 8.

Pih. עָרַע, *Made crooked*, Lam. iii. 9. עָרַע, *overturned*, Is. xxiv. 1.

Hiph. עָרַע. (a) *Made crooked his path*. (b) *Perverted justice*. (c) *Walked in a crooked path, acted perversely*. (a) Jer. iii. 21. (b) Job xxxiii. 27. (c) 2 Sam. xix. 20; xxiv. 17; 1 Kings viii. 17; 2 Chron. vi. 37; Ps. cvi. 6.

Inf. עָרַע, aff. עָרַע, 2 Sam. vii. 14; Jer. ix. 5.

עָרַע, fem. *Being overturned*, Ezek. xxi. 32.

עָרַע, see עָר.

עֹר, v. Arab. عَار, r. عَو, *confugit ad aliquem*. *Took refuge with*.

Inf. עָר, Is. xxx. 2. This may, however, be derived from עָר, which see.

Hiph. עָרַע. (a) *Caused to take refuge, collected in a place of safety*. (b) I. q. Kal, Is. x. 30.

Imp. עָרַע, pl. עָרִיעוּ, and עָרַע. (c) Exod. ix. 19. (b) Jer. iv. 6; vi. 1.

עוויא, f. Chald. pl. aff. עֵוְיָהּ. *Th. iniquities*, Dan. iv. 24. See עוּרָה.

עויל, m. pl. עֵוִילִים, aff. עֵוִילָהּ. (a) *Wicked*, r. עֵוִיל. (b) *A suckling*, r. עוּל. (a) Job xvi. 11; xix. 18. (b) Job xxi. 11.

עויל, and **עויל**, m. aff. עֵוִיל. Arab.

עָל, *declinavit*, pec. à *justo*, *injustus fuit propendit in alteram partem statera*. *Turning or leaning to one side more than the other*. (a) *Unfairness, partiality in judgment*. (b) *Injustice*. (c) *Iniquity*. (a) Lev. xix. 15. 35; Ps. lxxxii. 2. (b) Deu. xxv. 16; xxxii. 4; Job xxxiv. 32; Ps. vii. 4, &c. (c) Ezek. xviii. 26; xxxiii. 13 15, &c. Hence—

עויל, m. One habitually *unfair, unjust, wicked*, Job xviii. 21; xxvii. 7; xxix. 17; xxxi. 3; Zeph. iii. 5.

עול, v. Kal non occ.

Pih. pres. עוֹל. *Acts unjustly*, Is. xxvi. 10. Part. מְעוֹל, Ps. lxxi. 4.

עול, v. Arab. عَوْل, r. عَوْل, *susten-*

tavit, aluit familiam suam; غَالَتْ, r. غِيل, *gravida, vel cum viro concumbens lactavit infantem*. (a) *Was with young*. (b) *Suckled young ones*.

Part. f. pl. עוֹלוֹת. (a) Gen. xxxiii. 13; Ps. lxxviii. 71; Is. xl. 11. (b) 1 Sam. vi. 7: 10. Hence—

עויל, m. aff. עוֹלָהּ. *An infant at the breast*, Is. xlix. 15; lxxv. 20.

עוילָהּ, f. i. q. עוֹלָהּ. With ה paragogic, עוֹלָהּ, contr. עוֹלָהּ, pl. עוֹלוֹת. (a) 2 Chron. xix. 7; Job vi. 29, &c. (b) 2 Sam. iii. 34; vii. 10; Job xi. 14, &c. (c) Job xv. 16; xxii. 23, &c.

עוילָהּ, see עוֹלָהּ.

עוילָהּ, and **עוילָהּ**, m. pl. עוֹלָיִים, and עוֹלָיִים, constr. עוֹלָיִים, aff. עוֹלָיִים, r. עוֹל. *An infant—at the breast, a young child, a child*: [1] Unborn, Job iii. 16. [2] In arms, Lam. ii. 20. [3] Killed by being dashed on the ground, 2 Kings viii. 12; Ps. cxxxvii. 9, &c. [4] Coupled with עוֹלָהּ, 1 Sam. xv. 3; xxii. 19, &c. [5] Playing in the street, Jer. vi. 11; ix. 20, &c. [6] Succeeding to property, Ps. xvii. 14.

עוילָהּ, see עוֹלָהּ.

עוילָהּ, and **עוילָהּ**, masc. aff. עוֹלָיִים, pl.

עוֹלָיִים, constr. עוֹלָיִים, r. עוֹל. *Duration, past or future, the extent of which is either unknown, unlimited, or indefinite, being limited by the necessity of the case*. (a) *Antiquity*. (b) *Eternity*. (c) *The duration of the earth, moon, &c.* (d) *The whole life*. (e) *Future duration, indefinite, but not endless; being limited [a] by decay, [β] by the extinction of a family*. Applied, [1] To the sanctions of the law, which was binding on every generation till abrogated by the Lawgiver. [2] To the time for which Canaan was promised to Abraham's posterity. [3] To the time that the Israelites should be God's people. [4] To the time that David's posterity should reign. (f) *Unlimited future time*. Phrr. (g) בְּרֵית עוֹלָם, *Perpetual covenant*; that with Noah, that with Abraham, that of circumcision, that with Isaac, that with Jacob, and that with David. (h) מְעוֹלָם מִדָּוִד, *From generation to generation*. (a) Deut. xxxii. 7; Job xxii. 15; Ps. xxxiii. 3, &c. (b) Gen. xxi. 33; Deut. xxxiii. 27; Ps. xc. 2; Is. xl. 28, &c. (c) Gen. ix. 12; xlix. 26; Deut. xxxiii. 15, &c. (d) Deut. xv. 17; 1 Sam. i. 22; Job xl. 28, &c. (e), (a) Josh. iv. 7; 1 Kings ix. 3; 2 Chron. vii. 16, &c. (β) Josh. xiv. 9; 1 Sam. ii. 30; xiii. 13; xx. 15. 42, &c. [1] Exod. xii. 14; xxvii. 21; Deut. xii. 28, &c. [2] Gen. xiii. 15; xvii. 8; xlviii. 4, &c. [3] 2 Sam. vii. 24. 26; 1 Chron. xvii. 22. 24, &c. [4] 2 Sam. vii. 13. 17. 25; xxii. 1, &c. (f) Ps. x. 16; xlv. 7; lxxvi. 7, &c. (g) Gen. ix. 16; xvii. 7. 13. 19; 2 Sam. xxiii. 5; 1 Chron. xvi. 17, &c. (h) Ps. ciii. 7, &c.

עוילָהּ, f. aff. עוֹלָהּ, once, Exod. xxxi. 13. Arab. عَوْل, r. عَوْل. II. *Nupta fuit mulier; conjugata, fæmina nupta*. Apparently, *Conjugal rights*. LXX. τῆν ὁμιλίαν αὐτῆς. Vulg. *retium pudicitiae*. Syr. مَحْبُوحَة.

עוילָהּ, and **עוילָהּ**, m. constr. עוֹלָהּ, aff. עוֹלָהּ, &c., pl. aff. עוֹלָיִים, עוֹלָיִים, it. pl. עוֹלָיִים, aff. עוֹלָיִים, &c., r. עוֹל. (a) *Sin, iniquity*. (b) *Guilt*. (c) *Punishment*. (a) Gen. xv. 6; Exod. xxxiv. 7; 1 Sam. xx. 8, &c. (b) Exod. xxxviii. 43; 2 Sam. xiv. 9; Is. 4, &c. (c) Gen. xix. 15; 1 Sam. xxviii. 0.

עוילָהּ, m. pl. r. עוֹל. Once, Is. xix. 14.

Giddiness. LXX. *πλανήσας.* Vulg. *vertiginis.*

עור, and עף, m. pl. non occ. Syr. *ܥܘܪܐ*, *volucris.* Collectively, *Birds*, Gen. i. 21; Lev. xvii. 13; Deut. xiv. 20, &c.

עור, I. v. עָרָה, pres. עֹרֵה, apoc. עָרָה, and עָרָה. (a) *Flew.* (b) *Flew away.* (c) *Flew upon*, as a bird of prey, *attacked*, with א. (a) Ps. xviii. 11; xci. 5; Prov. xxiii. 5; Is. vi. 6, &c. (b) Ps. lv. 7; xc. 10. (c) Is. xi. 14.

Part. f. עָרָה, pl. עָרָה, Is. xxxi. 5; Zech. v. 1, 2.

Inf. עָרָה, Job v. 7; Prov. xxvi. 2.

Pih. pres. עֹרֵה. (a) *Flew.* (b) *Caused to fly*, brandished a sword. (a) Gen. i. 20; Is. vi. 2.

Part. m. עָרָה. (a) Is. xv. 2; xxx. 6.

Inf. aff. עֹרֵה. (b) Ezek. xxxii. 10.

Hiph. pres. עֹרֵה. *Turned the eyes quickly on*, Prov. xxiii. 5.

Hith. pres. עֹרֵה, i. q. Kal. (b) Hos. ix. 11.

עור, II. v. pres. עֹרֵה. Syr. *ܥܘܪܐ*, *duplavit, involvit; defecit viribus.* *Was in obscurity, was oppressed with calamity*, Job xi. 17. See my note.

עור, v. i. q. עָרָה, which see. Used only in the Imperative plural עָרָה, Judg. xix. 30; Is. viii. 11.

עור, v. Kal non occ. A Chaldee form of עָרָה, which see. *Was straitened, was pressed.*

Hiph. pres. עֹרֵה. *Presses, crushes*, Amos ii. 13.

Part. m. עָרָה. *Pressing down*, Ibid.

עור, v. *Aroused himself, awoke, arose.*

Imp. עָרָה, עָרָה, Judg. v. 12; Ps. xlv. 13; Is. li. 9; Zech. xiii. 7, &c.

Niph. pres. עֹרֵה. (a) Pass. of Kal, Jer. vi. 22; xxv. 32; Zech. iv. 1, &c. (b) Pass. of Pih. [c], Hab. iii. 9.

Part. m. עָרָה, Zech. ii. 13.

Pih. pres. עֹרֵה. (a) *Roused.* (b) *Excited, stirred up.* (c) *Raised a spear, scourge, cry.* (a) Is. xiv. 9; Cant. ii. 7; iii. 5, &c. (b) Prov. x. 12; Zech. ix. 13. (c) 2 Sam. xxiii. 18; 1 Chron. xi. 11, 20; Is. x. 26; xv. 5.

Inf. (b) עָרָה, Job iii. 8.

Imp. עֹרֵה, Ps. lxxx. 3.

Hiph. pres. עֹרֵה, pres. עֹרֵה, apoc. עָרָה, and עָרָה.

(a) I. q. Pih. [a] Cant. ii. 7; Is. l. 4; Zech. iv. 1, &c. [b] Deut. xxxii. 11; 2 Chron. xxxv. 22; Is. xli. 2, &c. (b) I. q. Kal, Ps. lvii. 9; cviii. 3.

Part. m. עָרָה. (a) Isa. xiii. 17; Jer. l. 9, &c.

Inf. עָרָה, Ps. lxxiii. 20, &c.

Imp. עָרָה. (b) Ps. xxxv. 23. Joel iv. 9.

Hith. עֹרֵה, pres. עֹרֵה, i. q. Kal, Job xvii. 8; xxxi. 29.

Part. m. עָרָה, Is. lxiv. 6.

Imp. עֹרֵה, Is. li. 17.

עור, v. Kal non occ. Arab. *عور*,

monoculus fuit. Syr. *ܥܘܪܐ*, *exoculavit, ex-*
cæcavit. *Was blind.*

Pih. pres. עֹרֵה. *Blinded*, Exod. xxxiii. 5; Deut. xvi. 19; 2 Kings xxv. 7; Jer. xxxix. 7; lii. 11. See p. 163, Serm. Diss.

עור, m. pl. עָרָה. (a) *Blind.* (b) *Mentally blind.* (a) Exod. iv. 11; Lev. xix. 14; Deut. xxvii. 18; Is. xxix. 18, &c. (b) Is. xlii. 19; xliii. 8.

עור, m. Chald. Syr. *ܥܘܪܐ*, *pulvis paleæ.* Arab. *عوار*, *festuca.* Chaff, Dan. ii. 35.

עור, m. aff. עָרָה, pl. עָרָה, aff. עָרָה. *The skin:* [1] Of man. [2] Of animals. [1] Exod. xxxiv. 30; Job ii. 4; xxx. 30, &c. [2] Gen. iii. 7; Exod. xxvi. 14; Lev. xvi. 27, &c.

עָרָה, m. *Blindness*, Deut. xxviii. 28; Zech. xii. 4.

עָרָה, f. *Id.*, Lev. xxii. 22.

עור, v. Imp. pl. עָרָה, Joel iv. 11. LXX. *συναθροίσας.* Vulg. *erumpite.* Syr.

ܥܘܪܐ. Arab. *عشر*, *quæsit rem: col-*
legit, conjunxit; عشر, IV. *ad festinandum impulit.* Either, *assemble* or *hasten*. Gesen., after Castell, prefers the latter, and considers the word as synonymous with *רוש*.

עור, v. Kal non occ. Arab. *عارت*, *r. عرفت*, *avertit, divertit.* *Bent, made crooked.*

Pih. pres. עֹרֵה. Constr. immed. (a) *Made crooked.* (b) *Made unfair, unequal.* (c) *Perverted judgment.* (d) *Treated unjustly.* (e) *Bowed down.* (a) Ps. cxlvi. 9;

Ecd. vii. 13. (c) Job viii. 3; xxxiv. 12. (d) Ps. cxix. 78.

Inf. עוֹרָה. (b) Amos viii. 5. (d) Lam. iii. 37.

עוֹרָה, v. Once, Inf. עוֹרָה, Is. l. 4. Arab.

עוֹרָה, r. غوث, *open tulit. To aid.*

עוֹרָה, f. aff. עוֹרָה. *Unjust treatment,* Lam. iii. 59.

עוֹרָה, m. pl. עוֹרָה, f. עוֹרָה, pl. עוֹרָה, r. עוֹרָה.

(a) *Strong*: applied to [1] Bodily strength and power: [2] Wind and waters: [3] A country: [4] Anger, desire, love. (b) *Harsh.* (c) *Strength.* (a), [1] Num. xiii. 28; Judg. xiv. 4. 18; Prov. xxx. 25, &c. [2] Exod. xiv. 21; Neh. ix. 11; Is. xliii. 16. [3] Num. xxi. 25. [4] Gen. xlix. 7; Prov. xxi. 14; Cant. viii. 6; Is. lvi. 11. (b) Deut. xxviii. 50; Prov. xviii. 23; Is. xix. 4; Dan. viii. 23. (c) Gen. xlix. 3; 2 Sam. xxii. 18.

עוֹרָה, c. plur. עוֹרָה, aff. עוֹרָה. Arab.

עוֹרָה, capra. Syr. ܥܪܐ, *Id.* (a) *A goat.*

(b) Pec. *A she-goat.* (c) In the pl. *Goats' hair.* (a) Lev. iv. 23; vii. 23; xvii. 3, &c. (b) Gen. xxxi. 38; xxxii. 14; Num. xv. 27, &c. (c) Exod. xxv. 4; xxxv. 26; Num. xxxi. 20. Castell, after Bochart., compares the Greek αἴξ.

עוֹרָה, pl. עוֹרָה, Chald., *Ed.*, Ezra vi. 17.

עוֹרָה, m. עוֹרָה, aff. עוֹרָה, עוֹרָה, עוֹרָה, &c., it. עוֹרָה, r. עוֹרָה. (a) *Strength, power, might*: [1] Of God. [2] Of a king or nation. [3] Of the body. [4] Of a tower, or city. [5] Of the voice. (b) *Ascription of power, praise.* (c) *Source of strength, refuge.* (a), [1] 1 Chron. xvi. 26; Job xii. 16; Ps. lxxii. 12, &c. [2] Judg. v. 21; 1 Sam. vi. 14; Ps. xxix. 11, &c. [3] Job xli. 14; Prov. xxxi. 17. [4] Judg. ix. 51; Ps. lxi. 4; Is. xxvi. 1, &c. [5] Ps. lxviii. 34. (b) Ps. viii. 3. (c) Ps. cxviii. 7; xlv. 2; cxviii. 14, &c. עוֹרָה, *with all his might*, exerting himself to the utmost, 2 Sam. vi. 14; 1 Chron. xiii. 8. עוֹרָה, *instruments of praise*, 2 Chron. xxx. 21.

עוֹרָה, thrice only, Lev. xvi. 8. 10. 26.

The different interpretations of this word, as well as the arguments for and against them, may be seen in Bochart. Hieroz., tom. i., p. 650. The most natural appears to be

"the goat of departure," or "the scape-goat," from עוֹרָה, and אֵל. The objection urged against this interpretation, that עוֹרָה always signifies a *she-goat*, is manifestly without foundation, as may be seen by the passages quoted above.

עוֹב, v. pres. עוֹב. Constr. immed. it.

med. עוֹב. *Left.* (a) *Left behind.* (b) *Allowed to remain.* (c) *Went away from.* (d) *Forsook, neglected*: [1] God. [2] A person. [3] A law or practice. (e) *Failed.* (f) *Allowed to fail, took away.* (g) *Left unrestrained, loosened, gave loose to.* (h) עוֹב, *Left in the hand of.* (a) Gen. xxxix. 12; L. 8; Exod. ii. 20, &c. (b) Judg. ii. 21; Mal. iii. 19. (c) Gen. ii. 24; xlv. 22; Jer. xxv. 35, &c. (d), [1] Deut. xxxi. 16; 1 Kings ix. 9; 2 Chron. xxi. 10, &c. [2] Job xx. 19; Ps. lxxi. 11; Is. xlix. 14, &c. [3] 2 Chron. xii. 1; Is. lviii. 2; Ezek. xxiii. 8, &c. (e) Ps. xxxviii. 11; xl. 13. (f) Gen. xxiv. 27; Ruth ii. 20. (g) Job x. 1. (h) Gen. xxxix. 6; 2 Chron. xii. 8; Neh. ix. 28, &c.

Part. עוֹב, aff. עוֹב, fem. עוֹבָה, pl. עוֹבָה, constr. עוֹבָה, Prov. ii. 13; x. 17; Zech. ii. 17, &c.

Part. pass. עוֹבָה, f. עוֹבָה, constr. עוֹבָה, pl. עוֹבָה, Is. liv. 6. (g) Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21, &c.

Inf. עוֹב, עוֹב, aff. עוֹבָה, &c., Gen. xlv. 22; 2 Kings viii. 6; Jer. ii. 16; xiv. 8, &c.

Imp. עוֹב, and עוֹבָה, pl. עוֹבָה, aff. עוֹבָה, Ps. xxxvii. 8; Prov. ix. 6; Jer. xlix. 11; li. 9, &c.

Niph. עוֹבָה, pres. עוֹבָה. Pass. of Kal, Lev. xxvi. 43; Job xviii. 4; Neh. xiii. 11, &c.

Part. עוֹבָה, f. pl. עוֹבָה, Ps. xxxvii. 20; Ezek. xxxvi. 4.

Puḥ. עוֹבָה, i. q. Niph. Is. xxxii. 14; Jer. xlix. 25.

עוֹבָה, m. pl. aff. עוֹבָה, Ezek. xxvii.

12. 14. 16. 19. 22. 27. 33. Apparently, (a) Any thing parted with, *Merchandise*: and (b) A place employed in merchandise, a *market*. lxx. ἡγορά σου; ὁ μισθός σου.

עוֹבָה, m. r. עוֹבָה. *Mighty*, Ps. xxiv. 8. *Mighty men*, Is. xliii. 17.

עוֹבָה, m. aff. עוֹבָה. *Might*, of God, Ps. lxxviii. 4; cxlv. 6: in war, Is. xlii. 25.

עוֹבָה, v. pres. עוֹבָה, apoc. עוֹבָה. Constr. abs. it. med. עוֹבָה. Arab. عَزَّ, *potens, honoratus*

factus est; vicit potentia; עָזַר, potentia, dignitas. Syr. עָזַר, *fortificatus est, invaluit.*

(a) *Was strong.* (b) *Prevailed.* (c) *Considered himself strong, confided in.* (d) *Showed himself strong.* (a) Ps. lxxxix. 14 Eccl. vii. 19. (b) Judg. iii. 10; vi. 20; Ps. ix. 20; Dan. xi. 12. (c) Ps. lii. 9.

Inf. constr. עֹזֵר, Prov. viii. 28.

Imp. עֲזֹר, (d) Ps. lxviii. 29.

Hiph. עֲזָרָה, הִעֲזָרָה, *Made strong or bold* הִעֲזָרָה פָּנָיו, *put on a bold face*, Prov. vii. 13 עֲזָרָה, *Id.*, Prov. xxi. 29.

עֲזָרָה, f. twice, Lev. xi. 13; Deut. xiv

12. An unclean bird: according to the LXX τὸν ἀλκίαιον, *the sea-eagle*. The Vulgate agrees with this; but Bochart. insists that it is rather *the black eagle*, *melanvaleros, valeria*. So named, as in Latin, from its strength See Hieroz., tom. ii., p. 188.

עֲזָרָה, v. Kal non occ. Arab. عَزَقَ, *fidit terram*; عَزَقٌ, *instrumentum quo terra fuditur*. Æth. ሀዘቲ: puteus.

Pih. pres. aff. עֲזָרָה. *Digged it*, Is. v. 2. Al. non occ.

עֲזָרָה, f. Chald. constr. עֲזָרָה, aff. עֲזָרָה. Syr. עֲזָרָה, *annulus. An engraved ring, a seal*, Dan. vi. 18.

עֲזָרָה, v. pres. עֲזָרָה. Arab. عَزَرَ, *juvit*. Syr. עֲזָרָה, *Id. Helped, assisted.* Constr.

[1] Immed. it. med. עֲזָרָה, Gen. xlix. 25 1 Sam. vii. 12; Is. xli. 13, &c. [2] Med. עֲזָרָה, 2 Sam. xxi. 17; Job xxvi. 2; Zech. i. 15, &c. [3] Med. עֲזָרָה, 1 Chron. xii. 21. [4] Med. עֲזָרָה, 1 Kings i. 7.

Part. עֲזָרָה, pl. constr. עֲזָרָה, aff. עֲזָרָה, &c., Kings xx. 16; Job ix. 13; Ps. cxviii. 7, &c.

Part. pass. עֲזָרָה, Is. xxxi. 3.

Inf. constr. עֲזָרָה, aff. עֲזָרָה, &c., 1 Chron. xii. 7; xv. 26, &c.

Imp. aff. עֲזָרָה, pl. aff. עֲזָרָה, Josh. x. 4; Ps. ix. 26, &c.

Niph. עֲזָרָה, pres. עֲזָרָה, Pass. of Kal, Ps. cxviii. 7; Dan. xi. 34.

Inf. עֲזָרָה, 2 Chron. xxvi. 15.

Hiph. part. pl. עֲזָרָה, i. q. Kal, 2 Chron. cxviii. 23.

עֲזָרָה, m. aff. עֲזָרָה, עֲזָרָה, &c. (a) *Help.* (b) *Helper.* (a) Exod. xviii. 4; Deut.

xxxiii. 26; Ps. xx. 3, &c. (b) Gen. ii. 18; Ps. lxx. 6; cxv. 9, &c.

עֲזָרָה, f. of the last, constr. עֲזָרָה, aff. עֲזָרָה, &c. *Id.*, Judg. v. 23; Job vi. 13; Ps. xlv. 20, &c. With ה paragogic, Ps. xlv. 27; lxiii. 8; xciv. 17. עֲזָרָה, *Id.*, Ps. lx. 3; cviii. 13.

עֲזָרָה, f. i. q. עֲזָרָה. (a) *A court of the temple*, 2 Chron. iv. 9; vi. 16. (b) *A border, or surbase running round the altar*, Ezek. xliii. 14. 17. 20; xlv. 19.

עֲזָרָה, m. Arab. غَطَا, r. غَرَطَا, *effodit.* (a) *A graver*, Job xix. 24; Jer. xvii. 1. (b) *A pen*, Ps. xlv. 2; Jer. viii. 8.

עֲזָרָה, fem. Chald. i. q. עֲזָרָה. *Counsel, wisdom*, Dan. ii. 14.

עֲזָרָה, v. pres. עֲזָרָה, apoc. עֲזָרָה. Constr. immed. Arab. عَظَا, r. عَظَا, *manu accepit*

عَظَا, r. غَطَا, *texit rem.* Syr.

عَظَا, *delevit.* (a) *Put on, covered himself, wore.* (b) *Covered.* (c) Probably, *Invested*, in a military sense. (d) Probably, *Took possession of, invested himself with*: see Is. xxii. 21. (e) Phr. עֲזָרָה עַל שִׁפְטָה, *covered his upper lip.* (a) Ps. lxxi. 13; cix. 19. 29; Is. lix. 17. (b) Ps. lxxxiv. 7. (d) Jer. xliii. 12. (e) As a mark of mourning or shame, Lev. xiii. 45; Ezek. xxiv. 17. 2; Mic. iii. 7.

Part. עֲזָרָה, aff. עֲזָרָה. (a) 1 Sam. xxviii. 4; Ps. civ. 2. (c) Is. xxii. 17. In Cant. 7, we have עֲזָרָה עֲזָרָה. Vulg. vagari incipiam. Hence, Dathe reads עֲזָרָה; but chultens, whom Gesenius follows, translates it by *quasi deliquium animi patiens*. Comp. Arab. غشي عليه, *deliquium animi passus est.*

Inf. עֲזָרָה, (c) Is. xxii. 17.

Hiph. עֲזָרָה. *Placed as a covering*, Ps. lxxxix. 46.

עֲזָרָה, masc. pl. aff. עֲזָרָה. Arab.

عَظَنَ, *maceravit et concinnavit pellem*;

عَظِنَ, *pellis macerata et parata.* *A skin prepared for holding milk or water, a bottle of skin*, Job xxi. 24. Al. non occ. See the otes.

עֲזָרָה, fem. plur. aff. עֲזָרָה, once,

Job xli. 10. Arab. **عَطَسَ**, *sternutavit. Sneezing.*

עטל, m. pl. **עטלים**. *The bat*, Lev. xi. 19; Deut. xiv. 18; Is. ii. 20. According to Bochart., for **עטל**, which he interprets *avis tenebrarum*. But more probably from **عُطِل**, *nubibus obductum fuit cælum*, and **קָה**, for **קָה**: so Gesenius.

עטמ, v. pres. **עֲטֵם**. Arab. **عُطِفَ**, *pallium*. Syr. **حُلِفَ**, *indutus est.* (a) Covered, with **ל**. (b) Covered himself, was covered. (c) Covered his face in sorrow, was overwhelmed with affliction, was exhausted. (a) Ps. lxxiii. 6. (b) Job xxiii. 9; Ps. lxxv. 14. (c) Ps. cii. 1. In Is. lvii. 16, it may be interpreted either according to (b) or (c).

Part. pass. pl. **עֲטוּמִים**. *Worn out, exhausted, weak*, Gen. xxx. 42; Lam. ii. 19. Inf. **עֲטֵם**, (c) Ps. lxi. 3.

Niph. Infin. **הִעֲטַם**, i. q. Kal, (c) Lam. ii. 11.

Hiph. Infin. **הִעֲטִים**, *Id.*, Gen. xxx. 42.

Hith. pres. **עֲטֹם**, *Id.*, Ps. lxxvii. 4; cvii. 5; cxliii. 4.

Inf. **הִעֲטֹם**, Ps. cxlii. 4; Lam. ii. 12; Jonah ii. 8.

עטר, v. pret. non occ. pres. aff. **הִעֲטֵר**. *Encircled.* (a) Surrounded in a hostile manner, with **ל**. (b) Covered, constr. immed. (b) Ps. v. 13.

Part. pl. **עֲטָרִים**. (a) 1 Sam. xxiii. 26.

Pih. **עֲטָרָה**, **עֲטָרָה**, pres. aff. **הִעֲטָרָה**. (a) Crowned. (b) Adorned, blessed. (a) Cant. iii. 11. (b) Ps. v. 6; lxxv. 12.

Part. aff. **הִעֲטָרָה**. (b) Ps. ciii. 4.

Hiph. part. f. **הִעֲטָרָה**. *Given crowns*, Is. xxiii. 8.

עֲטָרָה, f. constr. **עֲטָרָה**, pl. **עֲטָרוֹת**. (a) A crown, royal diadem. (b) Whatever adorns, or gives dignity. (a) 2 Sam. xii. 30; Esth. viii. 15; Cant. iii. 11, &c. (b) Prov. xii. 4; xiv. 24; xvi. 31.

עֵי, m. pl. **עֵי**, and **עֵין**, r. **עֵה**, or **עֵה**. *A ruin, a heap of ruins, a heap*, Ps. lxxix. 1; Jer. xxvi. 18; Mic. i. 6; iii. 12.

עֵי, v. pres. **עֵי**, and **עֵי**. Arab.

عَظَّ, r. **عَظَّ**, *irritavit, irā implevit; ira*. Syr. **عَظَّ**, *indignatus est; عَظَّ*,

indignatio. (a) Was angry with, with **א**. (b) Rushed on with anger, pounced on, with **א**. (a) 1 Sam. xxv. 14. (b) 1 Sam. xiv. 33; xv. 19.

עֵי, m. constr. **עֵי**, pl. non occ. *Any rapacious animal*, either (a) Bird, or (b) Beast. (a) Gen. xv. 11; Is. xviii. 6; Ezek. xxxix. 4. (b) Jer. xii. 9. Doubtful; Is. xlv. 11.

עֵילֹם, m. 2 Chron. xxxiii. 7, i. q. **עֵלֹם**, which see.

עֵי, once. Arab. **عَامَ**, r. **غِيمَ**, *sitivit; غِيمَ*, *sitis, ira.* Probably, *Drought*, Is. xi. 15. **בְּעֵם רֵחוֹ**, *with the drought of his wind* i. e. with a strong drying wind.

עֵין, f. constr. **עֵין**, aff. **עֵי**, &c. dual **עֵינִים**, constr. dual and pl. **עֵינֵי**, aff. **עֵינֵי**, &c. Arab. **عَيْنَ**, *oculus; fons.* Syr. and Æth. *Id.* (a) An eye. (b) The sight. (c) The judgment, feeling. (d) Appearance to the eye, colour, sparkling, glitter. (e) **עֵינֵי**, *Outward appearance.* (f) Pl. **עֵינֹת**, constr. **עֵינֹת**, *A fountain, spring.* Phrr. (g) **עֵין בְּעֵין**, *Face to face.* (h) **עֵין הָאָרֶץ**, *The face of the earth.* (i) **לְעֵי**, *In the sight of, before.* (k) **בְּעֵי**, *In the judgment of* —, as [1] **בְּעֵי**, [2] — **הָרֵעַ**, [3] — **הָשֵׁר**. (a) Gen. xiii. 14; xx. 16; xlv. 21, &c. (b) 2 Sam. xx. 6; Ps. xxxiii. 18. (c) Deut. vi. 16; xv. 9; xxviii. 56, &c. (d) Lev. xiii. 55; Num. xi. 7; Prov. xxiii. 31; Ezek. i. 4. 7, &c. (e) 1 Sam. xvi. 7. (f) Gen. xvi. 7; xxiv. 28; Exod. xv. 27; 2 Chron. xxxii. 3, &c. (g) Num. xiv. 14; Is. lii. 8. (h) Exod. x. 5. 15; Num. xxii. 5. 11. (i) Gen. xxiii. 11; Exod. iv. 30; xix. 11, &c. (k), [1] Gen. vi. 8; xxxiii. 8. 15, &c. [2] Deut. ix. 18; xxxi. 29, &c. [3] Deut. xii. 28; xxi. 9, &c. Hence—

עֵין, v. Part. Keri, **עֵין**. *Watching*, with an evil eye, 1 Sam. xviii. 9.

עֵיָה, f. **עֵיָה**, pl. **עֵיָה**. See **עֵיָה**. (a) Weary. (b) Parched, (a) Gen. xxv. 29; Deut. xxv. 18; Judg. viii. 14, &c. (b) Job xxii. 7; Ps. lxxiii. 2; cxliii. 6; Prov. xxv. 25; Is. xxxii. 2, &c.

עֵיָה, v. **עֵיָה**. *Is weary*, Jer. iv. 31. Al. non occ.

עֵיָה, f. r. **עֵיָה**. (a) Darkness, Amos iv. 13. (b) With **ה** paragogic, **עֵיָה**, for

From upon, Exod. xl. 36. [2] *From above*, Gen. xxvii. 39. על¹, *Above*, Gen. i. 7.

על, Chald. aff. עליו, עליו, עליו, *Id.*, Ezra iv. 12; v. 3; Dan. vi. 19, &c.

על, m. r. עלה. *The Lofty One, the Most High*, Hos. vii. 16; xi. 7.

על, and עלה, m. aff. עלה, עלה, עלה, עלה, עלה. Arab. عِلّ, *vinculum cervicis*, sive *ex ferro sit*, sive *à loro*. (a) *A yoke*.

(b) *Metaph. Servitude*. (a) Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7, &c. (b) Deut. xxviii. 48; 1 Kings xii. 4; Is. ix. 3, &c.

עלה, Chald. with קן. *Above*, Dan. vi. 3.

עלה, m. pl. עלה, once, Is. xxxii. 4. Arab. عِلّ, *barbarus, religionem Muham-medis non profitens. A foreigner, stammerer*.

עלה, v. pres. עלה, apoc. על. Constr. it. immed. it. med. על, על, על, על. (a) *Went up, came up*. (b) *Arose*, of the dawn. (c) *Grew up, grew*. (d) *Increased*. (e) *Produced*. (f) *Was put upon*. (a) Gen. xlix. 4; Exod. xii. 38; xix. 3; Josh. viii. 20; Judg. xxi. 5, &c. (b) Gen. xix. 15; xxxii. 26. (c) Gen. xl. 10; Deut. xxix. 22; Is. v. 6, &c. (d) 2 Chron. xviii. 34. (e) Prov. xxiv. 31. (f) Num. xix. 2; Judg. xvi. 17; Ezek. xlii. 17, &c.

Inf. עלה, constr. עלה, aff. עלה, &c., Gen. xlii. 4; Exod. xix. 12; Deut. ix. 9, &c.

Imp. עלה, עלה, pl. עלה, Gen. xxxv. 1; 1 Sam. xxv. 35; Jer. xlii. 4, &c.

Part. עלה, f. עלה; pl. עלה, Gen. xxxviii. 13; Judg. xx. 31; 1 Sam. ix. 11. (c) Gen. xli. 22.

Niph. עלה. (a) *Is exalted*, of God, Ps. xlvii. 10; xcvi. 9. (b) *Was lifted up*, Ezek. ix. 3. (c) *Was led away*, 2 Sam. ii. 27. (d) *Was taken up*, Ezek. xxxvi. 3.

Inf. עלה, (c) Jer. xxxvii. 11.

Hiph. עלה, pres. עלה, apoc. על. Causat. of Kal. (a) *Caused to go or come up, carried or brought up*. (b) *Offered* a burnt-offering. (c) *Placed* a thing on another. (d) *Placed, set up*. (a) 1 Sam. xii. 6; 2 Kings xvii. 14; Neh. ix. 18, &c. (b) Gen. viii. 20; Lev. xvii. 8; 2 Chron. viii. 12, &c. (c) 1 Kings x. 17; 2 Chron. iii. 14; Lam. ii. 10, &c. (d) Num. viii. 2.

Inf. עלה, constr. עלה, עלה, &c., Jer. xi. 7; Ezek. xxiii. 46; xxvi. 3, &c.

Imp. עלה, f. עלה; pl. עלה, 1 Sam. xxviii. 11; Exod. xxxiii. 12; Jer. li. 27, &c.

Part. עלה, constr. עלה, aff. עלה, f. עלה, constr. עלה; pl. עלה, constr. עלה, Lev. xi. 45; Deut. xiv. 7; xx. 1; Lev. xi. 26; 2 Sam. vi. 15, &c.

Hoph. עלה, עלה, Pass. of Hiph. (a) Nah. ii. 7. (b) Judg. vi. 28. (c) 2 Chron. xx. 34.

Hith. pres. apoc. עלה. *Lifts up himself*, Jer. li. 3.

עלה, masc. constr. עלה, aff. עלה; pl. constr. עלה, aff. עלה, עלה, r. עלה. (a) *A leaf*. (b) *Foliage*. (a) Lev. xxvi. 36; Gen. viii. 11, &c. (b) Gen. iii. 7; Jer. xvii. 8, &c.

עלה, f. Chald. r. על. Arab. عِلَّة, *causa, pretextus. A pretext, ground for complaint*, Dan. vi. 5, 6.

עלה, and עלה, f. constr. עלה, aff. עלה; pl. עלה, aff. עלה, r. עלה. (a) *A burnt-offering*, Lev. i. 10; vii. 8; xvi. 24, &c. (b) *A step*, Ezek. xl. 26. (c) *Contraction of עלה*, Ps. lviii. 3; lxiv. 7.

עלה, pl. fem. עלה, Chald. *Id.* (a) Ezra vi. 9.

עלה, Hos. x. 9, for עלה, which see.

עלה, pl. m. aff. עלה, עלה, עלה, עלה, עלה. Youth, time of youth, Job xx. 11; xxxiii. 25; Ps. lxxxix. 46; xc. 8; Is. liv. 4.

עלה, f. once. Arab. عِلَق, *depastus fuit; عِلَق, adhæsit, affixus fuit; عِلَقَة, hirudo. A leech*, Prov. xxx. 15.

עלה, v. pret. non occ. pres. עלה, i. q. עלה, and עלה. *Rejoiced*, applied occasionally to inanimate things, 2 Sam. i. 20; Ps. lx. 8; xcvi. 12; Prov. xxiii. 9, &c. Constr. abs. it. with על, or על, of the subject of joy.

Inf. עלה, Is. xxiii. 12.

Imp. עלה, עלה, pl. עלה, Ps. lxviii. 5.

עלה, m. *Rejoicing, one who rejoices*, Is. v. 14.

עלה, f. Arab. غَطَل, *nubibus obductum fuit cœlum; غَيْطَلَة, magna obscuritas noctis. Darkness*, Gen. xv. 17; Ezek. xii. 6, 7, 12.

עלה, m. once. *A pestle*, Prov. xxvii. 22: r. עלה, from its rising.

עלה, f. עֲלִית, pl. עֲלִיּוֹת, r. עֲלִי. *Upper*, Josh. xv. 19; Judg. i. 15.

עֲלִי, m. Chald. def. עֲלִיָּא. (a) *High*, *supreme*, of God, Dan. iii. 26. 32; v. 18. 21 (b) *The supreme God, the Most High*, Dan iv. 14. 21, 22. 29. 31; vii. 25. See עֲלִיָּא.

עֲלִיתָ, f. עֲלִיתָ, aff. עֲלִיתָ; pl. עֲלִיתָ, aff.
עֲלִיתָ, r. עֲלָה. Arab. ^سعِلَ, *caenaculum*. (a)
An upper room, a chamber, Judg. iii. 23
2 Sam. xix. 1; 2 Kings i. 2; Jer. xxii. 14,
&c. (b) *An ascent, a stair-case*, 2 Chron.
ix. 4.

מָלָה, f. עֲלִיזָה, pl. f. עֲלִיזוֹת, r. מְלָה.
High, in situation or power. (a) *Lofly*, of a building. (b) *Higher*, upper, in place. (c) *High*, in rank. (d) *Highest*, supreme, of God. (e) *The Most High*. (a) 1 Kings ix. 8; 2 Chron. vii. 21. (b) Gen. xl. 17; Josh. xvi. 5; 2 Kings xviii. 17; Ezek. xlii. 5, &c. (c) Deut. xxvi. 19; xxviii. 1. (d) Gen. xiv. 18—20. 22; Ps. vii. 18; xlvii. 3, &c. (e) Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, &c.

עליון, Chald. pl. עליון, *Id.* (c) Dan.
vii. 22. 25.

עָלִיו, f. עָלָה, pl. עָלִיִּים, constr. עָלֵי, r. עָלוּ. *Rejoicing; habitually rejoicing, or expressing joy*, Is. xiii. 3; xxii. 2; xxiv. 8, &c.

עֲלִיל, m. once, *A crucible*, Ps. xii. 7 ;
 r. מִל. Comp. Æth. **ፀፈፈ** : *separavit*,
segregavit.


עֲלִיָּהּ, f. pl. עֲלִיּוֹת, aff. עֲלִיָּהוּ, &c.,
 r. על. (a) *Action*. (b) *An action*: either, [1] *A noble action*, or [2] *A wicked action*.
 (a) Ps. xiv. 1; lxvi. 5; cxli. 4. (b) 1 Sam.
 ii. 3. [1] Ps. ix. 12; lxxvii. 13, &c. [2]
 Ezek. xx. 43; xxiv. 14; Zeph. iii. 11, &c.
 עָלָה עֲלֵיהֶם מַעֲשֵׂיהֶם, *ascribed actions to her*
 which have no existence except in his words,
 Deut. xxii. 14. 17.

עָלִילָה, fem. r. עלל. *Action, Jer.*
xxxij. 19.

עליצות, f. aff. **עֲלִיצָה**, r. עלץ. *Rejoicing, ground of rejoicing*, Hab. iii. 14.

עֲלִיָּה, f. Chald. aff. עֲלִיָּהָ, i. q. עֲלִיָּה.
An upper room, a chamber, Dan. vi. 11.

על, v. Kal non occ. Arab. عَلَّ, *bibendum dedit secundā vice; causam pro-*

*bu*it. Syr. , *effecit, causam prae*bu*it*;
it. ingressus est. Entered into; did effec
tually or habitually.

Pih. עוֹלָה, עוֹלָה, pres. עוֹלֶה. (a) *Made to enter.* (b) *Treated, acted towards,* with לְ. (c) *Affected, affected painfully,* with לְ. (d) *Repeated an action, went over again, gleaned,* immed. (e) *Acted as a child.* See עוֹלֶה.
(a) Job xvi. 15. (b) Lam. i. 22; ii. 20.
(c) Lam. iii. 51. (d) Lev. xix. 10; Deut. xxiv. 21; Judg. xx. 45; Jer. vi. 9.

Inf. עוֹל, (d) Jer. vi. 9.
 Imp. עוֹל, (b) Lam. i. 22.
 Part. מַעוֹל, (e) Is. iii. 12.
 Puh. עוֹל, Pass. of Pih. *Was done or*
caused, Lam. i. 12.

Hith. **הִתְחַלֵּץ**, constr. med. **צָ**. (a) *Exerted himself in action, put forth his power against.* (b) *Abused his power over, insulted.* (c) *Practised.* (a) Exod. x. 2; 1 Sam. vi. 6. (b) 1 Sam. xxxi. 4; Judg. xix. 25, &c.

Inf. הַחֲצוֹלֵל, (c) Ps. cxli. 4.

על, v. Chald. על, עלה. *Entered, Dan.*
ii. 16; v. 10. See *Keri*.

Part. pl. עֲלִיף, Dan. iv. 4; v. 8.

Aph. הַסֵּל, Causat. of Peḥal. *Brought in*,
Dan. ii. 25; vi. 19.

Inf. הַנְּעִלָה, Dan. iv. 3. הַנְּעִלָה, Dan. v. 7.

Imp. aff. דַּעְלִי, Dan. ii. 24.

Hoph. ^{לִפְתּוֹ}, Pass. of Hiph., Dan. v. 13. 15.

עֲלָלוֹת, pl. fem. constr. עֲלָלוֹת, r. על. *What is left for gleanings, gleanings*, Judg. viii. 2; 1s. xvii. 6; xxiv. 12; Jer. xlix. 9; Obad. 5; Mic. vii. 1.

עלם, masc. — plur. non. occ.

עֲלָמָה, fem. — plur. עֲלָמוֹת. —

Arab. ^{٤١}عالم, *adolescens, juvenis plenæ ætatis.*

Syr. **ܕܠܡܕܐ**, fem. **ܕܠܡܕܐ**, id. The leading notion seems to have consisted in *excitement, impression*, or the like; and thence to have extended itself to *youth*, as the season peculiarly subject to it; thence *growth*. Arab. cogn. **ألم**, *dolor*; **أنف**,

conj. v. *benignè tractavit*; اَلْبَ, *pro-*

pulit; ^uالبَّة, *cupido*; ^uغَلَمَة, id. Syr.

۱۱۱, *iratus est*. Cogn. ۱۱۲, *injuria*
affecit. Thence, to *knowledge*, as عَلَمٌ,

signum, indicium, or mark impressed: meton. *עלם*, *scientia*, &c. Thence to the *world* (*עלם*), as containing marks of the Divine wisdom (Ps. xix.) And thence, as this is but partially discoverable to man, probably arose the notion of *hiding, concealing; eternity*, as an indefinite period, &c. *Æth. ὤσις: æternitati consecravit.* Also the Samaritan, *עלם, connivit.* Masc. but twice, 1 Sam. xvii. 56; xx. 22; i. q. נָסַר, vr. 21. *Youth, young man.* Fem. seven times only, viz., Gen. xxiv. 43; Exod. ii. 8; Is. vii. 14; Ps. lxviii. 26; Prov. xxx. 19; Cant. i. 3; vi. 8. In all of which a *young unmarried*, but *marriageable, woman, or virgin*, must necessarily be meant. The place most disputed has been Is. vii. 14, where Gesenius says, with the rashness peculiar to his school, "*de conjuge juvenili, recens nupta*" . . . LXX. male reddunt *παρθένος*. But, is there any usage justifying this? Certainly he has produced none. *בְּתוּלָה*, he tells us, would properly express *virgin*. And is this liable to no exception? See Joel i. 8. A parallel to which cannot be found with *עַלְמָה* occurring in it. This word, therefore, is less decisive than the word *עַלְמָה*, as to the meaning of *virgin*. If this word, then, signifies *marriageable young woman* only, it cannot be shown also to signify *married young woman*. If Aquila, Symmachus, and Theodotion, rendered it by *νεαῖς*, it ought to be remembered that this was done for a *party purpose*, such as that which has influenced Gesenius. Nor will his appeal—with Michaelis—to the usage of the German *jungfrau*, avail any thing here: it is to Hebrew, not to German, usages that the appeal must be made: and no such appeal can be made in this place. Besides, our passage would be without point or meaning, as Michaelis has justly observed, were a *young married woman* only meant (Supp. Lex. Heb. sub voce); much more out of place would the name of *Immanuel* be, as applied to such issue. Comp. Is. viii. 8; Matt. i. 23. Jerome has, on Is. vii. 14, "*Lingua quoque Punica, quæ de Hebræorum fontibus manare dicitur, proprie virgo ALMA appellatur.*" Why has Gesenius, who so often appeals to the Punic, omitted to do so on this occasion? On the use of the definite article, as prefixed in this place, see Gram. artt. 180. 14; 221. On the force of the pres. tense in *עַלְמָה*, art. 231. 19, note.

And, on the exegetical sense of the place, see my Sermons and Dissertations (London, 1830), p. 273, seq. In the terms, *הַעַלְמָה הַזֶּה*, therefore, i. e. *the virgin, or marriageable young woman, shall be with child, a married woman* could not possibly have been meant; neither could an unmarried young woman illegitimately, for this was *folly* and corruption in Israel, and could not have had place here: nor could any other except some *young woman*, of whom intimation had formerly been given, as the addition of the article requires. "*The woman's seed*" (Gen. iii. 15; Gal. iv. 4), as already predicted, and applied by inspired authority, concurs well with every particular connected with this place; while every other attempt to interpret it presents some insuperable difficulty: the usual interpretation, therefore, is the true one.

עַלְמָה, v. Kal non occ. except part. pass. *עַלְמָה*, aff. pl. *עַלְמָה*. Our *hidden things, sins*, Ps. xc. 8; but *sins of youth* (Arab. *غُلُومَة*, *adolescentia*), might as well be meant. Comp. Job xx. 11. See my note here, and comp. Ps. xxv. 7. And so the Targumist. On the etym. see *עַלְמָה*, above.

Niph. *עַלְמָה*, pres. non occ. Constr. med. *עַלְמָה*, it. abs. *Became, was, hidden, concealed*, Lev. iv. 13; v. 2, 3; Num. v. 13; Job xxviii. 21; 2 Chron. ix. 2.

Part. *עַלְמָה*, pl. *עַלְמָה*, 1 Kings x. 3; Eccl. xii. 14; Ps. xxvi. 4.

— f. *עַלְמָה*, Nah. iii. 11.

Niph. *עַלְמָה*, pres. *עַלְמָה*. Constr. immed. obj. it. with *עַלְמָה*, of person or thing. *Hide, conceal*, 2 Kings iv. 27; Is. i. 15; Ezek. xxii. 26; Job xlii. 3. it. med. *בָּ*, 1 Sam. xii. 3; *לְ*, Ps. x. 1; Lam. iii. 56. The context will sufficiently point out the feelings of the writer in each case.

Infin. *עַלְמָה*, Lev. xx. 4, only.

Part. *עַלְמָה*, Prov. xxviii. 27; Job xlii. 3, al. non occ.

Hithp. *עַלְמָה*, pres. *עַלְמָה*, i. q. Niph. Constr. abs. it. med. *עַלְמָה*, Deut. xxii. 1. 4; Ps. lv. 2; Is. lviii. 7; Job vi. 16. See my note.

עַלְמָה, def. *עַלְמָה*, pl. *עַלְמָה*, def. *עַלְמָה*, i. q. Heb. *עַלְמָה*. See *עַלְמָה* above. An indefinite period of time, either, (a) future, or (b) past. (a) *For ever, eternal*, Dan. iii. 33; iv. 31; vii. 18. 26. Pl., Dan. ii. 4. 44; vi.

16, &c. (b) *Eternity*, everlasting, Dan ii. 2; Ezra iv. 15.

עלמור, twice only, Ps. ix. 1, עלמור xlv. 1, עלמור. Of these, and similar terms, as occurring in the titles of some Psalms, nothing certain is, or can be known. Nor is it likely that they are of any great importance. Rosenmüller's "Explicatio Dictionum nonnullarum, in Psalmorum titulis," need only to be read over to afford sufficient proof of this. It will be found prefixed to his first volume of Scholia on the Psalms. The expression עלמור, occurs again, Ps. xlviii. 15, where Gesenius tells us the context requires that it should be, "i. q. עלם, æternitas . . . in perpetuum—LXX. εἰς τοὺς αἰῶνας"—which, perhaps, may be fairly doubted. The Targumist has, "in diebus pueritiæ nostræ," reading עלמור, in one word, with a sense deduced from עלם above. The Syr. read, עלמור, which is most probably the true reading; to be taken in the sense of עלמור, to death, usque ad mortem, i. e. ever, so long as we live; corresponding in this way to the עלם preceding. In this case the rendering of the LXX. will be rather paraphractical: a thing common enough with them.

עלמי, m. Patronymic of עלם, Chald. def. pl. עלמי. *Elamite*, Ezra iv. 9.

עלם, v. pres. עלם, cogn. עלו, עלץ. Constr. abs. *Exult, rejoice*, Job xx. 18, only. See my note.

Niph. f. עלם. *Becomes exulting*, i. e. in exhibiting its power, Job xxxix. 13, only. The place is elliptical, requiring the repetition of עלם, from the preceding verse, with עלם, &c. See my note. Al. non occ.

Hithp. pres. with ה, parag. עלם, i. q. Niph. *Let us be exulting, rejoicing*, once, Prov. vii. 18.

עלע, v. pres. pl. עלע. *They gulp, swallow down*. This word is probably an ἀνομασπονητικόν, i. e. so formed as to imitate the sound of the thing meant: once only, Job xxxix. 30. See my note on the place. Arab. عَلَّ, *bibendum dedit secunda*

vice, &c.; وَلَعَ, *cupidus fuit*; وَلَعَ, *insertū n vas linguā sorbuit conis*, &c.

עלע, m. pl. עלע, Chald. i. q. Heb. עלע. *A rib*, once, Dan. vii. 5.

עלה, v. Kal non occ. Arab. غلب, operuit. Comp. עשה, עשה. (a) *Clothe, cover*. (b) *Faint*.

Puh. עלה, *Became overwhelmed, faint*, Is. li. 20. The transition from clothe to faint may have originated in the languor experienced, in hot countries, from too much clothing. Al. non occ.

Part. f. עלה. *Covered, overlaid*, Cant. v. 14.

Hithp. pres. עלה. (a) *Become clothed, disguised* (comp. בנה), Gen. xxxviii. 14. (b) *Became faint, swooning*, Jonah iv. 8; Amos viii. 13, al. non occ.

עלף, m.—pl. non occ., once, Ezek. xxxi. 15.—LXX. ἐξελύθησαν: reading עלף, in Puh.; and so the Syr. Arab. and Vulg. It is probably the true reading.—*Languor, fainting*. See עלה above. Gesenius makes ה-paragogic, apparently without good ground; the word in its present form is adverse to all analogy.

עלץ, v. pres. עלץ, i. q. עלו, עלץ. Constr. abs. it. med. א, in; ל, against; לפני, before. *Exult, rejoice*. עלץ ביהוה —, *my heart exults in Jehovah*, 1 Sam. ii. 1; Ps. v. 12; ix. 3; Prov. xi. 10. מֵי־אֹיְבֵי לִי —, *mine enemies against me*, Ps. xxv. 2. לפני אלהים —, *before God*, Ps. lxxviii. 4. Abs. 1 Chron. xvi. 32.

Infin. עלץ, constr. Prov. xxviii. 12. Al. non occ.

עם, m. pl. עם, rarely עם. Constr. עם, rarely עם, r. עם. Cogn. עם, נבם, נבם. Arab. عَمَّ, *cæsus hominum*; v. عَمَّ, *communis fuit*. Cogn. عَمَّ, جَمَّ, *pressit, intrinxit*. Comp. עד. Whence, prep. עם, with. Syr. عَمَّ, id. And, as some think, the Lat. *con, cum*. Gr. σύν; γάμος; κοινός: να, δμο, &c. Germ. *sammt*, &c. (a) *people*, generally, Is. xl. 7; xlii. 5; xlv. 7: to which Gesenius adds Job xii. 2. See my note on the place. (b) *Any people, Jew or Gentile, good or bad*, as the context may determine: as, עם יהוה, — *of Jehovah*, Exod. xv. 3. עדה, — *of the congregation*, Lev. xvi. 33. ישראל, — *of Israel*, 2 Sam. xviii. 7. יהודה, — *of Judah*, Ib. xix. 41. העם, — Gen. xxiii. 12. עם, — Ib. xi. 6. עם, — *great people*, Gen. i. 20. עשה ענה, — *of hard, stiff, neck*, עני, — *afflicted, poor*,

2 Sam. xxii. 28. כִּמְשׁוֹשׁ, — of Chemosh, 16; 1 Chron. xxv. 8, &c. (*In* = ?) Num. xxi. 29, &c. Also, as qualified by a עם אַחֵר, another spirit with him, Num. xiv. 24. Comp. Deut. viii. 5; Josh. xiv. 7, &c. (Inter, together with) Is. xxxviii. 11; (redeemed), Exod. xv. 13. Comp. vr. 16. Ps. lxxix. 29, &c. (Nempe) עִם בְּנֵי יִשְׂרָאֵל, with my son, with Isaac, Gen. xxi. 10; Deut. xxviii. 33. נִשְׁעָה בִּדְחֵי כֶּן עֲרֹךְ, — saved by, or, in Jehovah the shield of thy help, Ib. xxxiii. 29. רַב כְּחֹל, — numerous as the sand, &c., Josh. xi. 4. And so with prepp. עַם, his people, my people, &c. Hence, applied to the tribes of Israel, עַם וְהָלֵךְ, Judg. v. 18, &c. — to the members of a family, either living or dead, Lev. xxi. 1. 4; xix. 16; Gen. xxv. 8. 17, &c. The people generally, as distinguished from their leaders, 1 Kings xii. 16; 2 Kings xi. 17, &c. Thence, as soldiers, Judg. v. 2, &c. And so the pronouns prefixed, or separate, the definite article, &c. הָעָם הַזֶּה, 2 Sam. xvi. 18. And, indeed, in every case, the qualifying terms sufficiently determine the precise force of this word. Pl., Deut. iv. 27; Ps. ix. 12, &c. Rarer form, Neh. ix. 22. 24; Judg. v. 14. Aff. עַמִּי, &c.; rare form, עַמִּיךָ, Judg. i. c.

עִם, m. def. עַמִּי, עַמִּי, pl. def. עַמִּיכֶם. Chald. Dan. iii. 4. 7. 31; v. 19; vi. 26; vii. 14, &c.

עִם, prep. See עַם above. Syr. *עִם*, Arab. metath. *عَمَ*, With; which is universally the meaning of our Hebrew word, with such synonymous shade of difference as its situation may require; e. g. (as compared with Noldius, p. 572, seq.) With (cum). צַדִּיק עִם רָשָׁע, just with unjust, Gen. xviii. 23; Cant. iv. 14, &c. (A, ab) עִם ... יֵהָלֵךְ ..., portion with God, Job xxvii. 13. (Ad) יֵאָמֶן דְּבָרְךָ עִם דָּוִד, let thy word be established with David, 2 Chron. i. 9. (Apud) עִם אֲשֶׁר, reside thou with him, Gen. xxvii. 44, &c. (Contra) יִלָּחֶם עִם יִשְׂרָאֵל, he fought with Israel, Exod. xviii. 8; Num. x. 3, &c. (Coram) יִגְדֵּל עִם יְהוָה, 1 Sam. ii. 21. But, became great (i. e. grew up in estimation) with Jehovah, may be the true sense here. Comp. Luke ii. 52, *παρά Θεῷ*; 1 Kings xv. 14; Ps. lxxviii. 37, &c. (Erga) עֲשִׂיתִים עִם בֵּית אָבִי הַקָּדֵשׁ, ye do kindly with the house of my father, Josh. ii. 12; 2 Sam. iii. 8, &c. (Et) וְרָפוּ לְהָכֶם עִם מְקִיטָל, as in this place, being unauthorized by any usage of this family of languages, Job vi. 4; Eccl. ii. 16. Comp. 1 Sam. xvi. 12, &c. (Aequae ac) Much in the same way, Eccl. ii.

With prefixes and affixes, as these may require, e. g. וְעִם, and with, Gen. xxxiii. 1, &c. מִן עִם, from with Jehovah, i. e. by his estimation, Ruth ii. 12; 1 Sam. xvi. 14, &c. עִם אֲשֶׁר, who with, 1 Chron. v. 20. — עִם, Eccl. i. 11. עִם, with me, Lev. xxvi. 23. 40, &c. עִם, Gen. xxi. 22. עִם, 1 Sam. i. 26. עִם, with him, Gen. xiii. 1, &c. עִם, with her, Gen. iii. 6, &c. עִם, with us, Exod. x. 26, &c. עִם, with you, Gen. xlii. 38, &c. עִם, with them, Num. xxii. 12, &c. The fem. עִמִּי, with me, may be the aff. with a form from the verb עָמַד, the insertion of ו, as in this place, being unauthorized by any usage of this family of languages, Job vi. 4; ix. 33, &c., signifying, my standing, or the

* See my Sermons and Dissertations; pp. 176—9.

* עמוד, עמוד, m. עמודים, עמודים. Arab.

עמוד, column. Syr. ܥܡܘܕ, id. (a)

Pillar or column, as erected either for the Tabernacle or Temple, Exod. xxxv. 11. 17; xxxvi. 38; xl. 18, &c.; 2 Kings xxv. 17; 2 Chron. iii. 15. As in rich furniture, Cant. v. 15. Made of wood, brass, or iron, 1 Kings vii. 2; Jer. lii. 17; i. 18. Meton. (b) *A pulpit*, as supported, perhaps, by a column, 2 Kings xi. 14; xxiii. 3, &c. See my note on Job xxix. 7. (c) Applied also to smoke, from its rising in the form of a pillar, Judg. xx. 40. Also to the clouds, for the same reason, Job xxvi. 11. See my note: and particularly to that which led the Israelites as a cloud by day, and a flame of fire by night, Exod. xiii. 22; xiv. 19; xxxiii. 9, 10, &c. In Job ix. 6, by metaph.,

Nobles, peers, as the *أَرْكَانِ دَوْلَت*, *PEERS*, pillars, of the state, of the Persians. See my note.

Aff. עמודי, עמודי, &c.

עמיקה, def. עמיקה, f. Chald. *The deep, profound*, thing, Dan. ii. 22, only, עמק.

עמיר, m.—pl. non occ. i. q. עמיר, r. עמר.

Arab. *عَمَرَ*, *arctius colligavit*; *أَعْمَار*, *manipuli*. Sheaf of corn, Jer. ix. 21; Amos ii. 13; Mic. iv. 12; Zech. xii. 6.

עמית, fem. r. עמח, cogn. עמח, עמח.

Always sing. with aff., as עמיתי. *My society, company, companionship*, or the like, Zech. xiii. 7. עמיתך; pause עמיתך, Lev. xviii. 20; xix. 15. 17; xxv. 14, &c. עמיתו, Ib. v. 21; xxv. 17, &c.; abstr. for concr.

עמל, m. constr. עמל, aff. עמלי, &c.

plur. non occ. Arab. *عَمِل*, *opus faciens*.

Syr. ܥܡܠ, labor. Cogn. עמר, עמר.

(a) *Labour, work*, Eccl. ii. 11. 20; iv. 4; vi. 7; x. 15. (b) *Labour*, with the notion of sorrow, vexation, Gen. xli. 51; Is. liii. 11; Ps. xxv. 18; Deut. xxvi. 7; Job iii. 10; v. 7; vii. 3, &c. (c) — with the notion of sin annexed, Num. xxiii. 21; Job iv. 8; xv. 35; Ps. vii. 15; x. 7. 14; xc. 10, &c. (d) — of weariness, Jer. xx. 18; Ps. cvii. 12. Meton. *Fruit, result*, of labour, Ps. vii. 17; cv. 44; Eccl. v. 18. Phr. עמלי עמל, Meton. *Subtle, unsearchable*. (a) Lev. xiii.

consolers of misery, Job xvi. 2, for *miserable consolers*.

עמל, masc. pl. עמלים. Arab. *عَامِل*, *operator, mercenary*. Syr. ܥܡܠܐ, *labore defessus*. Working, labouring. Meton. *Wearry person*, Eccl. iii. 9; iv. 8; ix. 9; Prov. xvi. 26; Job iii. 20. Phr. עמל עמל, *the whole hand* (power, force) of the labouring, wretched —, Job xx. 22. Plur. once, עמלים, Judg. v. 26, *workmen*, i. e. those who pitch tents (comp. ch. iv. 21.)

עמלקי, m. Patronym. of עמלק, Gen. xiv. 7, &c. On this people see my Introduction to the Book of Job, p. 33.

עמם, v. pres. non occ. See עמ above. From the notion of association, density; and thence, *obscurity, concealment*, seem

natural enough. Arab. cogn. *عَمَّ*, *pressit*, *obstruxit, textit*. Cogn. *عَبَاب*, *caterva*;

עמל, r. غيب, *latuit*. Concealed, hid, Ezek. xxviii. 3. לא עמקו, *do not conceal* (from) *thee*, Ib. xxxi. 8, al. non occ.

Hoph. pres. יעם. *Is* (the gold) *obscured*, Lam. iv. 1.

עמקיה, and Chald. *עמקיה*. See עמ, above.

עמם, v. pres. יעם. } Arab. *عَمَّ*, *difficultas, com-*

עמם, once, Neh. iv. 11. } *pressio*. Constr. abs. it. med. עמל, *Load*, i. e. lay a burden on, Ps. lxxviii. 20; Gen. xlv. 13, al. non occ.

Part. pl. m. עמם, עמם, *Lading*, laying burdens upon, Neh. iv. 11; xiii. 15.

Aff. עמקיה. *Lading* (themselves with) *it*, Zech. xii. 3. See עמקיה, p. 380 above.

— pass. pl. עמם, } *Borne, carried, as*
f. עמם, } a burden. Comp. Exod. xix. 4; Num. xi. 12. Fem. *Burdens*, Is. xlv. 3. 1, al. non occ.

Niph. עמם, pres. non occ. *Caused lading*, i. e. to be laid on, 1 Kings xii. 11; 2 Chron. x. 11, al. non occ.

עמק, m. once, Prov. xxv. 3. *Depth*.

opp. עמק, r. עמק. Syr. ܥܡܩܐ, *profunditas*.

Arab. *عَمَق*, id. *Æth.* ܥܡܩܐ : id.

עמק, masc. pl. עמקים. } See עמק. (a)

עמקה, fem. pl. עמקות. } *Deep*. (b)

Meton. *Subtle, unsearchable*. (a) Lev. xiii.

3. 25. 30, 31, seq.; Ezek. xxiii. 32. (b) Ps. xiv. 7; Eccl. vii. 27; Job xi. 8; xii. 22. Metaph., Prov. xviii. 4; xx. 5; xxii. 14; xxiii. 27.

עמקי, pl. constr. sing. non occ. i. q. עֵמֶק. (a) *Deep place*, Prov. ix. 18. (b) *Unintelligible*. In the phr. עֵמֶק שִׁפְהָא, *deep, unintelligible, of lip*, i. e. of language, Is. xxxiii. 19; Ezek. iii. 5, 6, al. non occ.

עֲמָקִים, m. pl. עֲמָקִים. Aff. עֲמָקָה, &c. See עֵמֶק. *Valley*, or *vale*, as the context may require. This differs from עֲמָקָה, and עֲמָקָה, as being of greater extent, and more generally applied—as well as in its etymology—occasionally covered with corn, &c., or as a place of battle, &c. Without the article, and in construction, applied often as a proper name: e. g. עֲמָק הַשָּׂדֵה, Gen. xiv. 3. עֲמָק, Ib. 17. Comp. Josh. vii. 24. 26; xv. 8; 2 Chron. ii. 26; Hos. ii. 17; Joel iv. 2, &c. With the article, Josh. viii. 13; xiii. 19; xvii. 16. Meton. Inhabitants of —, Jer. xlviii. 8; 2 Chron. xii. 15; Jer. xlvii. 5. In the two last places, Gesenius thinks עֲמָקִים, *anakim*, ought to be read: but without any good reason. Without the art. in constr. עֲמָק הַמֶּלֶךְ, *the king's vale*, 2 Sam. xviii. 18. עֲמָק הַבְּנֵי, Ps. lxxiv. 7. Comp. Joel iv. 14. All of which, however, might have been used as proper names.

עמק, v. pl. עֲמָקִי, only, Ps. xcii. 6. Phr. עֲמָקִי עֲמָקִי, *they are very deep*, i. e. inscrutable. Lxx. σφόδρα ἐμβαύνθησαν.

Hiph. עֲמָקִי, pres. non occ. Causative of Kal. (a) *Make deep*, Is. xxx. 33. עֲמָקִי, *make deep to dwell*, lit. i. e. make your residence secure, either by its *secrecy* in the holes of the rocks, and the like, as appears to have been often the case in Palestine, or by being well entrenched, opp. עָלָה, Jer. xlix. 8. 30. (b) Metaph. *Proceed, act, deeply*, i. e. *excessively*, Is. xxxi. 6; Hos. v. 2; ix. 9.

Imp. עֲמָקִי, Is. vii. 11: in עֲמָקִי, which Aquila renders βάθυνον εἰς ἄθρον: evidently reading עֲמָקִי, instead of עֲמָקִי; and this, עֲמָקִי, in the corresponding member seems to justify. And so Symm. and Theod. See Lxx. i. e. let thy request go down either to the depths of the earth, &c.

Part. pl. עֲמָקִים. *Persons acting deeply*, i. e. in secret, as the following context shows, Is. xxix. 15. Lxx. οἱ βαθεῶς βουλῶν

ποιοῦντες. Syr. ܥܡܩܝܬܝܢ, *se distorquentes*.

עמר, m. pl. עֲמָרִים. See עֲמָר above.

(a) *A sheaf of corn*, Lev. xxiii. 10. 15; Job xxiv. 10; Deut. xxiv. 19, &c. Pl., Ruth ii. 7. 15, &c. (b) *The omer*, a dry measure containing one-tenth part of an ephah, Exod. xvi. 36. 22. 32, &c.

עמר, v. Kal non occ. See עֲמָר.

Pih. part. עֲמָר. *Binding sheaves*, Ps. cxxix. 7.

Hiithp. עֲמָרָה, pres. עֲמָרָה, constr. med. א. עֲמָרָה.

Sam. עמר, *subjecit*. Arab. عَمَرَ, *arctius colligavit; eminuerunt homines; mersit. Treat as a slave, tyrannize over*, Deut. xxi. 14; xxiv. 7. Lxx. ἀθετήσεις. Syr. ܥܡܪܬܝܬܝܢ, *make merchandise*. Al. non occ.

עמר, m. Chald. *Wool*, once, Dan. vii. 9. Heb. עֲמָר.

עמט; see עמט above.

עמט, f. constr. as if from עֲמָה, r. עמט, pl. עֲמָתִי, aff. עֲמָתִי: and, occasionally, with ל prefixed: once, עֲמָתִי, synon. עם. לְעֲמָתִי, *לְעֲמָתִי*. (a) *Near, at*, Exod. xxv. 27; xxviii. 27; xxxvii. 14; xxxix. 20, &c. (b) *Over against, corresponding to*, Eccl. vii. 14; Ezek. xlii. 7; xlviii. 13. 18. 21, &c.: it. עֲמָתִי, 1 Kings vii. 20. עֲמָתִי, *over against him*, 2 Sam. xvi. 13. עֲמָתִי, Ezek. i. 20, 21; iii. 13; x. 19; xi. 22. So the plur. עֲמָתִי, Ib. xlv. 7. Lxx. ὡς. Adv. *Agreeably to, accordingly*, 1 Chron. xxiv. 31; xxvi. 12, &c.; Eccl. v. 15. עֲמָתִי, *altogether as, accordingly as*. Lxx. ὡςπερ. עֲמָתִי, *ἐξίσωος, ἐχόμενος, καθὼς*, &c. Finding it impossible, apparently, as with ourselves, to use a single word exactly giving its sense.

ענב, m. pl. עֲנָבִים, constr. עֲנָבִי, dagesh

euph. Arab. عَنَب, *uva*. Syr. ܥܢܒܐ, *uva*. *Grape* (generic noun), Num. vi. 3; xiii. 20. עֲנָבִי, *bunch of* —, Ib. xiii. 23. Comp. Gen. xl. 10. דִּם עֲנָבִים, *blood of* —, i. e. *wine*, Gen. xlix. 11; Deut. xxxii. 14. עֲנָבִי, *produce* —, Is. v. 2. 4.

ענב, Deut. xxxii. 32: i. q. עֲנָבִי, *ענב*.

עֲנָבִי; Syr. ܥܢܒܐ, *fox grape*, or poisonous berry. See p. 15 above. Castell. *solanum majus*: perhaps, i. q. עֲנָבִי. Aff. עֲנָבִי, Deut. xxxii. 32.

עֲנֶה, masc. — plur. non occ. Arab. *amatorius feminae gestus. Delight, pleasure*, Is. xiii. 22; lviii. 13, only.

עֲנֶה, m. } plur. non occ. See עָנָה, syn.
עֲנֶה, f. } רֹחַ, רַךְ. *Delicate, tender*, as brought up in pleasure, Deut. xxviii. 54. 56; Is. xlvii. 1, al. non occ.

עֲנֶה, v. Kal non occ. See עָנָה above.

Puh. part. f. מְעַנֶּה. *Delicately brought up*, and living in pleasure, Jer. vi. 2. Aquil. Theod. *τὴν φανεράν*. Montfaucon thinks *τρυφεράν* ought to be read; but this is unnecessary, as *φανεράν* equally well expresses the splendour, &c. which may be included in the Heb. as applied to the luxurious rich, al. non occ.

Hithp. plur. הִתְעַנְּנוּ, pres. יִתְעַנְּנוּ. Constr. med. ָ, *in*; עַל, *on, against*; מִן, *from*; it. abs. See עָנָה. *Be, become, delighted, or delight self in*, on, Ps. xxxvii. 4. 11; Is. lv. 2; lvii. 4; lviii. 15; lxvi. 11; Job xxii. 27; xxvii. 10.

Infin. הִתְעַנֵּנִי, Deut. xxviii. 56, abs.

עָנָה, v. pres. יֵעָנֶה, apoc. יֵנָּה. Syr. حَنَا, *curam adhibuit; cecinit, &c.* Arab.

عَنَا, r. عَنَى, *eduxit*. Conj. II. *captivum habuit*. IV. *Captivum fecit, humilem reddidit*. Cogn. عَنَى, *protulit, captivus fuit*;

respondit: عَنَى, II. *cecinit; uxorem duxit*.

The primary notion seems to be, *lead, bring, out*: thence, *expose, humble, subdue, take*

captive, &c., as in עָנָה, Arab. جَلَى.

From the first of these—as applied to words—we have, *answer, &c.*, as from עָנָה. Arab.

دَبَّرَ, *drive out*, we have دَبَّرَ, *a word*. דָּבַר, *spoke*: from the second, *humility, affliction, &c.*

I. (a) *Spoke, gave, out* his mind, opinion: began speaking, &c. “Max. in recentiore Hebraismo,” says Gesenius: which is a mere fancy. Abs. Job iii. 2; xxxii. 20; Is. xiv. 10; Zech. i. 10; iii. 4; iv. 11. 12; Cant. ii. 10. *Addressed*, Zech. i. 11: med. נָא.

(b) *Recite, celebrate* with song, &c., med. לָ, Exod. xv. 21: ָ, instr. 1 Sam. xxi. 12: לָ, pers. 1 Sam. xxix. 5; Ps. cxlvii. 7.

(c) *Shout*, as in battle, abs. it. med. עָלָה,

Exod. xxxii. 18; Jer. li. 14. (d) *Bellow, bleat*, as a wild bull, Is. xiii. 22: with ָ, in.

(d) *Announce, answer*, of God, Gen. xli. 16; 1 Sam. ix. 17. — of a judge giving sentence, med. עָלָה, Exod. xxiii. 2. — of a witness giving testimony for —, immed. Deut. xix. 16: med. ָ, for —, metaph. Gen. xxx. 33; 1 Sam. xii. 3: — against, Num. xxxv. 30; Deut. xix. 18; 2 Sam. i. 16.

(e) *Answered*, immed. it. med. נָא, &c., Job i. 7; Gen. xxiii. 14; Cant. v. 6; Prov. xviii. 23, &c. — by way of excuse, Job ix. 14, 15. 32; xvi. 3. — of refutation, Job xxxii. 12. — favourably, 1 Sam. xiv. 39; Ps. iii. 5, &c.; Ps. xxii. 22. כִּסְּתִי רִמִּים עֲנִי, — *from the horns of the oryx*, Gesenius thinks, means, *answer (hear) and deliver me, &c.*, sensu pregnant. But why not *answer me (crying) from among the horns, &c.*? See the LXX. and Syr. Eccl. x. 19, הִסְתָּךְ הַקֶּסֶף אֶת־הַכֶּלֶבֶת, *silver gives a favourable answer as to all*, i. e. “argenteis pugna telis ac omnia vinces.” Hos. ii. 23, אֶעֱנֶה אֶת־דֹּשְׁמִים הָהֵם יַעֲנֶה, — *from the horns of the oryx*, I will favourably answer as to the heavens (making them give rain), and they shall favourably answer as to the earth, and the earth, &c. See the following context. LXX. ἐπακούσονται, &c.

(f) — of God, to *punish, reward, &c.*, i. e. answer one according to his deeds, Hos. v. 5. עֲנֶה בְּאֶפְסָרָא בְּפָנָי, *the glory (i. e. God) of Israel shall answer to his face*. See following context, Ps. cxviii. 5, &c. Said also of (metaph.) righteousness, sin, &c., Gen. xxx. 33; Is. lix. 12; Jer. xiv. 7.

II. (a) *Humbled, subdued, passive*. (b) *Afflicted, passive*. Constr. immed. it. abs. it. med. ָ, instr. (applied sometimes to agriculture, apparently, “as in מְעַנֶּה, or מְעַנֵּה,” Gesen.: see p. 381 above). (a) Is. xxxi. 4; Zech. x. 2. Active, 2 Chron. vi. 26. (b) Ps. cxvi. 10; cxix. 67.

Infin. I. עָנָה, Gen. xlv. 3; Exod. xxxii. 18, &c. II. Eccl. i. 13; iii. 10.

Imp. I. עָנֵה, Prov. xxvi. 5; Mic. vi. 3. Aff. עָנִי, 1 Kings xviii. 37, &c. עָנִי, Ib. 26. Pl. עָנִי, עָנִי, 1 Sam. xii. 3, &c.

Part. I. עָנִי, Judg. xix. 28, &c. Aff. עָנִי, Job v. 1; 1 Sam. xiv. 40. Pl. עָנִי, Jer. xlv. 20.

Niph. I. גָּעַנָה, pres. יִגְעַנֵּה. *Be, become*, (a) *Answering*, or (b) *Answered*. (a) With לָ, Ezek. xiv. 4. 7. (b) Job xi. 2; xix. 7; Prov. xxi. 13, al. non occ.

Niph. II. (a) *Be, become, humble, humbled*

or *subdued*: with כִּסְפִי, Exod. x. 3. (b) *Afflicted*, Is. liii. 7; Ps. cxix. 107, al. non occ.

Infin. II. with prep. ל, לַעֲנֶה, for לְהַעֲנֶה, Exod. i. c.

Part. f. עֲנֵה, Is. lviii. 10.

Pih. I. pres. יַעֲנֶה, once, Job xxxvii. 23: but the context requires that יַעֲנֶה, in Niph. be read. See my note. Aquila, κακουχῆσαι, *affliget*. Syr. ܥܢܐ, *respondens*.

Infin. עֲנֶה, i. q. Kal I. (b) Exod. xxxii. 18; Ps. lxxxviii. 1.

Imp. plur. עֲנֵה, Id., Is. xxvii. 2. Al. non occ.

Pih. II. עָנָה, pres. יַעֲנֶה, i. q. Kal, if not intensitive. (a) *Humble, subdue*. (b) *Afflict*. (a) — a woman, Gen. xxxiv. 2; Deut. xxii. 24. 29; 2 Sam. xiii. 22. — generally, Ps. cii. 24, &c. Immed. it. med. עָנָה, it. עָנָה, in. (b) Immed. med. עָנָה, כָּן, *Afflict*, Num. xxiv. 24; Ps. xc. 15; xxxv. 13; Nah. i. 12; Ps. lxxxviii. 8. כִּשְׁעֵרְךָ עֲנֶה, with *thy billows* (lit. breakers) *thou hast afflicted me*: ellip. עָנָה, and עָנָה. Symm. ταῖς κατακλυσῶν σου ἐκάκωσάς με. See LXX.

Infin. (b) עָנָה, Exod. xxii. 22.

עָנָה, Is. lviii. 5. עָנָה, Num. xxx. 14. Aff. Exod. i. 11; Deut. viii. 2, &c.

Imp. (a) pl. עֲנֵה, Judg. xix. 24.

Part. (b) pl. m. aff. כֹּעֲנֵךְ. *Thy afflictors*, Is. lx. 14; Zeph. iii. 19, al. non occ.

Puh. II. עָנִיתִי. (b) *I have been afflicted*, Ps. cxix. 71. Pres. I. (a) חָתַעַה, *is humbled*, Lev. xxiii. 29, al. non occ.

Infin. aff. עֲנֹוֹ. *His being afflicted, suffering affliction*, Ps. cxxxii. 1.

Part. כֹּעֲנֵה. *Afflicted*, Is. liii. 4, al. non occ.

Hiph. I. Part. only, כֹּעֲנֵה, med. עָנָה. *Answers, or causes answer favourably*, Eccl. v. 19.

Hiph. II. Gesenius makes 1 Kings viii. 35; 2 Chron. vi. 26; i. q. *oppressit, afflict*, &c. And so the Auth. Vers. and LXX. But, the Targ. and Syr. give the sense of *answer*. In either case the verb may be in Kal, and so the older grammarians took it.

Hithp. הִתְעַנֶּה, pres. non occ. II. (b) *Be, become, afflicted*, 1 Kings ii. 26.

Infin. הִתְעַנֹּוֹ. (a) *Be, become, humble, submissive*, Dan. x. 12; Ezra viii. 21.

Imp. f. הִתְעַנֵּי, Id., Gen. xvi. 9.

עָנָה, v. Chald. pres. non occ. f. עָנָה; pl. m. עָנִי, i. q. Heb. *Spoke out, answered*,

abs. Dan. ii. 7. 10; iii. 9. 16; v. 10; vi. 14. It. med. עָנָה, ii. 47.

Part. עָנָה, Dan. ii. 5. 8. 15. 20, &c. Pl. עָנָה, Ib. iii. 24.

Part. עָנָה, plur. sign. II. Heb. *Afflicted* persons, Ib. iv. 24 (27).

עָנָה, m. pl. עָנָה, or עָנָה, constr. עָנָה, o עָנָה. The latter form usually in the Keri. It is, however, in reality a different form (עָנָה below). *Humble, meek, poor, afflicted* as the context may require. Sing. once Num. xii. 3, Keri עָנָה. Pl., Ps. ix. 13 x. 12. 17; xxii. 27, &c. Constr., Ps. lxxvi 10; Zeph. ii. 3; Is. xi. 4, &c.

עָנָה, fem. of עָנָה. } *Meekness, humility*
עָנָה, f. constr. עָנָה. } Prov. xv. 33; xviii

12; xxii. 4; Zeph. ii. 3. עָנָה, once, Ps. xlv. 5. Eichhorn's Simonis, however, make the final ה paragogic, and the sing. i. q. עָנָה, *propter*: while Schulzens makes it the Imp., and the sense, "*responde rigorem vigoremque justissimum*." The passage is perhaps, elliptical, and hence these conjectures; and may be supplied thus: לְדַרְשָׁתְךָ וְיִצְחָק, *because of truth and meekness and righteousness*. See LXX. Aff. עָנָה, Ps. xviii. 36, *thy gentleness, kindness*.

עָנָה, f. once, phr. עָנָה עָנָה, *Affliction of the humble*, Ps. xxii. 25. See LXX. &c.

עָנָה, see עָנָה.

עָנָה, in pause, עָנָה, m.—pl. non occ. (Seg.) *Affliction, misery, poverty*, Exod. iii. 7; 2 Kings xiv. 26; Neh. ix. 9, &c. In pause, Deut. xvi. 3; Job xxx. 16; Ps. cvii 41. Metaph. עָנָה, *bound of misery*, Ps. cvii. 10; Lam. i. 3, &c. Aff. עָנָה, Gen. xxxi. 42. עָנָה, Deut. xxvi. 7. עָנָה, Gen. xvi. 11, &c.

עָנָה, masc. plur. עָנָה, constr. עָנָה.—

עָנָה, fem.—plur. non occ.—
i. q. עָנָה, which see. *Humble, meek, Zech* ix. 9. *Poor, afflicted*, Deut. xxiv. 12. 14 15; 2 Sam. xxii. 28; Job xxiv. 9. Pl., Job xxxiv. 28; xxxvi. 6. עָנָה, occasionally See עָנָה above, Ps. ix. 19; Is. xxxii. 7 Constr., Job xxiv. 4, &c.

Fem., Is. x. 30; li. 21; liv. 11, al. non occ. Aff. pl. עָנָה, Ps. lxxii. 2; lxxiv. 19 עָנָה, for עָנָה, Is. xlix. 13.

עָנָה, Keri of עָנָה, Num. xii. 3, above.

עָנָה, m. constr. עָנָה, pl. non occ. r. עָנָה

Arab. **عَنْيَانٌ**, **عَنْوَانٌ**, *omnis res, qua altera*

indicatur; r. **عَنِ**, *voluit*. Lit. *Word*,
answer: thence, *Thing, matter, business,*

intent. Comp. Heb. **נָתַן**. So Arab. **نَتَى**,

of **هَاء**, *voluit*, Eccl. i. 13; ii. 26; iii. 10;

iv. 8; v. 2. 13; viii. 16. Aff. **נָתַן**, Ib. ii.

23. Al. non occ. The LXX. render it by *πειρασμός, περισπασμός*; taking sign. ii. as its ground. Aquila, *περισπασμός*. Symm *ἀσχολία*, once *ἀνομία*.

עַנְנֵלֶךְ. The name of an idol, 2 Kings xvii. 31. See **עַנְנֵלֶךְ** above, p. 10.

עָנָן, m. constr. **עָנָן**, pl. **עָנָנִים**. Aff. **עָנָן**,

עָנָן. Syr. **عَنْقَان**, *nubes*. Arab. **عَنْقَان**,

adparitio rei; pars cæli conspicua. Cogn.

عَنَا, r. **عَنَو**, *emisit uter aquam; tractus cæli, &c.* Thence, *A cloud*. And

v. by meton., *Cover, conceal, &c.* Cogn.

عَمِيَ, *fluxit*; **عَمَاءَ**, *nubes*: and, as a verb,

obscurum fuit; texit, &c. Comp. Ezek. xxxviii. 9; Ps. cxlvii. 8, &c.

(a) *A cloud*, Gen. ix. 14; Exod. xiii. 21; Job xxvi. 8, &c.: with **עַם**, — *time, period*, of darkness, distress, &c., Ezek. xxx. 3; xxxiv. 12; Joel ii. 2; Zeph. i. 19, &c. So, *bright or light cloud*, intimates prosperity, Zech. x. 1; Rev. xiv. 14. See my note on Job, p. 226. —, as accompanying the presence of the Deity, Exod. xiv. 24; xix. 9; Num. xii. 5; Nah. i. 3, &c. —, as being God's chariot, Ps. civ. 3. Pec. the pillar of a cloud which led the Israelites, Exod. xiii. 21, &c. See **עָנָן** above. Used by way of comparison, to intimate *many, much*, Is. xlv. 22; lx. 8; Jer. iv. 13, &c. Comp. Heb. xii. 1. —, a *numerous army*, Ezek. xxx. 18; xxxviii. 9. Comp. Dan. vii. 13, with Jude, vr. 14; Matt. xxiv. 30, &c. —, *height*, Job xx. 6; Is. xiv. 14. —, a *covering*, Job xxxviii. 19. —, as a protection, Ps. cv. 39; Is. iv. 5. —, *concealment*, Lam. iii. 44, &c. —, as implying *instability, sudden, or quick, departure*, Hos. vi. 4; xiii. 3. Many of these properties belong to **עָנָן**, **עָנָן**. Comp. Jude, vr. 12; Eccl. xii. 2, &c.

עָנָן, m. Chald. pl. constr. **עָנָן**, i. q. Heb. Dan. vii. 13, only.

עָנָן, v. Kal non occ. See **עָנָן** above.

Pih. Infin. Aff. **עָנָן**, for **עָנָן**. *My cloud-ing, bringing on a cloud*, once, Gen. ix. 14. LXX. *συννεφεῖν με* —.

It. pret. **עָנָן**, pres. pl. **עָנָנִים**. *Divine, by the clouds, or appearance of the heavens generally*, 2 Kings xxi. 6; 2 Chron. xxxiii. 6. Comp. Is. xlvii. 13, **עָנָן** **עָנָנִים**. Comp. Jer. x. 2. Pres. once, Lev. xix. 26. LXX. *ὀρνιθοσκοπήσεσθε*. Syr.

عَنْقَانٌ, *Divine, generally*. Some, *Divine by times, seasons, &c.* So Jarchi, Nicholas, Fuller, &c.: but this is groundless. Gesen. thinks, *acting secretly*, thence *divining generally*, is meant: but this would rather refer to *sacred mysteries* than to any sort of divination. See Matt. xvi. 2, 3; Luke xii. 56.

Part. **עָנָן**, pl. **עָנָנִים**, **עָנָנִים**. *Diviners, meteorologists*, Deut. xviii. 10. 14; Mic. v. 11. Al. non occ. Aquila, *κληρονομιοι*.

עָנָן, masc. plur. **עָנָנִים**. } i. q. **עָנָן**. *Di-*
עָנָן, f.—pl. non occ. } *viner*, Is. ii. 6;
Jer. xxvii. 5. Fem., Is. lvii. 3, al. non occ.

עָנָן, f.—pl. non occ. *Cloud, collectively*, once, Job iii. 5. Aquila, *νέφωσης*. Symm. *ἀχλὺς*. Theod. *συννέφεια*.

עָנָן, m. constr. **עָנָן**. Aff. pl. **עָנָנִים**.

Syr. **عَنْقَان**, *ramus*. Arab. **عَنْقَان**, *movit, agitavit*. Castell. The primitive notion is perhaps retained in the terms, **عَنْقَان**, **عَنْقَان**, *unus post alterum*, i. e. of produce succes-

sively: whence **عَنْقَان**, and **عَنْقَان**, *princ-*
ipium rei, pec. *vigoris juvenilis*. *A branch* of a tree, Ezek. xvii. 8. 23; xxxi. 3; Mal. iii. 19; Lev. xxiii. 40. Pl., Ps. lxxx. 11. Aff. **עָנָנִים**, if the vowels may be relied on, must be derived from **עָנָן**, id. Ezek. xxxvi. 8, al. non occ. It. Chald. pl. aff. **עָנָנִים**, *its branches*, Dan. iv. 9. 11. 18, al. non occ.

עָנָן, f. (of the form **עָנָן**, now lost). *Branching out*, Ezek. xix. 10, only. LXX. *ὁ βλαστὸς αὐτῆς*: evidently reading **עָנָן**.

עָנָן, m. pl. **עָנָנִים**, it. fem. **עָנָנִים**. Arab.

عَنْقَان, *collum*. Æth. **ሀገድ**: *collo circum-*
dedit torquem. *A chain, or other ornament* for the neck, Prov. i. 9; Judg. viii. 26; Cant. iv. 9. Aquila, *περιτραχήλιον, πλό-*

καμον. Symm. ὀρμίσκος. Cant. (incertus), κλοιός.

ענה, v. pret. fem. Aff. עָנְתָּי. Pride, haughtiness, (lit.) *Neck-chains them*, i. e. is carried about them as an ornament for the neck, once, Ps. lxxiii. 6. Symm. ἡμφιάσαντο. See עָנָה.

Hiph. pret. עָנַתְּ. Place, lay, on the neck, i. e. a gift, either as an ornament of the neck, or as a burden on the shoulders, once, Deut. xv. 14. See LXX. and Vulg. Arab.

عَنْقَى, collari cinxit canem.

Infin. עָנַתְּ, Ib. only.

עָנָה, masc. — plur. non occ. Arab.

عَنْش, propulit; exturbavit. VIII. In-juria affectit. Cogn. عَنَت, incidit in damnum. Cogn. אָנַשׁ. See אָנַשׁ, p. 44, above. Comp. עָמַשׁ, עָמַשׁ. Mulct, fine, or tax, levied in money, 2 Kings xxiii. 33; Prov. xix. 19. LXX. ζημιωθήσεται, and so Auth. Vers., al. non occ.

עָנַשׁ, m. Chald. i. q. Heb. עָנַשׁ, once, Ezra vii. 26.

עָנַשׁ, v. עָנַשׁ, pres. עָנַשׁ, constr. immed. it. med. אָנַשׁ, ל. Mulcted, fined, taxed, to be levied in money. See עָנַשׁ above. Deut. xxii. 19; 2 Chron. xxxvi. 3, al. non occ. LXX. ζημιούει.

Infin. עָנַשׁ, עָנַשׁ, Exod. xxi. 22; Prov. xvii. 26; xxi. 11, al. non occ.

Part. m. pl. עָנַשְׁתִּים, Amos ii. 8, only.

Niph. עָנַשׁ, pres. עָנַשׁ. Be, become, mulcted, fined, Exod. xxi. 22; Prov. xxii. 3; xxvii. 12.

עָנַת, see עָנַת, p. 305—6, above.

עָנַתְיָ, m. patronymic of עָנַתְיָ, Jer. i. 1. Anathothite, 2 Sam. xxiii. 27, &c.

עָנַת, m. —pl. non occ. r. עָנַת. Arab. عَنَّس, circumviti. VIII. Palpavit; عَنَّس, commovit, agitavit. Lit. trodden: by meton. New wine, Joel i. 5; iv. 18; Amos ix. 13; Is. xlix. 26. עָנַת רִמּוֹנִי, new wine, juice, of the pomgranate, Cant. viii. 2.

עָנַת, v. See עָנַת above, once, aff. עָנַתְיָ. You shall tread, as grapes, Mal. iii. 21.

עָנַת, see עָנַת.

עָנַת, m. pl. Syr. حَنَا, floruit.

Aph. frondes emit. Branches, usually; but leaves seems to be more correct. Castell, "potius frondes, id. Chald. and Syr. suffragantur R. D. Nathan," &c., once, Ps. civ. 12.

עָנַת, m. pl. Chald. aff. i. q. Heb. עָנַת. Its leaves, or branches, Dan. iv. 9. 11. 18, al. non occ. Syr. حَنَا, ramus; حَنَا, frondes.

عَنْل, m. Arab. عَفَل, pinguedo circa

perineum capri, &c.; عَفَلَة, res in pudendis feminae vel camelae hernia in viris similis. See Schred. Orig. Heb., cap. iv. pp. 54, 55. Schultens. ad Meidanii Prov., p. 23. So also Jauhari, sub voce. (a) Swelling, or tumor, Deut. xxviii. 27; 1 Sam. v. 6. Pl. עָנַת, read with the vowels of the Keri, viz. עָנַת. See p. 236, above: but which, as Gesenius has remarked, ought to be read עָנַת. Tumors in the anus: hæmorrhoids, probably. (b) Mount, hill, Is. xxxii. 14; Mic. iv. 8. עָנַת, an eminence on the eastern part of Mount Zion, surrounded by a wall, 2 Kings v. 24; 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21, al. non occ. See Joseph. de Bell. Jud. lib. vi. c. vi. § 3; τὸν Ὀφλάν, al. Ὀφελ, καλούμενον ὑψηλάν. See also Reland's Palestine, p. 855.

עָנַת, v. See עָנַת above. Kal non occ.

Puh. pret. f. עָנַת. Swollen, inflated, Hab. ii. 4. LXX. ὑποστειλῆται. Aquila, νωχελουμένου, al. non occ.

Hiph. pres. plur. עָנַת. They swelled, raised, themselves, i. e. acted in a self-exalting, confident, manner, Num. xiv. 44, only. See LXX. Comp. Deut. i. 43.

עָנַת, m. pl. constr. עָנַת, r. עָנַת.

Syr. حَنَا, duplication. Eye-lids, Job xvi. 16; Ps. cxxxii. 4; Jer. ix. 17. Put for the eyes, Ps. xi. 4; Prov. iv. 25; vi. 25; xxx. 13; and perhaps some other places. Metaph. עָנַת שָׁחַר, eye-lids of the dawn, Job iii. 9; xli. 10. The Arabian poets, as Gesenius observes, name the sun الْعَيْن, the eye; to which they give eye-lids, in

الشَّمْس. The Malays generally call the sun, مَاتِ هَارِي, eye of day, as the Egypt-

tians did, *the eye of Horus*, i. e. of Apollo. Aff. עֵצִי, עֵצִי, &c.

לָפָר, masc. pl. עֵצִים. Arab. يَنْقُور, *pullus dorcadis*, al. *vaccæ sylvestris*. Castell.

it. أَغْفَر, *ex albo subrubicunda ovis, talis dorcas cum brevi collo*. Kid, young goat, or gazelle, Cant. ii. 9. 17; iv. 5; vii. 4; viii.

14. Gesenius, "غَفَر, et غَفَر, *factus rupicapra*."

עָפָר, m. constr. עֶפֶר, pl. f. constr. עֲפָרוֹת.

Syr. ܕܒܢܐ, *terrenus*. Arab. عَفَر, *terra, pulvis*. (a) *Earth, mould*: thence, (b) *Dust*. (a) Gen. ii. 7; iii. 19; Job vii. 5; xxxviii. 38, &c. (b) Josh. vii. 6; Job ii. 12; Lam. ii. 10; Ezek. xxvii. 30, &c. Thence, used to imply *much* in number, quantity, &c., Gen. xiii. 16; Num. xxiii. 10; Job xxvii. 16; Ps. lxxviii. 27, &c. Thence, (c) *The earth*, i. e. face of it, Job xix. 22; xli. 25. *Clay*, &c., used for plastering, Lev. xiv. 42. 45. — to form a mound, Hab. i. 10. (d) *Depths* of the earth, (comp. Ezek. xxvi. 20), as holes, sepulchres, &c., Is. ii. 19; xxvi. 19; Job xvii. 16; xiv. 8; xxviii. 2. 6; xxx. 6; xl. 13, &c. To which may be referred, most properly, perhaps, שֵׁב עַל-עָפָר, Gen. iii. 19. Comp. יוֹרְדֵי עָפָר, *descenders of the dust*, to the grave, Ps. xxii. 30, &c.—Thence implying *humility*, occasionally a *dead man*. See Eccl. xii. 7; Ps. xxx. 10; cxix. 25. עָפָר קִינָה, Ps. xxii. 16. עָפָר וְאֵשׁ, Gen. xviii. 27; Ps. ciii. 14, &c. By way of comparison for *smallness*, בֵּן עָפָר, Deut. ix. 21; 2 Kings xxiii. 6. 15; Ps. xviii. 43. — for *meanness*, Ps. xlv. 26; 1 Sam. ii. 8; Ps. cxiii. 7; Is. lii. 2. Whence the phrr. עָפָר עָפָר, Gen. iii. 14; Is. lxxv. 25; Lam. iii. 29. עָפָר וְלֹחֶם, Ps. lxxii. 9. Aff. עֲפָרָה, &c. Whence the verb—

עָפַר, v. Kal non occ.

Pih. עָפַר, once, in the phr. וְעָפַר בְּעָפָר. Lit. *He dusted with dust*, cast dust, 2 Sam. xvi. 16.

לָפָרָה, עוֹפָרָה, f.—pl. non occ. *Lead*, "a colore subalbo," says Gesenius. (Arab.

أَغْفَر, subalbicans), which is very doubtful, Exod. xv. 10; Num. xxxi. 22; Jer. vi. 29; Ezek. xxii. 18, &c. Phr. וְעָפָרָה, lit.

stone of —, i. e. *weight of* —, because stones were used as weights, Zech. v. 8.

עָצָה, m. pl. עֲצִים, constr. עֲצֵי, r. עֲצָה. Cogn. عَص, Arab. عَصَّ, *radix, origo*. Cogn.

عَصِي, *durus fuit*. Cogn. عَص, *ossa dactylorum; arbor crassior; trabs*. Cogn. عَصَا, *baculus*. (a) *Tree*, generally, for fruit or timber, Gen. i. 11. 29; ii. 9. 16; iii. 1. 8; Exod. ix. 25; Num. xiii. 20. (b) *Wood*; gallows, Gen. xl. 19; Deut. xxi. 22; Josh. x. 26, &c. Idol of —, Jer. ii. 27. — for burning, fuel, Gen. xxii. 3. 9; Lev. i. 7; iv. 12; Is. xxx. 33. — for building, timber, Exod. xxv. 10; 1 Kings vi. 23. 31, 32; Ezek. xv. 3. Phrr. כְּלִיעֶץ, vessel of —, Lev. xi. 32. Comp. 2 Sam. vi. 5. הֶחָרָץ —, of cedar, Ib. xiv. 6. חֶרֶץ עֵץ, chest, ark of —, Deut. x. 1. חֶרֶץ עֵץ, 2 Sam. v. 11. מִגְדַּל עֵץ, tower-pulpit of —, Neh. viii. 4. עֵץ חַיִּים, Ib. 15. עֵץ הַחַיִּים, tree of life, Gen. iii. 24. לֹא עֵץ, not wood, i. e. any thing but wood, Is. x. 15. יָרֹחַ —, green — dry, Ezek. xxi. 3, &c. Aff. עֲצָה, Hos. iv. 12. עֲצָה, Deut. xx. 19, &c.: pl. עֲצָה, &c.

עָצָב, and עָצָב, m. pl. עֲצָבוֹת. Arab.

عَصَب, *tendo, nervus*; عَصَب, *præstantiores populi*. (a) *Tendon, sinew*, applied to Coniah, Jer. xxii. 28, in the phr. הֲעָצָב בְּקֹחַ, whether a despised tendon, sinew, of the state, i. e. noble? The notion of "vessel," has most likely been taken from "אֵם כְּלִי גֹר", &c. following. Auth. Vers. "broken idol." Aquila, τὸ στόμα ἐξουθενωμένον. Symm. "Numquid purgamentum, sic quisquiliæ viles atque projectæ?" Lxx. omits the word altogether. Symm. took the sense of the

Arab. غَضَاب, *quisquiliæ*. Vulg. "vas fictile." Syr. ܚܬܡܐ, *despectus*. Targ. id. (b) *Labour*. (c) *Pain*, from the notion of binding, &c. See חָבַל. Syr. ܕܠܝܓܐ, *ligavit*.

Æth. 𐩪𐩣𐩢𐩪: *difficile, arduum*. Arab. عَصَب, *cinxit*, Prov. v. 10; x. 22; xiv. 23.

Phr. וְעָצָב, Ps. cxxvii. 2. (c) *Pain* of child-birth, Gen. iii. 16. — of mind, provocation, Prov. xv. 1. Aff. עָצָבָה.

עָצָב, m.—pl. non occ. Lit. fabrication. (a) *Idol*, Is. xlviii. 5; Ps. cxxxix. 24. (b) *Idol, way of an idol, idolatry*. Gesen. usually, "way of pain." Lxx. ἀνομιᾶς. Syr.

מַדְמֹן, of falsehood. (b) **Pain, grief**
1 Chron. iv. 9; Is. xiv. 3. Aff. **עָצְבִי**.

עָצָב, m. pl. aff. **עָצְבִים**. *Your labours*
pains, i. e. privations and mortifications sub-
mitted to for the sake of religion, once, 1
lviii. 3. Schult. *nervis vestris*. Arab
عَصَاب. Gesen. "*operarius*." Ellip. 3.
So LXX. Theod. Sym. "*Debitorum vestros*."
The parall. requires *labours*, or the like
Comp. the preceding members. Syr. an
Targ. take *idol* here.

עָצָב, m. pl. **עָצְבִים**, constr. **עָצְבִי**. Arab
عَصَب, *vittā fasciāve revinxit*;

Dominus. (Lit. person, &c. binding.) *Idols*
Hos. iv. 17; viii. 4; xiii. 2; xiv. 9; Zech
xiii. 2; Ps. cvi. 38; cxxxv. 15, &c. Aff.
עָצְבִים, **עָצְבִים**, Mic. i. 7; 1 Sam. xxxi. 9,
&c.

עָצָב, v. pres. non occ. Constr. immed.
See **עָצָב** above. Pret. aff. **עָצְבִי**. *He pained,*
grieved, thwarted, him, 1 Kings i. 6, only.
Infin. aff. **עָצְבִי**. *Giving me pain*, 1 Chron.
iv. 10, only.

Part. pass. fem. constr. **עָצְבִית**. *Pained,*
grieved, of —, Is. liv. 6, al. non occ.

Niph. **עָצָב**, pres. **עָצְבִי**. Constr. abs. it.
med. 3, cause; אֶל, אֵל, for; אֵת, obj. *Be-*
come, affected with pain, grief, Gen.
xlv. 5; 1 Sam. xx. 3. 34; 2 Sam. xix. 3;
Eccl. x. 9; Neh. viii. 10, 11, al. non occ.

Pih. pret. pl. **עָצְבוּ**, pres. **עָצְבוּ**. Constr.
immed. it. med. אֵת. (a) *Bound up together,*
compact, Job x. 8. See my note. (b) *Gave*
pain, grieved, thwarted, Is. lxxiii. 10.
Comp. Ephes. iv. 30; Ps. lvi. 6, al. non
occ.

Hiph. pres. pl. aff. **עָצְבוּהוּ**, immed. i. q.
Pih. (b) Ps. lxxviii. 40.

Infin. aff. **הָעָצְבָה**. Auth. Vers. "*To*
worship her." Arab. conj. ii. **عَصَبَ**,
firmiter constrinxit, caput suum, vittā fasci-
aciē, Dominum, ac caput familię constituit:
to constitute her lord, Jer. xlv. 19, al. non
occ. It is curious to observe how anxious
persons professing a false religion, or enter-
taining false notions of the true, have always
been to have a female deity. So the Greeks
in the celebrated Helen. See the *Encomium*
of Helen, by Isocrates, 'Ελένης ἐγκώμιον.
The Mohammedans, in *Fatima, the daughter*
of Mohammed. (See my "Persian Contro-
versies," p. 49, seq.) The Hindoos, in their

Parvati, and others. Simon Magus, in his
Helen (Grabe's Irenęus, p. 94, col. 2, line
20), which, in some editions, was read
"*Selenen*," i. e. the moon, as here in Jer. !
And so the *Roman Catholics* have the
Virgin Mary, honoured even as God! Late
editions of the Hebrew Bible read **הָעָצְבָה**,
with **הָרָח**, soft **הָרָח**, as directed by the
Masora; which is no doubt wrong, as the
ancient Versions sufficiently prove.

Hithp. pres. pl. **עָצְבוּ**. Constr. abs. it.
med. אֵל, i. q. Niph., Gen. vi. 6; xxxiv. 7.
The last, Gesen. "*iram concepit*;" which
is erroneous: this being expressed by the
יָרָה following. Aquila, *διεγονήθη*. LXX.
διεγονήθη, al. non occ.

עָצְבוֹן, m. constr. **עָצְבוֹן**, pl. non occ.
Intens. *Painful, great labour*, Gen. iii. 16;
where the pains of child-birth are meant.
Comp. **הָקָל**, p. 180, (f) above; lb. 17; v. 29.
Aff. **עָצְבוֹנָה**, al. non occ.

עָצְבָה, f. constr. **עָצְבָה**, pl. **עָצְבוֹת**. Aff.
עָצְבוֹת, &c. (a) *Pain, grief, intens.*, Job ix.
28; Prov. x. 10; xv. 13;—Ps. cxlvii. 3.
Meton. for *wounds*, Ps. xvi. 4. Genesius,
Idolum." So Rosenmüller (see Scholia
on the place) after Symm. (τὰ εἰδωλα
αὐτῶν). Aquila (*διανοήματα*). Targ., &c.
Others, generally with the Auth. Vers.
"*sorrowful*:" which, however, can hardly be
supported here. Al. non occ.

עָצָה, m. once, Lev. iii. 9. *The spine,*
usually; but, Bochart. Hieroz., i. p. 497,
takes it to signify the "*Os coccygis*."
Arab. **عَصَصَ**. See the whole article, and
עָץ, above.

עָצָה, fem. constr. **עָצָה**, pl. **עָצָה**. Aff.
עָצָה, pl. **עָצָה** (of **עָצָה**), r. **עָץ**. Arab.
ogn. **عَصَصَ**, *dura, firma, fuit*. See **עָץ**,
which, probably, contains the primary notion
inherent in this word, implying *firmness*, &c.
Comp. **סִד**, it. Prov. xxiv. 6. *Counsel*,
either as given or received, 2 Sam. xvi. 20;
Kings i. 12; 2 Kings xviii. 20; Is. xix. 3;
Hos. x. 6. — of God, Job xxxviii. 2; Is.
iv. 26; xlv. 11, &c. Phrr. **עָצָה**,
עָצָה, *my counsellor, &c.*, Ps. cxix. 24,
c. **עָצָה**, Is. xxx. 1. See 1 Kings i.
2; Job xxxviii. 2; xlii. 3, &c.: places too
numerous to insert. **עָצָה**, *spirit, mind*, to
receive counsel, *wisdom, prudence*, Is. xi. 2.
Comp. Prov. viii. 14; xxi. 30. Phr. **עָצָה**,
עָצָה, Jer. xxxii. 19. **עָצָה**, *by counsel*, i. e.

deliberately, 1 Chron. xii. 19, &c. Applied also to prophecy, as resulting from the counsels of the Deity, Is. xlv. 26, &c. Comp. Acts ii. 23, where we have, τῇ ὁρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ. Hence, the doctrine of *Predestination*, argued on as fact from prophecy solely, so frequently mistaken, as if taught and urged metaphysically from a consideration of the properties of the Divine mind—a fault common both to Calvinists and Arminians. See my Sermons and Dissertations, p. 35, seq.

עֵצָה, f. collectiv. i. q. עֵץ, cogn. טוֹב, עֵצָה. *Wood, timber*, once, Jer. vi. 6. Applied also by Eich. Simonis, Gesen., &c., to Prov. xxvii. 9, in עֵצָה מִצְרָה, "*de lignis odoratis*," says Gesen.: as if עֵצָה here signified *scent, perfume*: which seems forced and unnatural. All the place seems to say is, *so the sweetness (value) of one's friend is, of the advice of the soul*, i. e. from its feeling and sincerity: in other words, as the perfume is grateful to the sense in the one case, so is the advice coming from a sincere heart in the other. Aquila, καὶ γλυκαίνει ἐν τῷ αὐτοῦ βουλῇ ψυχῆς. So Targ. Syr.

עָצָה, Part. Kal, only. Arab. عَصَى, obligavit vulnus. Æth. ሀሀወ: clausit. Cogn. עָצָה, עָצָה, i. c. making *fast, firm*, once, Prov. xvi. 30. *Closing his eyes, &c.*, i. c. resisting the light. Aquila, Theod. στερεῶν. LXX. στήριζων.

עֲצָה, m. pl. עֲצָהִים, Aff. עֲצָהִים, r. עָצָה, of which this is the Part. pass. *Powerful*, as to (a) Number, (b) Strength, (c) Greatness. (a) Deut. ix. 14; Ps. xxxv. 18; Is. lx. 22; Joel i. 6. (b) Prov. xxx. 26. (c) Ps. cxxxv. 10; Prov. xviii. 18; Zech. viii. 22; Ps. x. 10. עֲצָהִים, among his great ones, i. e. into their power. Gesen. "*in ungulas ejus*:" but this is far fetched and unnecessary. Aquila, ἐπισπείοντος αὐτοῦ μετὰ τῶν ἰσχυρῶν αὐτοῦ. See LXX.

עֲצִיב, m. Chald. once, Dan. vi. 21. *Painful, sorrowful*.

עָצֵל, m.—pl. non occ. Arab. عَصَل, tardavit. Cogn. عَظَل, otiosus fuit. *Sluggish, tardy*, person, Prov. vi. 6. 9; xiii. 4, &c.; occ. in no other book.

עֲצָלָה, f. (of עצל, seg. not in use)—

עֲצָלָה, f.—pl. non occ. r. עצל.—

Dual, עֲצָלָה, *Sluggishness, sloth*, Prov. xix. 15, only. Dual, Ecl. x. 18, intensive, עֲצָלָה, once, Prov. xxxi. 27.

עָצַל, v. Kal non occ. See עָצַל.

Niph. pres. 2 pers. pl. תִּעָצֵל. *Be, become, sluggish, slothful*, once, Judg. xviii. 9.

עָצָם, m. pl. עָצָמִים, and עֲצָמוֹת. Aff. עָצָם, pl. עָצָם, &c. Constr. m. עָצָם, f. עֲצָמוֹת. Aff. עֲצָמוֹת, &c. Æth. ሀሀወ: os. Arab.

عَظْم, id. Cogn. عَصَم, عَصَم, os, *radius cauda equinae*. (a) *Bone*, Gen. ii. 23; Exod. xii. 46; Num. ix. 12; Ezek. xxxvii. 7, &c. (b) Meton. *The body*, Exod. xxiv. 10. Thence taken to signify *self*, Gen. vii. 13; Exod. xii. 17; Lev. xxiii. 14; Josh. x. 27,

&c. (comp. עָצָם. Arab. نَفْس, and Arab. عَيْن): but never of persons. So

ذَاتُ الْيَوْمِ. Arab. عَظْم. The self (same) day. עָצָם הַיּוֹם, Job xxi. 23. עָצָם הַיּוֹם, in his integrity's self; his very, own, entireness, Lam. iv. 7. עָצָם, more ruddy in self, person than —; or, if עָצָם refer to the following word, which is not improbable, *more ruddy than coral itself, very coral*. Symm. περιρρότεροι τῇ ξέῳ ὑπὲρ τὰ περίρροπα. See LXX.

עָצָה, m.—pl. non occ. } m. *Strength*,
עֲצָה, f. constr. עֲצָמָה. } *power*, Deut. viii. 17; Job xxx. 21; i. q. עָצָה. (b) Ps. cxxxix. 15. Fem., Is. xl. 29; xlvii. 9; it. Meton. *Multitude*, Nah. iii. 9. Aff. masc. עָצָה.

עָצָה, v. once, עָצָה, Ps. cxxxviii. 20, pres. עָצָה. See עָצָה, and עָצָה, above. I. *Was powerful*, (a) As to number. (b) *Strength, might*. (c) *Greatness*. (a) Exod. i. 7. 20; Ps. xl. 6. 13; lxix. 5; Jer. xv. 8, &c. (b) Gen. xxvi. 16; Dan. viii. 8. Comp. ii. 23. (c) See in עָצָה above.

II. *Make fast, close, the eyes*. See עָצָה above.

Arab. عَصَم, firmavit. Cogn. عَظْم, clausit oculos; عَصَب, cinxit, Is. xxxiii. 15.

Infin. aff. עָצָה, (b) Dan. viii. 8, only.

Part. עָצָה, pl. non occ. Is. li. cc. sign. ii.

— pass. עָצָה, pl. עָצָהִים. See above.

Pih. pres. עָצָה. *Binds, closes, the eyes*, once, Is. xxix. 10.

Pih. pret. עָצָה. Lit. *He bones him*, i. e.

breaks his bones, Jer. l. 17, only; of עצם above, sign. I.

Hiph. pres. aff. יַעֲצִיבֵהוּ. *Strengthens him*, constr. כֵּן above, Ps. cv. 24, only.

עֲצָמוֹת, f. pl. once. Aff. עֲצָמוֹתֵיכֶם. See עצם above. Lit. *Your powers*, i. e. defence, strength, in argument, Is. xli. 21. Arab. **عَصَا**, *defensio*.

עָצָר, once, 2 Sam. xxiii. 8, in יָדָיו הָעָצָרִי. lxx. Ἀδινὸς ὁ Ἀσωνάιος, correctly. יָשָׁב, &c. referring apparently to David. Comp. 1 Chron. xi. 11: and read יָשָׁב עָצָר.

עָצָר, m.—pl. non occ. Arab. **عَصَرَ**, *prohibit*; *pressit* uvas; **غَضَرَ**, *prohibit*. Syr. **حَضَر**, *pressit*. Æth. **ሀጸረ**: id. (a) *Shutting up, restraining*, the womb from child-bearing, Prov. xxx. 16. Comp. Gen. xvi. 2; xx. 18. (b) — in prison, restraint, or misery, Is. liii. 8. Comp. Jer. xxxiii. 1, &c.; Ps. cvii. 39, al. non occ.

עָצָר, masc.—pl. non occ. See עָצָר. Meton. once, Judg. xviii. 7, restraint; *Rule*. Phr. יוֹשֵׁב עָצָר, *one possessing rule, a ruler*. Symm. μηδενὸς ἐνοχλοῦντος.

עָצָר, v. pres. יַעֲצָר, and יַעֲצֹר. See עָצָר above. Constr. abs. it. immud. it. med. **יַעֲצָר**, **יָצָר**, **יָצָר**, **יָצָר**, **יָצָר**. (a) *Shut up, restrain, detain*, Gen. xvi. 2; Deut. xi. 17; Judg. xiii. 16; 1 Kings xviii. 44; Is. lxvi. 9; Jer. xxxiii. 1; 2 Chron. vii. 13; Job iv. 2; xii. 15. (b) Meton. *Rule, reign*. See עָצָר, 1 Sam. ix. 17. — *retain power*, **יָצָר** —, Dan. x. 8. 16; xi. 6; 1 Chron. xxix. 14; 2 Chron. ii. 6; xiii. 20. Also without **יָצָר**, ellip. 2 Chron. xiv. 10; xx. 37.

יָצָר, Gen. xx. 18.

יָצָר, Job iv. 2. **יָצָר**, 2 Chron. xxii. 8.

Part. **יָצָר**, **יָצָר**, Deut. xxxii. 36, &c.

— f. **יָצָרָה**, 1 Sam. xxi. 5.

Niph. **יָצָרָה**, pres. **יָצָרָה**. Constr. abs. it. med. **יָצָרָה**. *Be, become, shut up, restrained, detained*, i. e. *congregated, assembled*. — of the heavens, 1 Kings viii. 35; 2 Chron. vi. 26; — Num. xvii. 13. 15, &c.; 2 Sam. xxiv. 21. 25; Ps. cvi. 30. — *assembled*, &c., 1 Sam. xxi. 8. See יָצָרָה.

Inf. **יָצָרָה**, 1 Kings i. c.

Part. **יָצָרָה**, 1 Sam. xxi. 8.

יָצָרָה } fem. pl. aff. **יָצָרָהֶיךָ**. See יָצָר.

יָצָרָה } Lit. *restraint, shutting up*: applied, (a) to any *Day of assembling, or con-*

gregation, as a day of restraint. (b) Such *assembly or congregation*. (a) 2 Kings x. 20; Is. i. 13; Joel i. 14; ii. 15; Jer. ix. 1; Amos v. 21. Pec. (b) *The seventh day* of the feast of the Passover, or *the eighth* of that of Tabernacles: termed also, **יָצָרָה קֹדֶשׁ**, Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18; Jer. ix. 1; Amos v. 21. Ikenius, Dissert. Theol., p. 50, seq., thinks the term was so applied, because work was *forbidden* on such days, Deut. xvi. 8, &c. Gesen., on the other hand,

thinks the Arab. **يَوْمَ الْجُمُعَةِ**, and **يَوْمَ الْجُمُعَةِ**, *day of coming together*, which, with the Mohammedans, is Friday (*Dies Veneris*), justifies the supposition that *restraint, shutting up, &c.*, is rather the cause of the term. He is, perhaps, right in the end, although it is doubtful whether the Mohammedan usage did not originate in a totally different notion. The real origin of the term is to be sought in consecrating such seasons *apart to religious service*, whence also they were called **יָצָרָה קֹדֶשׁ**. Hence the phrr. **יָצָרָה עָצָרָה**, and **יָצָרָה עָצָרָה**, 2 Kings x. 20; Joel i. 14. Comp. Is. lviii. 3. 13.

יָצָרָה, m.—pl. non occ. Syr. **ܥܥܪܐ**, *calx, extrema pars, &c.* Arab.

n. of action of, "*percussit in calce pedis, ponè venit*," &c. The primary notion consists in, the *hinder* part of any thing; whence we have, pec. *the heel*; thence, *consequence*; v. *pursuing, punishing, &c.* Adv. and prop. (a) *In consequence that;—of, because that; for the sake of*. Nold. *Quia, eo quod, propter*. **יָצָרָה הָיָה**, *because there was, in consequence that, &c.*, Num. xiv. 24; Deut. viii. 20; Is. v. 23. In Deut. vii. 12, **וְהָיָה עָקֹב הַשְׁמִיעֵן**, *and it shall be, in consequence that ye surely hear*, i. e. *if ye hear*: supposing the thing done, then, &c. See under **יָצָר**, in which the bearing is similar: the primitive notion prevailing. Ps. xix. **יָצָר רָב**, *a great consequence*; or, Angl. *the consequence is great*, i. e. important and valuable. Comp. Ps. cxix. 112. Prov. xxii. 4, **יָצָר עֲנָה**, *the consequence of humility is the fear of the Lord, &c.* i. e. the fear of the Lord, and thence riches, &c. follow upon no other disposition.

(b) Adv. *consequently*, **יָצָרָה עָקֹב**, *I will surely keep it consequently*, i. e. of thy teaching me, Ps. cxix. 33.

With other particles, **יָצָרָה לֹא**, Deut. viii. 20.

עֶקֶב, Ps. xl. 16; lxx. 4. עֶקֶב וְאֶחָד, Gen. xxvi. 5; xxii. 18; 2 Sam. xii. 6. עֶקֶב יָ, 2 Sam. xii. 10; Amos iv. 12.

עֶקֶב, m.—pl. non occ. Infin. of v.

עֶקֶב below. Arab. عَقَبَة, *locus montis difficilis adscensu*; whence, (a) *A steep place*, Gesen., Is. xl. 4. But here the meaning may be that of the Arab. عَقَاب, *lapis intra puteum prominentior, ad quam laceratur urna*; and thence applied to any prominence difficult to be overcome, i. e. projecting like the heel, and hence presenting an obstacle. Such places, says the prophet, shall be לְיִשְׂרָאֵל, for i. e. converted into a level, or plain, place: all such obstacles, σκάνδαλα, shall be removed. In other places see under the verb—

עֶקֶב, m. constr. עֶקֶב, pl. עֶקְבֵי, and occasionally עֶקְבֵי; dag. euphon. fem. עֶקְבוֹת. Aff. עֶקְבִי, pl. עֶקְבֵי, fem. עֶקְבוֹת. (a) *The heel* of a man, Gen. iii. 15; xxv. 26; xlix. 17; Judg. v. 22; Jer. xiii. 22; Ps. xli. 10; Job xviii. 9. (b) Meton. *Impression of the heel, track, vestige*, Ps. lxxvii. 20; lxxxix. 52; Cant. i. 8. (c) *The heel, i. e. rear* of an army, Gen. xlix. 19; Josh. viii. 13. (d) *Supplanters, enemies; pursuers*, Ps. xlix. 6, in עֶקְבֵי. But this may very well mean *the iniquity of my tracks, vestiges, ways*. Comp. הָרָק. Symm. ἀνομία τῶν ἰχνέων μου. lxx. τῆς πτερυγῆς μου. Eichhorn's Simonis refers עֶקְבוֹת, &c. with dagesh, to עֶקֶב, as a singular, which however does not occur.

עֶקֶב, v. pres. עֶקֶב. Constr. immed. it. med. עָב, it. abs. See עָב above. Lit. (a) *Heel, take by the heel*, Hos. xii. 3. Comp. Gen. xxv. 26. Hence, from seizing one from behind, i. e. insidiously. (b) *Circumvent, defraud*, Gen. xxvii. 36; Jer. ix. 3, al. non occ. Arab. عَقَبَ, *malo incessivit*.

Infin. עֶקֶב, Jer. ix. 3. (b)

Part. f. עֶקְבָה, for עֶקְבָה. *Tracked, marked*, Hos. vi. 8. See עֶקֶב, (b) above. Aquila, περικαμπτῆς ἀπὸ αἵματος. Symm. διώκται ἀπὸ αἵματος. Syr. "*sanguine conspersa*."

Pih. pres. aff. עֶקְבִים. *Does trace them*. Syr. عَقَبَ, *inquisivit, investigavit*. Arab.

عَقَبَ, *presgit, vestigia*. Once, Job

xxxvii. 4. See my note.

עֶקְבָה, fem. once, 2 Kings x. 19, עֶקְבָה, *In fraud; insidiously*. See עָב, (b) above.

עֶקֶב, masc. pl. עֶקְבִים. Arab. عَقَدَ,

ballheus; عَقَدَ, monile colli. Stripe, streak, as seen on the coats of cattle—(see עָב above, and Bochart. Phaleg., p. 606)—encircling the neck, legs, &c., Gen. xxx. 35. 39. 41; xxxi. 8. 10. 12, al. non occ.

עֶקֶב, v. pres. עֶקֶב. Constr. med. עָב, once, Gen. xxii. 9. Arab. لَغَا, *ligavit. Binds, ties*.

עֶקֶב, f. constr. עָב, r. עָב. Syr. كَفَّ, *pressura*. Arab. عَوَقَ, *obstaculum. Pressure; oppression*, once, Ps. lv. 4.

עֶקֶב, v. Kal non occ. Syr. خَفَّ, *pervertit*. Chald. id. Arab. عَقَلَ, *constrinxit*.

Pub. Part. كَفَّ. *Been, become, perverted*, once, IIab. i. 4.

עֶקְלָה, f. pl. עֶקְלָה, intensit., Gram. art. 169; Ps. cxxv. 5. *Much perverted, very crooked, devious, paths*, Judg. v. 6. Metaph. id. Ps. cxxv. 5, al. non occ.

עֶקְלָחוֹן, m. r. עֶקֶל, intensit., Gram. art. 168, once, Is. xxvii. 1. Syr. دَحَلَمٌ, *tortuosus. Very tortuous, crooked*. Aquila, ἐσκιρρωμένον, ἢ ἐπειρωμένον. Symm. τοῦ σκολιοῦ. See lxx.

עֶקֶר, masc. once, Lev. xxv. 47, in עֶקֶר כִּשְׁפָחָהּ. *Root, nerve, of a strange family*, i. e. its head. Arab. عَقَرٌ, i. q. أَصْلٌ, *radix*. Syr. دَحَلٌ, id.

עֶקֶר, masc.—pl. non occ. } Syr. خَفَّ, *funditus*

עֶקְרָה, fem. constr. עֶקְרָה. } *evertit; خَفَّ, sterilis*. Arab. عَقَرَ, *sterilis fuit mulier*. As in Engl. *to skin* may imply either *taking off*, or *putting on a skin*; so here, *the root* may be applied either in a prosperous or contrary sense, as in *take root, root out*, &c. *Barren, sterile*, of man or woman, and perhaps cattle, Exod. xxiii. 26; Deut. vii. 14;—Gen. xi. 30; xxv. 21; xxix. 31, &c. Constr. f. Ps. cxlii. 9.

עֶקֶר, v. Kal non occ., except in—

Infin. with ל, לַעֲקֹר, constr. *To eradicate, root up*, opp. עָקַר. Eccl. iii. 2, only. See עָקַר above.

Niph. pres. f. עֲקֹר. *Be, become, rooted up*; destroyed, once, Zeph. ii. 4.

Pih. עָקַר, pres. עֲקֹר. Constr. immed. it.

med. עָקַר. Arab. عَقَرَ, *pedes incidit. Nerve, i. e. cut the nerve, hamstring*, as of men or horses when taken in battle, Josh. xi. 6. 9. Meton. applied to chariots when the horses are, no doubt, meant, 2 Sam. viii. 4; 1 Chron. xiii. 4. — of an ox, Gen. xlix. 6. But here ox is probably put (metaph.) for a powerful man, as in other cases. עָקַר, in the parallel seems to prove this; alluding to the violator of Dinah, Gen. xxxiv.

עָקַר, v. Chald. Pehal non occ.

Ithpeh. עֲקֹרָה, Keri עֲקֹרָה. *Was, became, rooted up*, Dan. vii. 8, only.

עָקַר, m.—pl. non occ. *Nerve, stump*, Dan. iv. 12. 20. 23, al. non occ. Syr. , *radix, stipes*.

עָקַרְב, m. pl. עֲקָרִים. Arab. عَقْرَب, *scorpio*; it. capistrum, quo solea astringitur supra pedem; calamitates; عَقْرَبَة, ferrum harpagini simile. (a) *A scorpion*, Dent. viii. 15; Ezek. ii. 7. (b) In the pl. some instrument of punishment so called. Gesen. "*Flagelli genus aculeis munitum. . . Ita Lat. scorpio teste Isidoro (Orig. 5. 27) est: virga nodosa et aculeata.*" See Facciolati, sub voce, where we have, "*scorpiones rectissimè vocantur, quia arcuato vulnere in corpus infiguntur.*"—The name also of a certain sort of ballista; and also, meton. of the missiles projected by it:—1 Kings xii. 11. 14; 2 Chron. x. 11. 14, al. non occ.

עָקַשׁ, v. pres. aff. עֲקֹשׁ. Arab. عَقَش, *inflexit lignum*. Cogn. عَقَص, *torsit*. See

עָקַשׁ, once, Job ix. 20. *Convict me of perverseness*, corresponding to יָשָׁעְנִי, in the paral. lxx. σκολίου ἀποθήσσομαι. Αλλ. καὶ ἐστρέβλωσέ με. Vulg. "*pravum me comprobabit.*"

Niph. Part. constr. עֲקֹשׁ. *One perverse of —*, once, Prov. xxviii. 18.

Pih. עָקַשׁ, pres. עֲקֹשׁ. *Make perverse, crooked*. Metaph. Morally, Is. lix. 8; Mic. iii. 9, al. non occ.

Part. עֲקֹשׁ, Prov. x. 9, only.

עָקַשׁ, m. constr. עֲקֹשׁ, pl. עֲקֹשִׁים, constr. עֲקֹשִׁים. See עָקַשׁ above. *Perverse, tortuous*. Syn. עָקַרְב, and עָקַר. Applied to a generation, Deut. xxxii. 5. — a people, 2 Sam. xxii. 27; Ps. xviii. 27. — person, Prov. viii. 8; xi. 20; xxii. 5. — the heart, Ps. ci. 4; Prov. xvii. 20. — the lips, Prov. xix. 1. — ways, morally, Ib. ii. 15, al. non occ.

עָקַשׁוּר, f.—pl. non occ. *Perverseness, crookedness*. — of mouth, Prov. iv. 24; vi. 12. Comp. Ib. xix. 1, and see עָקַשׁ, p. 326 above. Aquila, στρεβλότητα στόματος. See lxx. Symm. στρεβλεύμασι στόματος.

עָר, pl. aff. עָרָר: and, according to some, עָרִים, Ps. ix. 7: r. עָר, or עָר. Arab.

عَار, r. عَوَّر, cepit, perdidit. Cogn. عَار, *ferbuit testu dies. An enemy*, 1 Sam. xxviii. 16; Ps. cxxxix. 20. It. Chald. עָר, *thine enemies*, Dan. iv. 16. See Keri, al. non occ.

עָרַב, m.—pl. f. עָרָבוּ; dual עָרָבוּ. Arab.

عَرَب, *profundus fuit*. Cogn. عَرَب, *distitit; occidit sol; it. niger fuit*. The primitive notion seems to have consisted in, motion towards, or from any place or thing. Arab. عَرَب, *alacer, lubens; appetivit, inivit; immiscuit*. Thence, *Agreeableness, concurrence, mixture; woof of the web; compact; pledge: whiteness*, as indicating mirth, &c., as opposed to blackness: and thence the willow. And, on the other hand, *departure*; thence, *place or person without: desert, foreigner, Arabian*: and, applied to the sun, *evening, blackness, darkness; raven or crow; dun or black fly, &c.* Comp. cogn. Heb. עָרַב, עָרַב. I. *The evening*, a term apparently as indefinite as among ourselves. According to the Samaritans and Caraites Jews, its duration was of two parts: first, beginning with the setting sun; the second, at the end of the twilight. But, according to the rabbins, first, when the sun began to decline towards the West; the second, when it had set. Which has been had recourse to purely for the purpose, in each case, of attaching a favourite interpretation to the dual form, viz. עָרָבוּ. Others have, for the same reason, had recourse to the Greek, δειλὴ πρωία, and δειλὴ ὕψια. See Bochart. Hieroz., i. p. 559; Rosenmüller on Exod. xvi. 12, &c. All of which, according to my

notions, is groundless and wrong. See my Sermon on the Sabbath, with the notes: where it is shown that the phrase בֵּין הָעֶרְבִים, *between the two evenings*, means between the period termed evening, עֶרֶב, on one day, and the same period on the next, including one whole day: so that the paschal lamb was to be eaten sometime between six o'clock on the 14th of Nisan, and six o'clock on the next day, comprehending the whole day, viz., the 14th day of Nisan; the day commencing with the Hebrews about six o'clock in the afternoon. Our blessed Lord, according to this, both ate the paschal lamb at the due time appointed for that rite, and also suffered on that day so appointed. And hence also it is that we read of some who would not enter the Judgment Hall of Pilate about day-break on the same day, because they had not yet eaten the passover, John xviii. 28. This makes the whole plain and easy. This phrase occurs, Exod. xii. 6; xvi. 12; xxviii. 39. 41; xxx. 8; Lev. xxiii. 5; Num. ix. 3. 5. 11; xxviii. 4. Sing. opp. פֶּהַר, Gen. i. 5. 8; Exod. xviii. 12, &c. It. with mid-day, Ps. lv. 13. Twilight, Prov. vii. 9. Offering of —, Ps. cxli. 2; Dan. ix. 21. Shades of —, Jer. vi. 4. Wolves of —, Zeph. iii. 3; Hab. i. 8. Phrr. לָעֶרֶב, *at the time of evening*, Gen. viii. 11; xxiv. 11, &c. לָקוּחַ עֶרֶב, *at the time of even turn*, i. e. as the evening was coming on, Gen. xxiv. 63; Dent. xxiii. 12. אֶרֶב, Ps. civ. 23, *until* —, it. — עַר, of —, Josh. viii. 29, &c., it. לָעֶרֶב, Job iv. 20, &c. Pl. once, Jer. v. 6.

II. *Distance: thence, foreign; foreigner.*

Arab. غَرِيب, *exoticus; of* غَرَب, *distitit*; pl. non occ. מְלִיכֵי הָעָרִיב, *kings of distance*, i. e. foreign, 1 Kings x. 15; — Jer. xxv. 20. 24; L. 37; Ezek. xxx. 5. But, from Jer. xxv. 24, so called, perhaps, because שָׂרְקִים גְּזֵרֵיהֶם, i. e. גְּזֵרֵיהֶם, *residing in the desert*.

III. *Foreigner, stranger*, Exod. xii. 38. עַרְבֵי רַב, *much foreign, people*, Neh. xiii. 3, al. non occ. (b) Arab. عَرَاب, *arboris cujusdam lanugo, ex qua funes conficiuntur*, it. *qui sacculos et crumenos confecit*: whence, perhaps, the notion of *mixture, commixture*, and the like. *The woof of the web in weaving*, Lev. xiii. 48. 52. 56. 59, &c.

IV. Pl. only, עֲרָבִים, *constr. עָרִי*. Arab.

غَرَب, *salix; salix Babylonica*. Osiers, *willows*, i. q. Greek 'Iréa, of Dioscorides. According to Abulfadl, as cited by Celsius, Hierobot., i. p. 304, the word is generic, and comprehends a whole class, Is. xlv. 4; Job xl. 22 (17); — Ps. cxxxvii. 2. German, Trauerweide, Gesen. Phr. נַחַל הָעֶרְבִים, *the torrent, or valley of* —, Is. xv. 7. Burekhardt notices a *spring*, apparently in the same quarter, termed, عَيْن مَفْصَاف, *"fountain of the willow,"* Is. xv. 7; it. נַחַל עֲרָבִי, *willows of the torrent*, Lev. xxiii. 40.

עֲרָב, and עֶרֶב, fem. proper name. *Arabia*: so called from its desert, sterile, character. See עֲרָבָה, 2 Chron. ix. 14; Is. xxi. 13. Whence—

עֲרָבִי } masc. pl. עֲרָבִים, and עֲרָבִיָּים,
עֲרָבִי } 2 Chron. xvii. 11. *Arab, Arabian*, Is. xiii. 20; Jer. iii. 2; Neh. ii. 19; 2 Chron. xxi. 16.

עָרִב, m.—pl. non occ. Aquila, ἀράμμια, ἀράμικρος. Symm. κυρόμια. So Lxx. To the latter Bochart inclines, Hieroz., ii. lib. iv. c. xv. p. 553. *Musca canina, sive tabanus. The gad-bee, ox-fly, or dun-fly.* The Jews, generally, *all manner of noxious animals*, as lions, bears, serpents, &c. Jerome, "*omne genus muscarum.*" Auth. Vers. "*swarms of flies.*" Others, otherwise. The probability is strong, that it is the generic name of *some sort of noxious fly*; but what that is, it is impossible to say. St. John seems to have had his eye on this plague, when he spoke of it as consisting of *locusts* (Rev. ix. 3, seq.). It is true, Exod. x. 4, is usually referred to here; but, it should be observed, in that place the destruction of the produce of the land only is had in view; here the injury of men. It is not improbable the *fly* was so called from its

property to injure. Arab. غَرَب, *acutior pars, et nilor dentium; gladii acies; acutulas; alacritas*, Exod. viii. 17, 18. 20. 25, 26; Ps. lxxviii. 45; cv. 31.

עָרִב, m. pl. עָרָבִים, *constr. עָרִי*. Arab. عَرَا, *A raven; or crow; so called, perhaps, from its blackness*. Gr. κόραξ. See עָרִי above; and Hieroz., ii. lib. ii. c. xiii. p. 214. Cant. v. 11: or,

perhaps, from its croaking as in the Sanscrit, काक, and कारव, kâka, and kârava, a crow, Gen. viii. 7; Lev. xi. 15; Deut. xiv. 14; Ps. cxlvii. 9; Is. xxxiv. 11; Job xxxviii. 41; Prov. xxx. 17, &c. In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. Aquila, Symm., Theod., lxx. here, καὶ οἱ κάρακες, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

ערב, m.—pl. non occ. *Agreeable, sweet*, twice, Prov. xx. 17; Cant. ii. 14. See עָרַב above.

ערב, v. pres. יַעֲרֵב, pl. יַעֲרִיב. Constr. immcd. it. med. עָרַב, יָלַי, pers. it. abs. (a) *Was agreeable, sweet* (see עָרַב above), Ps. civ. 34; Ezek. xvi. 37; Prov. iii. 24; xiii. 19; Jer. vi. 20, &c. (b) *Agreed, made compact*, by bartering goods, &c., Ezek. xxvii. 9, 27. (c) *Became surety; pledged; gave pledge*, Gen. xliii. 9; xlv. 32; Job xvii. 3, with עָם, Is. xxxviii. 14; Ps. cxix. 122; Prov. xi. 15; xx. 16; xxvii. 13: with ל, vi. 1; with לִפְנֵי, xvii. 18; Neh. v. 3, &c. (d) *Became dark, evening came on*, Judg. xix. 9. Metaph. Is. xxiv. 11, עָרְבָה פְּרִיטְסָהּ, *all joy has grown dark; its sun is set*.

Infin. עָרֵב, Judg. i. c. (d) Ezek. i. c. Ps. l. c. (c).

Imp. aff. עָרְבֵי, Job i. c. (c); Is. i. c. (c).

Part. עָרֵב, Prov. xvii. 18 (c).

— pl. עָרִיב, Neh. i. c. (c); Prov. xxii. 26 (c).

Hiph. Infin. הָעֲרִיב, opp. הָעֲרִיב, (d) *Growing late, &c.*, 1 Sam. xvii. 16, only.

Hithp. הִתְעָרַב, pl. m. pres. non occ. (a) *Be, become, agreeable to, intermixed with*, with ב, Ezra iv. 4; Prov. xiv. 10; Ps. cvi. 35: with ל, Prov. xx. 19; עָם, Ib. xxiv. 21.

(b) *Agree, make compact with*, עָם, 2 Kings xviii. 23; Is. xxxvi. 8. Gesen. "In certamen descendit." But neither the etymology nor the context will give countenance to this. Eichhorn's Simonis, "Sponsonem ini. lxx. καὶ οὐτὸν μίχθητε. Vulg. "transite." Syr. ܐܡܪܝܢܐ, i. q. lxx. Targ. ܐܡܪܝܢܐ, i. q. Heb.

ערב, v. Chald. Peh. non occ.

Pah. Part. מִעָרֵב. *Mixed*, Dan. ii. 43, only.

Ith. Part. m. מִתְעָרֵב. *Be, become, mixed, associated with*, Dan. ii. 43.

— pl. מִתְעָרְבִין, Ib. al. non occ.

עֲרֶבָה, f. pl. עֲרֻבוֹת, constr. עֲרֻבוֹת. Aff. עֲרֶבָה. See עָרַב above. (a) *Any plain, campaign, country*, Josh. iii. 16; 2 Sam. iv. 7, &c. (b) *A desert*, Job xxiv. 5; Is. xxxv. 1; li. 3; Jer. l. 12; li. 43, &c. In Kethiv, 2 Sam. xv. 28; xvii. 16; we have, עֲרֶבָה. Pl. abs., Ps. lxxviii. 5. Comp. עֲרֻבוֹת, in. vr. 8, which should shew what particular desert is intended. Some have imagined the clouds to have been meant (metaph.) here. With the article, הָעֲרֶבָה, is, according to Gesen., الغور, *El ghaur*, of the Arabs, into which the valley of the Jordan runs, and which extends as far as the Gulf of Ailah, Deut. i. 1; ii. 8; Josh. xii. 1, &c. Whence the phrr. יַם הָעֲרֶבָה, *sea of the desert*, i. e. the Dead Sea, Deut. iv. 49, &c. נַחַל הָעֲרֶבָה, *torrent of the desert*, i. e. the brook Kidron, Amos vi. 14, &c. עֲרֻבוֹת יְרִיחוֹ, *plains of Jericho*, Josh. v. 10: and עֲרֻבוֹת מוֹאָב, — of Moab, Num. xxxi. 12, &c.

עֲרֶבָה, f. aff. עֲרֻבָהּ. *Pledge, surety*. See עָרַב above, 1 Sam. xvii. 18; Prov. xvii. 18, only.

עֲרֻבָּוִן, m.—pl. non occ. See עָרַב above. Arab. عَرَبَانٌ, Greek ἀρβάσιον. *Security, pledge*, Gen. xxxviii. 17, 18, 20, al. non occ.

ערבי, see עָרַב above.

עֲרֻבְתִּי, m. Patronym. of עֲרֻבָה, 2 Sam. xxiii. 31.

עָרַב, v. pres. תַּעֲרֵב, תַּעֲרִיב. Æth. ረገሰ: *ascendit; preces Deo obtulit*. Arab. عَرَجَ, *ascendit; عَرَجَ, inclinatio, propensio in rem; cum quis insistit rei; عَرَجَ, adaquatio camelorum*. The Jews take this word to signify *lowing, bleating*, as an animal, which, Joel i. 20, עֲרֹה תִפְעֹר, seems to justify, as does the Syriac Version, which every where gives ܥܪܐ, *clamavit*. Bochart. Hieroz., i. p. 884, calls this in question, and prefers the sense of *desiring, longing for*, or the like, after the lxx. and Vulgate. Still,

both are probably right; the one taking the act by which *desire*, &c. is evinced, viz., *loving*, *beating*: the other (meton.) the cause of such *loving*, &c., viz., *desire*, *longing*. The Eth. and Arab. above seem to reconcile both these views: which differ rather on the use, than on the real meaning, of the word, Ps. xlii. 2, al. non occ.

עֲרֹבֶת, or **עֲרֵבֶת**, Part. f. constr. See **ער**, pl. **עֲרֹבֹת**, **עֲרֵבֹת**. Lit. *raised*. A *raised bed*, or *parterre*, in a garden or orchard, Cant. v. 13; vi. 2; Ezek. xvii. 7. 10, al. non occ. Aquila, Symm. *πρασὺδ*.

עֲרֹד, m. pl. def. **עֲרֹדִים**. Wild asses, once, Dan. v. 21. Syr. **عَرْدَان**, *effraenis fuit*. Arab. **عَرَك**, *durus fuit; fugit*. I. q. Heb. **עֲרֹד**.

עֲרוֹה, f. pl. **עֲרוֹת**. Arab. **عَرِي**, *nudus fuit; عَرِي*, *nuditas*. Naked, bare, places, i. e. pastures; places in which there are no buildings; synon. **רֹשֶׁת**, **מִדְבָּר**, once, Is. xix. 7.

עָרָה, v. pres. apoc. **הָעֵר**, pl. **הָעֵרִים**. See **ער** above. (a) *Make naked*, strip. (b) *Empty*. (c) *Pour out*.

עָרָה, pres. **הָעֵר**, apoc. **הָעֵר**, pl. **הָעֵרִים**. Pilh. See **ער** above. (a) *Make naked*, bare. (b) *Empty; pour out*. (a) Is. iii. 17; xxii. 6; Zeph. ii. 14; Hab. iii. 13. Comp. **נָה**, II. above, p. 113. (b) Gen. xxiv. 20; 2 Chron. xxiv. 11; Ps. cxli. 8. Comp. *ἐκένωσε*, Phil. ii. 7.

Infim. **עֲרוֹת**, Hab. l. c.

Imp. pl. **עֲרוּ**, Ps. cxxxvii. 7.

For **עָרָה**, and **הָעֵר**, see under **ער**.

Niph. pres. **יִעָרֶה**. *Be, become, poured out*, Is. xxxii. 15, only.

Hiph. **הָעֵרָה**. (a) *Make naked, lay bare, expose*, Lev. xx. 18, 19. (b) *Poured out*, Is. liii. 12, al. non occ.

Hithp. pres. f. **הִתְעָרָה**. (a) *Be, become, stripped, exposed*, Lam. iv. 21.

Part. **הִתְעָרֶה**. (b) *Being poured forth, i. e. diffuse, and spreading abroad like the branches of a tree*, Ps. xxxvii. 35, only.

עֲרֹבֶת, see under **ער** above.

עֲרֹד, m. i. q. **עֲרֹד** above. Wild ass, Job xxxv. 9, only.

עֲרֹה, fem. constr. **עֲרוֹה**, pl. non occ. Arab. **عَرَوَة**, *nuditas*. See **ער** above. *Naked-*

ness, exposure. (a) Unfortified state of a country: see **נָה**, Gen. xlii. 9. 12. (b) —, nudity of a person, male or female, Gen. ix. 22, 23; Lev. xviii. 7. 17. (c) Meton. *Shame, disgrace*. **עֲרֹת דָּבָר**, *matter of shame*, filth, Deut. xxiii. 15; Ib. xxiv. 1: some uncleanness, perhaps, **עֲרֹת מִצְרַיִם**, — *of Egypt*, Is. xx. 4. — *of fornication*, Ezek. xxiii. 29. Aff. **עֲרֹחָךְ**, Exod. xx. 26. **עֲרֹחִי**, Lev. xx. 17, &c.

עֲרֹת, f. constr. Chald. See **עֲרוֹה** above. Pouring out. Meton. *Loss*, Ezra iv. 14, only.

עָרוֹם, **עָרוֹם**, plur. **עָרוֹמִים**, masc. —

עֲרֹמָה, fem.—pl. non occ. —

Arab. **عَرَم**, *carne nudavit os; it. lactavit infantem: whence, عَرِم, adeps, aggeres: it.*

عَرِم, *malignus fuit. Naked*, Gen. ii. 25; Eccl. v. 14; Job i. 21; Is. lviii. 7, &c. — partially. Gr. *γυμνός*, James ii. 15, &c.; Job xxii. 6; xxiv. 7. 10. So 1 Sam. xix. 24; Is. xx. 2—4. Fem., Hos. ii. 5, only. — *exposed, spoiled*, Job xxvi. 6; Mic. i. 8; Amos ii. 16.

עָרוֹם, m. pl. **עָרוֹמִים**. See **עָרוֹם**. (a) *Malignant, cunning*, Gen. iii. 1; Job v. 12; xv. 5. Also, (b) *Prudent, cautious*, Prov. xii. 16. 23; xiii. 16, &c.

עָרוֹם, see **עָרוֹם** above.

עֲרוֹעֵר, m. once, Jer. xlviii. 6. Gesen. "probab. i. q. **עָרָה**, pr. *nudus*, deinde *egenus*, propulsus. (cf. xvii. 6). Lxx. *ὑποστυγνός* (**עָרוֹ**)," &c. Eichhorn's Simonis, "*Meleagris*. Arab. **عُرْعُر**." Vers. Syr. **دَحْقَان**, *stipes: A stump, or denudated trunk of a tree, perhaps*. He seems to have taken

the Arab. **عَرَاة**, *radix*, as a key to this word. The context evidently requires either a person or thing, in a hopeless condition. The Syr. has preferred taking a thing so circumstanced; Gesenius, a person. To this, **عَرَبَر**, *peregrinus, advena*; and the Heb.

cogn. **עָרִיד**, *solitary*, may, perhaps, give some support: such person in such situation being in a hopeless condition. Also the name of some cities, Deut. ii. 36; Josh. xiii. 25, &c.

עֲרֵרְךָ, m. Patronym. of עֲרֵר, or עֲרֵר, 1 Chron. xi. 44.

עֲרֹץ, al. עֲרֹץ, m. constr. See עֲרֹץ: once, Job xxx. 6. *Abrupt, fearful*, place.

עֲרֵהָ, f.—pl. non occ. i. q. עֲרֵהָ, and synon. עֲרֵהָ, Ezek. xvi. 7. 22. 39, &c. *Nudity, nakedness*, Ezek. i. c. it. xxiii. 29; Mic. i. 11: In Hab. iii. 8, used as an Infin. עֲרֵהָ הַשָּׁר, *thou makest quite bare*.

עֲרִיסוֹת, fem. plur. only with aff. עֲרִיסוֹת, "Massa, mixtio farinae cum aqua." Chald. עֲרִיסוֹת, *commiscuit*." Eichhorn's Simonis. "*Polenta*." For which he gives the Syr. [עֲרִיסוֹת], id. But the Syr., according to Castell, signifies, "*zythum, glisana*." Dough, Num. xv. 20, 21; Ezek. xlv. 30; Neh. x. 38, al. non occ.

עֲרִיסִים, m. pl. aff. only, עֲרִיסִים, once, Is. v. 30, r. עֲרִיסִים, *cali*. Castell. "Abrav. et Arab. עֲרִיסִים, Arab. Oxon. عَرِيسَات, *nubes*, sc. *distillantes*." Which Gesenius follows, adding, Syr. et Vulg. *caligo*. But as עֲרִיסִים occurs in the passage,—Arab. عَرِيسَات, *sidera*.

Metaph.—*Nobles*, may have been intended: the sun, moon, and stars, being put, Gen. xxxvii. 9, for Jacob, his wife, and sons.

And this, I think, is here the case. עֲרִיסִים, too, signifies *prince*.

עֲרִיץ, m. pl. עֲרִיץ, constr. עֲרִיץ, r. עֲרִיץ. (a) *Strong, powerful, mighty*, Jer. xx. 11; Is. xxv. 3—5, &c. (b) *Violent, cruel*, Ps. xxxvii. 35; Is. xlii. 11; xxix. 20; Job vi. 23; xv. 20; xxvii. 13; Ezek. xxviii. 7, &c.

עֲרִירִי, m. pl. עֲרִירִים, r. עֲרִיר, cogn. עֲרִיר, Arab. عَارِوَرَة, camelus absque gibbo.

Destitute, of children, *childless*, Lev. xx. 20, 21; Jer. xxii. 30; Gen. xv. 2. עֲרִירָהּ, So the Lat. *incedo regina*, al. non occ.

עֲרִיךָ, m.—pl. non occ. Aff. עֲרִיךָ, &c. Arab. cogn. عَرَج, II. *intentus fuit rei; com-*

paravit; عَرَك, *conseruit cum eo manus*.

(a) *Order, arrangement, suit, series*. — of the shew-bread, Exod. xl. 23. 44; Judg. xli. 4. — of cloths, Judg. xvii. 10. (b) *Value, estimation*, i. e. one thing being so set against another as to ascertain its worth, Job xxviii. 13. Comp. vr. 16, 17. 19; Lev.

v. 17. 18. 25; xxvii. 12; Ps. lv. 14. עֲרִיךָ, according to my value, i. e. my equal. So, עֲרִיךָ, Lev. i. c., &c. מִעֲרִיךָ, Job xxvii. 8, &c.

עֲרִיךָ, v. pres. עֲרִיךָ. See עֲרִיךָ. Cogn. עֲרִיךָ. Constr. immed. עֲרִיךָ; עֲרִיךָ; עֲרִיךָ. (a) *Set in order, arrange, dispose*. — a table for a feast, Ps. xxiii. 5; Prov. ix. 2; Is. xxi. 5; lxv. 11. — the altar, candlestick, &c., Gen. xxii. 9; Exod. xxvii. 21; Lev. i. 6; xxiv. 3, 4. 8; Num. xxiii. 4. — the battle, &c., Judg. xx. 20: 22: with עֲרִיךָ, עֲרִיךָ, or עֲרִיךָ, 2 Sam. x. 9, 10; x. 17; Jer. l. 9. 14. — words in dispute, Job xxxii. 14; xxxvii. 19. מִן עֲרִיךָ, *from, on account of, darkness; ignorance*. — cause for trial, Ps. l. 21; Job xiii. 18; xxiii. 4. Phr. עֲרִיךָ עֲרִיךָ, Job vi. 4: with עֲרִיךָ, Exod. xl. 4. 23. עֲרִיךָ עֲרִיךָ. — shield and spear, 1 Chron. xii. 8. Comp. Jer. xli. 3.

(b) — for the purpose of *comparing, valuing, estimating*, Is. xl. 18; Ps. xl. 6; lxxxix. 7; Job xxviii. 17. 19; xxxvi. 19. See my note.

Infin. עֲרִיךָ, Is. xxi. 5. עֲרִיךָ, Ps. xl. 6, &c.

Imp. with ה parag. עֲרִיךָ, Job xxxiii. 5.

— pl. עֲרִיכִים, Jer. xli. 3.

Part. pl. עֲרִיכִים, constr. עֲרִיכִים, Is. lxv. 11; 1 Chron. xii. 33, &c.

— pass. עֲרִיךָ, constr. עֲרִיךָ, Is. xxx. 33; Joel ii. 5.

— f. עֲרִיכָה, 2 Sam. xxiii. 5.

— pl. עֲרִיכֹת, Josh. ii. 6.

Hiiph. עֲרִיכָה, pres. עֲרִיכָה. Constr. immed.

it. med. עֲרִיכָה. (b) *Valued*, (meton.) *set a tax upon*, Lev. xxvii. 8. 12. 14; 2 Kings xxiii. 35.

עֲרִל, f. עֲרִלָה, constr. עֲרִלָה, pl. עֲרִילוֹת, constr. עֲרִילוֹת. Syr. عَرْلَة, *præputium*.

Arab. عَرْلَة, id. The original notion seems to have consisted in *laxness, excess*; as Arab.

عَرْل, *mollis, laxo corpore*; hasta longa, &c.: and, thence, particularly after the times of Abraham, when circumcision had been commanded, was considered as an abomination. *Foreskin*: thence, *uncircumcision*, Gen. xxxiv. 14; Exod. iv. 25; Lev. ix. 24. Phr. בִּשְׂר עֲרִלִי, *flesh of his* —, Gen. xvii. 14, seq. With other aff., Gen. xvii. 11. 23: pl., 1 Sam. xviii. 26. Metaph. Because it constitutes a covering, and thence an impediment. עֲרִלֵּי לֵב — *of heart*, i. e. impenetra-

bleness, hardness, wickedness of —, Deut. x. 16; Jer. iv. 4. עַרְבָּוּתָּהּ, its uncircumcision as to its fruit, i. e. its first fruits, Lev. xix. 23. Pl., 1 Sam. xviii. 24; 2 Sam. iii. 14, &c.

עַרְבָּ, m. } constr. עַרְבָּ, it. עַרְבָּ, pl. עַרְבָּים.
עַרְבָּ, f. } constr. עַרְבָּ. See עַרְבָּ above.

Uncircumcised person, Exod. xii. 48; Is. lii. 1. Phr. עַרְבָּ וְקָרַע, Gen. xvii. 14: i. q. עַרְבָּ וְקָרַע, Ezek. xliv. 9. pl. עַרְבָּ וְקָרַע, &c. As a term of reproach, Judg. xiv. 3; 1 Sam. xvii. 23. 36; Ezek. xxviii. 10; xxxi. 18, &c. Metaphr. — of the heart, coated, hard, &c., Ezek. xliv. 7. 9; Jer. ix. 25; Lev. xxvi. 41. Phr. עַרְבָּ שְׁפָּהִים, — of lips, i. e. hesitating of speech, Exod. vi. 12. 30. — of ears, i. e. heavy, slow, of hearing, Jer. vi. 10. — of trees, forbidden as profane, because the first fruits had not been yet offered, Lev. xix. 23. Hence the verb—

עַרְבָּ, v. עַרְבָּתָּם. Ye shall consider, esteem, uncircumcised, profane; once, Lev. xix. 23. Pres. non occ.

Niph. Imp. עֲרָבָה. Appear, be considered, uncircumcised, Hab. ii. 16, where allusion is made to Gen. ix. 22, al. non occ.

עַרְבָּ, m. aff. עַרְבָּם, once, Job v. 13. Their craftiness, cunning. See עַרְבָּ.

עַרְבָּ, v. Pret. pres. Kal non occ. See עַרְבָּ above.

Infin. עַרְבָּ. (a) Being cunning, subtle, 1 Sam. xxiii. 22, al. non occ.

Niph. pl. עֲרָבָה. (b) They became swollen, heaped, once, Exod. xv. 8. עַרְבָּ, adeps,

aggers. See עַרְבָּ above, and עַרְבָּ, cumulus, frumenti.

Hiph. עַרְבָּ, pl. עַרְבָּם. (a) Act, do, cunningly, Ps. lxxxiii. 4; 1 Sam. xxiii. 22. (b) — prudently, wisely, Prov. xv. 5; xix. 25.

עַרְבָּ, m. i. q. עַרְבָּ.

עַרְבָּה, fem. of עַרְבָּ, pl. non occ. (a) Craftiness, cunning, Exod. xxi. 14; Josh. ix. 4. (b) Prudence, Prov. i. 4; viii. 5. 12.

עַרְבָּה, f. constr. עַרְבָּה, pl. עַרְבָּה, and masc. עַרְבָּה. See עַרְבָּ. Heap of ruins, Jer. l. 26; Neh. iii. 34. — of corn, Ruth iii. 7; Cant. vii. 3; Hag. ii. 16, &c. — generally, 2 Chron. xxxi. 6. 7. 9.

עַרְבָּוֶן, m. pl. עַרְבָּוֶת. The platanus, or plane tree. Cels. Hierobot. i., p. 513, seq., twice, Gen. xxx. 37; Ezek. xxxi. 8. So called, perhaps, from its bushy appearance,

"patulis diffusis ramis." Cic. de Orat. See עַרְבָּ above, and Syr. עַרְבָּ, coacervavit.

עַרְבָּ, m. — pl. non occ. Cogn. עַרְבָּ, עַרְבָּ. Naked. Destitute, poor, Jer. xvii. 6; — Ps. cii. 18. Symm. in Jer. l. c. ξύλον ἀκαρπov.

עַרְבָּ, m. — pl. non occ. Aff. עַרְבָּ, עַרְבָּ, &c. Arab. عَرَب, juba equi. Back of the

neck, shoulders; back, of a man, opp. טָפַח, Jer. xviii. 17. — of a bird, Lev. v. 8. Phrr. עַרְבָּה, hard, stubborn, of neck, i. e. not willingly bowing down, Exod. xxxii. 9; xxxiii. 3, &c. Comp. Prov. axix. 1; Deut. xxxi. 27; Is. xlviii. 4. עַרְבָּ יָנֻס, they turn the back, run away, Josh. vii. 12; Jer. xxxii. 33, &c. עַרְבָּה יְדִי, thy hand on the neck, i. e. to chastise. Comp. Job xvi. 12. עַרְבָּה לִי עֲנֵי, thou hast given to me the back of my enemies, i. e. made them to flee before me, Ps. xviii. 41. עַרְבָּה יָנֻס, Josh. vii. 8. Also to forsake, abandon, Jer. ii. 27. Hence—

עַרְבָּ, v. pret. aff. עַרְבָּה, pres. עַרְבָּה. Constr. abs. it. immed. Angl. vulg. (a) Neck, i. e. cut off the head, behead, Exod. xiii. 13; xxxiv. 20. Pl., Deut. xxi. 4. (b) Meton. Destroy, ruin, Hos. x. 2. (c) Drop, distil, as the blood from the neck of a decapitated bird, &c., Deut. xxxiii. 28. Metaph. applied to speech, as assimilated to the droppings of dew, or of the honey comb, Deut. xxxii. 2. Comp. Ps. xix. 11.

Part. (a) עַרְבָּ, Is. lxvi. 3, only. — pass. f. עַרְבָּה, Deut. xxi. 6, only.

עַרְבָּל, masc. — pl. non occ. Comp. of עַרְבָּ + אֵרֶב, nubes et caliginosus, Gesenius.

Syr. עַרְבָּ, nubes. Arab. عَرَب, conj. xii. densa fuit ac implicita palma, and אנל, tenebrae. Thick, intense, darkness, Deut. iv. 11; Job xxxviii. 9, &c. Metaph. Gross ignorance, Is. lx. 2. Great tribulation, Joel ii. 2; Zeph. i. 15. Applied to God as inscrutable, 1 Kings viii. 12; 2 Chron. vi. 1: and thence as concealing him, Exod. xx. 21; Ps. xcvi. 2. Comp. Job xxii. 13; 2 Sam. xxii. 10.

עַרְבָּ, v. pres. עַרְבָּ, constr. immed. it. abs. it. med. עַרְבָּ. Arab. عَرَّس, conturbatus. Cogn. عَرَّس, percussus fuit. (a) Feared, trembled, Deut. i. 29; vii. 21; xx. 3; xxxi. 6; Josh. i. 9. (b) Trans.

Affright, alarm: meton. *Shake*, Is. ii. 9. 21; xlvii. 12; Ps. x. 18; Job xiii. 25.

Infin. עָרַץ, Ps. l. c. &c.

Niph. עָרַץ. Part. i. q. עָרֵץ. *Fearful*, Ps. lxxxix. 8, only.

Hiph. pres. pl. עֲרִיצִים, i. q. עָרִיצִי, Is. viii. 12, i. q. Kal (a). עָרִיצִי, Is. xxix. 23, id.

Part. מַעְרִץ, with aff., Is. viii. 13. *Causing to fear*, object of —, al. non occ.

עָרַק, v. Part. Kal only, pl. עֲרֹקִים. Persons *flying, escaping*, Job xxx. 3. Arab.

عَرَقَ, *abiiit, fugit*. Æth. *decessit*. Ib. vi 17. Aff. עָרַץ. *My nerves*. Arab. عَرَقَ *arteria, nervus*, al. non occ.

עָרְקָי, m. Patronym., Gen. x. 1, from *Tel Arka*, more fully, *Arca Casarea*; a place situate on the north of Tripoli, according to Gesen.

עָרַר, v. pret. pres. non occ. See עָרַר above. Cogn. עָרַר, עָרַר.

Imp. parag. עָרֵה. *Be, become, naked, stripped*, once, Is. xxxiii. 11.

Pih. pres. עֲרִיעֵר, constr. immed. it. med. עָרַע, it. לְ, pers. sign. עָרַע, i. q. עָרַע, — which is another reduplicated form only—for עָרַע, Is. xv. 5. *Excite, stir up*. See under עָרַע, Pih.—Of עָרַע, *Made naked, bare, exposed*. Comp. עָרַע: once, Is. xxxiii. 13. — of a fortress. Also in the form—

עָרַע, Infin. עָרַע. *Making naked, exposed*, with—

Hithp. pres. fem. עֲרִיעֵרִי. *It shall be, become, exposed*, Jer. li. 58, only. Comp. cogn. עָרַע, Ps. cxxxvii. 7; Hab. iii. 13. The same sense might be applied to many of the instances adducible under עָרַע, as, 2 Sam. xxiii. 18; 1 Chron. xi. 11. 20, i. e. *drew forth*, as from a sheath or scabbard.

עָרַשׁ, fem. pl. עָרִישׁוֹת. Syr. عَرَشَ, *lectus*. Arab. meton. عَرَسَ, *conjunct*.

Couch, bed, Deut. iii. 11; Ps. vi. 7; xli. 4; cxxxii. 3. עָרַשׁ, *couch of my bed*, i. e. reclining place of my rest. Amos iii. 12, ellip. for עָרַשׁ. See preceding member, Cant. i. 16, &c. Aff. עָרַשׁ, pl. עָרִישׁוֹת, &c.

עָשָׂב, c. pl. עֲשָׂבוֹת (dag. euph.), once only. Aff. עָשָׂב, Is. xlii. 15. Arab.

عُشْبٌ, *gramen*. Syr. عَشْبٌ, id. *Green herb*, generally, as food for either man or beast: differs from عֲשָׂבָה, which signifies the

younger shoots of do., Gen. i. 11, 12; ii. 5; iii. 18; Exod. x. 12. 15, &c. Pl., Prov. xxvii. 25.

עָשָׂב, def. עֲשָׂבָה, i. q. Heb. עָשָׂב, Dan. iv. 12. 22. 29; v. 21.

עָשָׂה, f. עָשָׂה, for עָשָׂה, once, Lev. xxv. 21; v. pres. עֹשֶׂה, apoc. עָשָׂה. Constr. immed. it. abs. it. med. עָשָׂה, לְ, עָשָׂה, &c. Propr. (a) *Work, labour*; thence, (b) meton. *Make, fabricate*; *produce*. (c) *Do, act, perform*; with such slight shades of one or other of these as the context may require: of which the Arab. عَسَى, *crassa evasit e labore manus, firma, dura evasit res*, seem to be remnants. (a) *Wrought, laboured in*, with עָשָׂה, Exod. v. 9; xxxi. 4; Neh. iv. 15, &c. (b) *Made, fabricated*, Gen. viii. 6; xiii. 4; Exod. v. 16, &c. — of God (see עָשָׂה above), Gen. i. 7. 16; ii. 2; iii. 1, &c. Hence, (2) *Made, produced*, as wealth, reward, &c., Gen. xii. 5; xxxi. 1; Deut. viii. 17. 18; Is. xix. 10. — of trees, &c., as fruit, &c., Gen. i. 11, 12; xli. 47; Job xiv. 9; Hos. viii. 7, &c. — war, Gen. xiv. 2; Deut. xx. 12; Josh. xi. 18, &c. — peace, with לְ, Is. xxvii. 5. — oil, unguents, &c., Exod. xxx. 25; Hos. ii. 10; viii. 4. — instruments, &c., Exod. xxv. 39; xxvii. 3; xxxvi. 14; xxxviii. 3, &c. *Make, constitute, appoint*, Exod. xxxii. 10; xxxvi. 24: with עָשָׂה, Is. xlv. 17;—1 Kings xii. 31; 1 Sam. xii. 6; Jer. xxxvii. 15, &c.; either immed. or med. לְ, &c., very much at the pleasure of the writer. (c) *Did, performed, made, exercised*, variously. — work, 2 Kings xii. 12, &c. — wonders, Ps. lxxviii. 4. 12; xcviii. 1. — God's commands, &c., Gen. vi. 22; Lev. xx. 22; Deut. xv. 5; Ps. ciii. 20, 21. — regal power, 1 Kings xxi. 7. — what is lawful, just, &c., Gen. xviii. 19. 25; Exod. xvii. 9; Ps. ix. 17; Is. lviii. 2; Gen. xxiv. 12; xl. 14. — what is wrong, wicked, &c., 2 Kings xvii. 22; Is. liii. 9; Gen. xxxiv. 7; Ps. xxxvii. 1. — a present, 2 Kings xviii. 31. *Did*, i. e. *prepared, dressed*, as food, an animal for food, sacrifice, &c., Gen. xviii. 6—8; xxi. 8; Judg. xiii. 15; 2 Sam. xii. 4. Then, meton. *Offered in sacrifice*, Exod. xxix. 36. 38, 39. 41; Lev. ix. 7, &c.; Hos. ii. 10. הָרַב עָשָׂה לְבַעַל, *they offered gold to Baal*; but it might signify, (b), (2) *they made, i. e. acquired gold for* —, 2 Chron. xxiv. 7; Exod. x. 25; 2 Kings xvii. 32. *Did, originated for* —, Jer. ii. 17;

iv. 18. *Did, dressed the beard, nails, &c.*, 2 Sam. xix. 25; Deut. xxi. 12. *Did, performed, something intended*, Is. xxx. 1. Comp. Eccl. viii. 11; Dan. viii. 24; xi. 7. 17. 28. 30. — vows, Judg. xi. 39. — of God, Ps. xxii. 32; xxxvii. 5; lii. 11. *Did, i. e. performed, kept, the sabbath, feast, &c.*, Exod. xii. 48; Num. ix. 10. 14; Deut. v. 15. *Passed time*, ימים, Eccl. vi. 12: and, omitting the mention of time, Ruth ii. 19, אָנָּה עָשָׂה: but this might also come under (b), (2) above.—Phrr. וְגַם יַעֲשֶׂה לִּי אֱלֹהִים וגו', *so God do to me, &c.*, 1 Sam. iii. 17, &c. Preceding other verbs for emphasis sake (Gram. art. 222. 4), 1 Kings viii. 32, &c. עָשָׂה, *so did he*, Exod. xl. 16, &c. מִי עָשָׂה הַזֶּה, *Who did this thing?* Judg. vi. 29. וְהָאֵל, —, Ib. xv. 6. עָשָׂה סָרַץ, i. q. פָּרַץ, *wrought salvation*, Judg. xxi. 15; 1 Sam. xi. 13. עָשָׂה חָלַל, *did powerfully*, 1 Sam. xiv. 47. וְנִבְרָחוּ, 2 Kings xx. 20, &c. עָשָׂה בְּעִקְבָּהּ, *acted in craftiness*, 2 Kings x. 19, and so in other cases.

Infin. עֹשֶׂה, עָשָׂה, 1 Sam. xxvi. 25; Jer. vii. 5, &c.: it. עֹשֶׂה, Gen. l. 20: עָשָׂה, Ib. xxxi. 28. Constr. עֹשֶׂה, Gen. ii. 3, 4, &c. With כֵּן, לְ, בְּ, Gen. ii. 3; xviii. 25; Ezek. v. 15; xxiii. 21. See Pih. Aff. עֹשֶׂה, *my doing*, 2 Sam. xxiii. 17, &c.; Is. lxiv. 2; Ezek. xvi. 30; Jer. vii. 13; Exod. xviii. 18, &c. with other aff.—

Imp. עֲשֵׂה, Gen. vi. 14, &c.: f. עָשִׂה, Ib. xvi. 6; pl. עֲשִׂוּ, Gen. xlii. 18.

Part. m. עֹשֶׂה, Gen. i. 11, &c. Constr. עֹשֶׂה, Exod. xv. 11, &c. Pl. עֹשִׂים, Gen. xxiv. 49, &c. Constr. עֹשֶׂה, Exod. xxxv. 35. Aff. עֹשֶׂה, Job xxxi. 15. עֹשֶׂה, Ps. xcv. 6. עֹשֶׂה, Is. xlv. 2. עֹשֶׂה, Job xl. 19; Prov. xiv. 31. עֹשֶׂה, Jer. xxxiii. 2. Pl. עֹשִׂי, Job xxxv. 10. Comp. Is. liv. 5; Ps. cxlix. 2; Is. xxii. 11; Ps. cxi. 10.

— f. עֹשֶׂה, Deut. xx. 20, &c. Pl. עֹשִׂוּ, Lev. xvii. 29, &c.

— pass. עָשָׂה, Ezek. xl. 17, &c.: pl. עֲשִׂוּם, Ps. cxi. 8, &c.

— f. עֹשֶׂה, Ezek. xxi. 20. עֹשֶׂה, Num. xxviii. 6. Pl. עֹשִׂוּ, 1 Sam. xxv. 18.

Niph. עֲשֶׂה, pres. עֹשֶׂה, apoc. עָשָׂה. *Be, become, (a) Made, (b) Done, &c.* (a) Ps. xxxiii. 6. (b) *Done, performed*, Judg. xvi. 11; 1 Kings x. 20, &c. *Kept*, as a feast, 2 Kings xxiii. 22, 23. *Done, dressed, cooked*, Lev. vii. 9. — of error, abomination, &c., Num. xv. 24; Deut. xiii. 15; xvii. 4; Mal. ii. 11. — thing predestined, Dan. xi. 36. — prepared, Neh. v.

18. Pres. often in the sense of Lat. part. in *dus, dum*, as עֹשֶׂה, *non faciendum*; not to be done, ought not, &c., Gen. xxix. 26; xxxiv. 7, &c. עֹשֶׂה מֵלֶכֶת, *work to be done*, Exod. xxxi. 15; Lev. xxiv. 19. Apoc., Esth. v. 6; vii. 2; ix. 12.

Part. נֶעֱשֶׂה, Neh. v. 18: pl. נֶעֱשִׂים, Eccl. iv. 1; Esth. ix. 28.

— f. pl. נֶעֱשֶׂה, Ezek. ix. 4.

Infin. הָעֹשֶׂה, Esth. ix. 1. 14. Aff. הָעֹשֶׂה, Ezek. xliii. 18, al. non occ.

Pih. m. pl. עָשָׂה, twice only, Ezek. xxiii. 3, 8, in בְּחִינָה. See עָשָׂה, p. 130, above. Chald. עָשָׂה, Pahl. עָשָׂה, *pressit, &c. Pressed, injured*. See LXX.

Puh. עָשִׂה. *I was made, formed*, Ps. cxxxix. 15, only.

עָשָׂה, עָשָׂה, m.—pl. non occ. r. עָשָׂה.

Arab. عَاشِرٌ, *die decimus. The number ten, a decade*. שָׁבֻעַ, *hebdomas*. Gr. δεκάς, *énvécis, térapís*. Gesen. יָמִים אוֹ עָשָׂה, *soma days, or (it may be) a decade, ten*, Gen. xxiv. 55. נֶגְבֵּל עָשָׂה, *on the nabblum of ten strings*, Ps. xxxiii. 2. Comp. xcii. 4; cxliv. 9. Applied also to the *tenth day* of the month, as its decade. נֶגְבֵּל יוֹדֵשׁ, Exod. xii. 3; Lev. xvi. 29, &c.

עֲשִׂירָה, m. } plur. non occ. Ordinal
עֲשִׂירִיָּה, f. } number of עָשָׂה, *ten*,
עֲשִׂירִית, f. } Gram. art. 181. 2. *The tenth*, applied to periods of time, to persons, things. יוֹדֵשׁ עֲשִׂירִי, *tenth generation*, Deut. xxiii. 3, 4;—Gen. viii. 5; Num. vii. 66; xxvii. 32; Zech. vii. 19, &c. The fem. עֲשִׂירִית, once, abs. Is. vi. 13. In all cases of constr. f. עֲשִׂירִית. In Exod. xvi. 36; Lev. v. 11: *tenth part* is necessarily meant.

עִשָּׂה, v. Kal non occ. Syr. عَشَقَ, *difficilis*. Arab. عَسَقَ, id. Hence the name of a well, Gen. xxvi. 20. עִשָּׂה, *difficultly, contention*.

Hith. pl. הָעֹשֶׂה, with עָם. *They contended with*, Gen. xxvi. 20, only. Comp. עָבָה preceding.

עָשָׂה, עָשָׂה, masc.—

עֲשֶׂהָ, עֲשֶׂהָ, fem.—

עֲשֶׂהוֹת, fem. plur. עֲשֶׂהוֹת, —

pl. עֲשֶׂהִים. Arab. عَشْرٌ, *decem. The numeral ten*, Gram. artt. 181. 2; 226. It need only be remarked here, that עָשָׂה, and עֲשֶׂהָ, are

used when some number between *ten* and *twenty* is required to be expressed, e. g. **אָנף עֶשְׂרִי**, *eleven*; **אַרְבָּעָה עֶשְׂרִי**, *fourteen*; when the thing numbered is of the masc. gender: **אַחַד עֶשְׂרֵה**, *one*, &c. when it is of the fem. And that the pl. is used to express *tens*, i. e. *twenty*. See Gram. ll. cc. while the fem. pl. will signify *decades*, Exod. xviii. 21; Deut. i. 15. Examples of the other cases: **עֶשְׂרֵה שָׁנִים**, *ten years*, Gen. v. 14; xvi. 3. **עֶשְׂרֵה יָרִיעַה**, *ten curtains*, Exod. xxvi. 1, &c.; the thing numbered being always in the plur. masc. or fem. With **בְּ**, **עֶשְׂרֵה בְּאַמָּה**, *ten by the cubit*, i. e. *ten cubits by measure*, 1 Kings vi. 26. **עֶשְׂרֵה**, Gen. xviii. 32, *ten men*. **עֶשְׂרֵה גְמָלִים**, *ten camels*, Ib. xxiv. 10. Comp. Ib. 22: *ten shekels' weight*, xxxii. 15; xlii. 3, &c.: observing that this fem. form has (generally) a *masc.* pl. fm. with it, for variety's sake perhaps, as the constr. is apposition: but a singular in **עֶשְׂרֵה לֶחֶם**, 1 Sam. xvii. 17. So 2 Kings xiii. 7. Comp. Jer. xxxii. 9, **עֶשְׂרֵה**, apposition mostly, as, **עֶשְׂרֵה לִנְיָם**, *ten times*, Gen. xxxi. 7. 41; Exod. xxxiv. 28. With sing., Judg. xvii. 10; but **שְׁלָלִים** is omitted here by the ellipsis. **עֶשְׂרִים**, Gen. xviii. 31; xxxi. 38, &c. None are found with affixes. Hence—

עֶשְׂרִי, m. **עֶשְׂרֵה**, f. Chald. i. q. Heb. *Ten*, Dan. iv. 26; vii. 7. 24, &c. Pl. **עֶשְׂרִין**, *twenty*, Dan. vi. 2, only.

עֶשֶׂר, v. pres. **עֶשֶׂר**, constr. immed. *Decimate, tithe*, 1 Sam. viii. 15. 17, only.

Pih. pres. **חִנֵּשֶׁר**. *Tithe*, i. e. *take, or pay, it*, Deut. xiv. 22: with aff., Gen. xxviii. 22, with **ל**, pers.

Part. pl. with art. **הַמְעֶשְׂרִים**. *The persons paying tithe*, Neh. x. 38, only.

Infin. **עֶשֶׂר**, Gen. xxviii. 22; Deut. xiv. 1.

Hiph. Infin. with prep. **לְעֶשֶׂר**, for **לְעֶשְׂרִי**. *To pay tithe*, Deut. xxvi. 12. **בְּעֶשֶׂר**, *in paying tithe*, Neh. x. 39, al. non occ.

עֶשְׂרֵה, see **עֶשֶׂר**.

עֶשְׂרֵה, see **עֶשֶׂר**.

עֶשְׂרִין, masc. pl. **עֶשְׂרִינִים**, dimin. fm. Gram. art. 168. A dry measure, the *tenth* part of an ephah, apparently, i. q. **אֶכָּר**. See Lxx., Num. xv. 4. Novarius makes the Syr. **ܥܫܪܝܢ**, the *tenth part of the Seah*, Gesen.; Num. xxviii. 13. 21. 29, &c. Pl., Lev. xiv. 10; xxiii. 13. 17; xxiv. 5, &c.

עֶשְׂרֵה, see **עֶשֶׂר** above.

עֶשֶׂ, masc.—pl. non occ. Arab. **عَشَّ**, *tinea lanam erodens*. (a) *A moth*, Job iv. 19; xiii. 28; Is. l. 9; li. 8, &c. (b) **عَشَّ**, and **عِشَّ**. The name of a constellation, Job ix. 9, and xxxviii. 32; probably that of the Great Bear. The term is apparently the same with the Arab. **نَعَشَشَ**, a *bier* or *litter*. The **ἄμαξα** of the Greeks, and *wain* of the English. Three stars in the tail of the Bear the Arabs term **بَنَاتُ الدَّعَشِ**, *daughters of the wain*; the **גִּיּוֹה**, probably of Job xxxviii. 32. Jauhari, however, gives a passage from an old Arabian poet, styling these **بَنُو نَعَشٍ**, the very terms of Job.

See my note on Job ix. 9, al. non occ. See also Bochart. Hieroz., ii. p. 114; Schult. on Job ll. cc.; Michaelis Suppl., p. 190, seq.

עֶשְׂוֹר, m. once, Jer. xxii. 3, r. **עֶשֶׂק**. Lit. fraud, oppression. *Fraudulent, oppressive, person*.

עֶשְׂוֹקִים, m. pl. of the last. *Frauds, oppressions*, Eccl. iv. 1; Amos iii. 9; Job xxxv. 9; al. pl. Part. v. **עֶשֶׂק**, which see.

עֶשְׂוֹר, m. once, Ezek. xxvii. 19, r. **עֶשֶׂר**. *Wrought*. Lxx. **εἰργασμένος**.

עֶשְׂרִי, m. pl. **עֶשְׂרִים**, constr. **עֶשְׂרִי**, aff. **עֶשְׂרִיה**, r. **עֶשֶׂר**. Syr. **ܥܫܪܝܢ**, *dives*. *Rich*, opp. **רֵאשׁ**, **רָאשׁ**, **אֶרְבִּין**, 2 Sam. xii. 1; Job xxvii. 19; Ps. xlix. 3; Prov. x. 15; Ruth iii. 10. Often in a bad sense, as, Prov. xxviii. 11; Jer. ix. 22, &c. In Eccl. x. 6, the contrary, *humility*—of character—seems intended. Constr., Ps. xlv. 13. Aff., Mic.

עֶשֶׂן, m.—pl. non occ. constr. **עֶשֶׂן**, aff. **עֶשְׂנָה**. Arab. **عَشَنَ**, *fumus*. *Smoke*, Gen. xv. 17; Judg. xx. 40; Ps. lxviii. 3, &c. Metaph. *Fierce anger*, 2 Sam. xxii. 9. Comp. Job xli. 12. — as to its appearance and action, see phrr. Judg. l. c.; xx. 38; Cant. iii. 6; Joel iii. 3; Is. ix. 17. — as a *cloud*, Is. iv. 5, alluding to that which occasionally filled the Tabernacle or Temple. Comp. Ib. vi. 4. Gesenius makes it signify *a cloud of dust*, Ib. xiv. 31. But this is neither necessary nor a customary

usage of the Hebrews: while *cloud* is often used to convey the notion of a powerful army. Phrr. עָשַׁר עָשַׁר, *they end in smoke*, Ps. xxxvii. 20; cii. 4. Alluding to the consuming of an offering, עָשַׁר, it. Is. li. 6. Prov. x. 26, עָשַׁר לְעֵינַיִם, *as smoke to the eyes*. Aff., Is. xxxiv. 10; Exod. xix. 18. Hence—

עָשַׁר, v. pres. עֹשֶׂה. Constr. abs. it. med. עָ. *Smoked*, Exod. xix. 18; Ps. civ. 32; cxliv. 5. — of the *Divine wrath*; Deut. xxix. 19; Ps. lxxiv. 1; lxxx. 5, al. non occ.

עָשַׁר, m.—pl. non occ. Syr. ܥܫܪܐ, *oppressio*. Arab. عَسَفَ, *angustia*. (n) *Oppression, injury*, opp. עָשַׁר, Is. liv. 14: with עָשַׁר, lb. lix. 13;—Ps. lxxiii. 8; Eccl. v. 7; Jer. vi. 7, &c. (b) Meton. Thing obtained by —, &c. v. 23; Ps. lxii. 11; Eccl. vii. 7; Is. xxx. 12, &c.

עָשַׁרָה, Is. xxxviii. 14, is given by Gesenius as a fem. noun, signifying *oppression*. It is, more probably, 3d pret f. of the verb עָשַׁר, used impersonally; and signifying, *it oppresses, ruins me*, i. e. my disease. Vulg. "*vim patior*."

עָשַׁר, v. pres. עֹשֶׂה. See עָשַׁר. Constr. immed. it. abs. it. med. עָ, ל. (a) *Oppressed, injured, wronged, defrauded*, Lev. v. 21. 23; xix. 13; Deut. xxiv. 14; Mic. ii. 2. — the poor, Prov. xiv. 31; xxii. 16, &c. — a ruler, his subjects, 1 Sam. xii. 3, 4. — a conqueror, the conquered, Is. lii. 4; Jer. l. 33, &c. — God, man, Job x. 3. (b) *Press upon*, as a river, Job xl. 23. See my note. In the same sense (morally), עָשַׁר אִישׁ בְּדַמְּוֹ, *a man pressed, in a state of remorse, by the blood of a person*, i. e. blood-guilty, Prov. xxviii. 17.

Infin. עֹשֶׂה, Hos. xii. 8. Aff. עֹשֶׂה, 1 Chron. xvi. 21; Ps. cv. 14.

Part. עֹשֶׂה, עֹשֶׂה, Ps. lxxii. 4; Prov. xiv. 31, &c. Pl. constr. עֹשֶׂה, Mal. iii. 5. Aff., Ps. cxix. 121; Eccl. iv. 1. Fem. pl. עֹשֶׂה, Amos iv. 1.

— pass. עֹשֶׂה, עֹשֶׂה, Deut. xxviii. 29. 33, &c. Plur. עֹשֶׂה, Job xxxv. 9; Ps. ciii. 6, &c.

Puh. Part. fem. עֹשֶׂה. Person *becom oppressed*, Is. xxiii. 12, only. Gesen. "*vi compressa*." But there is no good ground for this.

עָשַׁר, m.—pl. non occ. Aff. עֹשֶׂה, &c.

opp. עָשַׁר. Riches. Syr. ܥܫܪܐ, *divitiæ*. See עָשַׁר, 1 Sam. xvii. 25; 1 Kings iii. 11. 13, &c. Aff., Prov. xi. 28; xiv. 24, &c.

עָשַׁר, v. pres. עֹשֶׂה, constr. abs. Syr. ܥܫܪܐ, *ditatus est*. Arab. عَشَرَ, *herbæ abundè*

rigatæ; عَشَرَ, *copia annonæ*. Was rich, wealthy, Hos. xii. 9; Job xv. 29.

Pih. once, *kethiv*, עָשַׁר, 1 Kings xxii. 49, which Gesenius makes to signify "*extruxit*" naves, as cogn. with עָשַׁר, עָשַׁר. But here the *keri* has עָשַׁר, and so has the *kethiv*, 2 Chron. xx. 36, 37. The reading therefore is suspicious. But the *kethiv* has not עָשַׁר, but עָשַׁר. What then becomes of Gesenius's etymology? If, however, we had had עָשַׁר אֲנִיָּה, *was rich in ships* would have afforded a tolerable sense; as it is, no good sense is afforded.

Hiph. עֹשֶׂה, עֹשֶׂה, constr. immed. (a) *Made rich*, Gen. xiv. 23; 1 Sam. ii. 7; xvii. 25; Ps. lxxv. 10; Prov. x. 22. (b) *Made self rich*, i. e. *was, became, rich*, Ps. xlix. 17; Prov. x. 41; xxi. 17; Dan. xi. 2; Jer. v. 27.

Infin. עֹשֶׂה, Prov. xxiii. 4; (b) xxviii. 20. Part. עֹשֶׂה. (a) 1 Sam. ii. 7.

Hith. part. עֹשֶׂה. *Becomes, is, rich*, Prov. xiii. 7. See Lxx. Comp. 2 Cor. vi. 10.

עָשַׁר, v. pret. fem. עֹשֶׂה, pl. עֹשֶׂה, pres. non occ. constr. abs. it. med. עָ, ל, of thing.

Synon. עָשַׁר, Ps. vi. 8. Arab. عَشَرَ, *errosit*

tinea lanam; عَشَرَ, *extenuatum fuit corpus*. *Became old, wasted, languid*, Ps. l. c.; xxxi. 10, 11, al. non occ.

עָשַׁר, m. once, Cant. v. 14. Gesen. "*fabrifactum, affabre factum*." Eich. Sim. "*nitor*." Lxx. πύλω. See my note on Job xii. 5. *Net-work of ivory*, perhaps, such as we see in the Chinese spheres, fans, and

the like. Vers. Syr. عَشَرَ, *work*. Arab.

errosit. Cogn. عَتِيَ, *modum excessit*;

عَتِيَ, *mala dedit, &c.*

עָשַׁרָה, fem. pl. Some copies and

editions read עָשַׁרָה. Arab. عَتَتْ, *corripuit*

gravibus verbis. Cogn. غث, *vitiosum fuit dictum*. See also עָשָׂה. Whence it should seem, *piercing, rebuking, injuring*, expressions, or the like, were meant. *Tauntings, or taunting*. See my Job xii. 5, with the note, al. non occ.

עֲשֵׂהָ, m. pl. constr. of עָשָׂה, apparently; occurs only in the combination, עָשָׂה עֲשֵׂהָ, and עֲשֵׂהָ עֲשֵׂהָ, Gram. art. 181. 7. It is perhaps

a derivative of عَتَى, *modum excessit*, or of some word cognate with it, signifying *excess*, as being the first number next after the sum of the fingers on both hands, or the first complete decimal product: hence, i. q. עָשָׂה, *eleven*.

עֲשֵׂהָנֹת, fem. pl. *Thoughts*, usually, once, Ps. cxlvi. 4. Aff. עֲשֵׂהָנֹתֶיךָ. Lxx. *διαλογισμοὶ αὐτοῦ*. Αλλ. *αἱ προθέσεις αὐτοῦ*. His *devices, machinations*.

עֲשֵׂהָתָה, f. pl. עֲשֵׂהָתָה. Gr. Ἀστάρτη. *Astarte, a female deity* of the Zidonians, having the head of a bull, whence the עֲשֵׂהָתָה, of Gen. xiv. 5, &c. Worshipped occasionally with *Baal*, Judg. ii. 13; x. 6; — 1 Sam. vii. 3, 4; xii. 10; xxxi. 10; 1 Kings xi. 5. 33; 2 Kings xxiii. 13. Gesenius thinks the origin of the word is Syr. ܥܫܬܐ, [ܥܫܬܐ], from the Persian ستاره, *star*; whence the proper name עֲשֵׂהָתָה: which is, perhaps, as probable as other etymologies formerly given: of all which, however, nothing certain can be pronounced. For a full account of this idol, see Selden de Diis Syris. Syntagma. ii.; also Euseb. Prep. Evang., i. 10. A city called after this idol is mentioned, Gen. i. c.; Deut. i. 4; Josh. ix. 10, &c. The pl. is taken to signify *Idols* or images of this deity. Aquila, ἀγάλματα ἀστάρτης, Judg. ii. cc.; 1 Sam. ii. cc. Gesen. — rather whimsically perhaps — takes עֲשֵׂהָתָה, Deut. vii. 13, &c., to signify, “*veneres, amores, gregis*,” i. e. *soboles, proles, gregis*. I should prefer the better established —

עֲשֵׂהָתָה, fem. pl. constr. in עֲשֵׂהָתָה, Deut. vii. 13; xxviii. 4. 18. 51. Compd. perhaps of عَتَى, *modum excessit*. Cogn.

whence, عَتَعَتَا, *hædus firmior*,

عَتَى, *luxuriavit herbis terra*, and עָשָׂה, *wealth*; put for the produce of the flock. Eichh. Simon. “comp. ex. 2 Synonymis, עָשָׂה, *dives fuit*; et ex. עָשָׂה, Chald. et Syr.” “*grex ovium*; aliis *fæmella ovis, a summa fecunditate*.”

עַתָּה, עַתָּה, m. pl. עַתָּה, and עַתָּה. Aff. עַתָּה, plur. עַתָּה. Arab. عَتَى, *donec*; r.

عَتَا, *repetivit verba, &c.* Cogn. عَتَا, r. عَتَا, *exorbitavit*. The notion of *time*, originating perhaps in *repetition, excess*; and thence *duration*. Cogn. עַתָּה, Arab.

عَدَّ, *numeravit*. *Time, season*; or, meton. its consequences, results, Gen. xxix. 7; Exod. xviii. 22. 26; Josh. viii. 29; Eccl. iii. 1, seq., &c. Constr. as a fem. (sing.), Ib. xi. 6; Jer. li. 33, only. With לָ, preceding, out of (due) *time, season*, Job xxii. 16. Prosperous —, Ps. lxxxi. 16. Unhappy, &c. —, Is. xiii. 22; Jer. xxvii. 7; Ezek. xxx. 3; Eccl. ix. 11, 12. Due, usual, —, Hos. xiii. 13. Phrr. מִצֵּת לְעֵת, 1 Chron. ix. 25, *from time to time*. בְּכָל־עֵת, *at every season, time*, Exod. xviii. 22. עַד־עַתָּה, *until the time*, Ps. cv. 19. עַתָּה רָצוֹן, *acceptable* —, Ps. lxix. 14. עַתָּה בָּרָכָה, — of their visitation, Jer. xvi. 21, &c. Pl., Job xxiv. 1; Esth. i. 13; Dan. ix. 25, &c. Fem., Ps. ix. 10; x. 1; xxxi. 16. See also my note on Job xxvii. 6. With prefixes, עַתָּה, *for עַתָּה, according to the time, season*, i. e. *this time, now*, as it were, Judg. xiii. 23; Job xxxix. 18, &c. עַתָּה עַתָּה, Gen. xviii. 10. 14, *as the season, period, of a vigorous woman*. See עַתָּה, p. 193 above. מָחָר —, *to-morrow*, Exod. ix. 18, &c. עַתָּה, Deut. i. 9. לְעֵת, *in, at, the time*, Gen. viii. 11. Often used, too, as a specifying noun, Gram. art. 219, note; Ps. lxi. 14, &c.: it. pl. רַבְּוֹת עַתָּה, *many times, on many occasions*, Neh. ix. 28.

עַתָּה, see עַתָּה.

עַתָּה, v. Kal non occ. Arab. عَتَى, *paratus fuit*.

Pih. Imp. aff. עֲשֵׂהָתָה, *Prepare it*. Synon. טוֹב, Prov. xxiv. 27, only.

Hithp. הִתְעַשְׂהָתָה. *Have become prepared*, with לָ, Job xv. 28. See my note.

עַתָּה, see עַתָּה above. Adv. of *time*, variously applied. (a) *Now*, abs. present

Aquila, μετ' εἰρήνης. Symm. παλαιός, so
Theod. Arab. عِتَانٍ, *manumissio, libertas*.
Freedom, liberty. But, פֶּדְיוֹן may signify

permanent, durable, wealth: while, taking the terms separately, which is preferable, we have, *wealth, freedom, and righteousness*. Hence—

עֶתֶר, v. pres. עֶתֶר. Arab. عَتَقَ, *festinavit*. (a) *Remove quickly, hurry, from*, with עֶתֶר, Job xiv. 18; xviii. 4. (b) *Grow old*: see עֶתֶר above: Job xxi. 7; Ps. vi. 8.

Hiph. pl. עֶתֶר, pres. עֶתֶר, with עֶתֶר, it. immed. (a) *Cause to move, remove*, Gen. xii. 8; xxvi. 22; Job ix. 5. — *transcribe from one book to another*, Prov. xxv. 1. — *put away*, or, it may be, *took away*, i. e. silenced, Job xxxii. 15, al. non occ.

עֶתֶר, m. constr. עֶתֶר, once, Ezek. viii. 11. Gesen. "*suffitus*" . . . "ubi rectè, LXX." — who have, ἡ ἀρμὴ τοῦ θυμιάματος: but ἡ ἀρμὴ here, is the translation of עֶתֶר, not of עֶתֶר; which is left untranslated. The Syr. has ܥܬܪ, which the translator took as synon. with עֶתֶר. In the Arabic we have, indeed, عِثْرَة, *sphærulæ ex musco aliisque aromatibus formatae*. Still the usual acceptation, viz. (a) *Abundance*. Syr. ܥܬܪ, Chald. id. is better grounded. See עֶתֶר above.

Pl. aff. עֶתֶר, Zeph. iii. 10, only. (b) *My suppliants*. See the verb below.

פ, or פ, *Pe*. The seventeenth letter of the Hebrew alphabet, and, as a numeral, denoting *eighty*. Without the point it is sounded as *f*, and with it as *p*. It is a radical, and is occasionally interchanged with ב and פ. Gram. artt. 4. 23.

פֶּחָה, once, Job xxxviii. 11, for פֶּחָה, which see.

פֶּחָה, f. constr. פֶּחָה; pl. פֶּחָה. (a) *A corner*. (b) *A direction, side*; referring to either of the four cardinal *points*. (a) Of a field, Lev. xix. 9; xxiii. 22: — of a table, Lev. xxvi. 25; xxxvii. 13: — of the hair, or beard, Lev. xix. 27; xxi. 5. Hence, קְצֵצֵי פֶּחָה, an epithet applied to certain Nomadic tribes, who cut short a portion of their hair in a manner forbidden to the Israelites, Jer. ix. 25; xxv. 23; xlix. 32.

עֶתֶר, v. pres. עֶתֶר, synon. עֶתֶר, Cogn. Syr. ܥܬܪ, *fumavit odore suavi*. Arab. عِثْرَ, *bonos odores spiravit*. Metaph. *Prayed, supplicated*, constr. med. עֶתֶר, ל, Gen. xxv. 21; Exod. viii. 26; x. 18; Judg. xiii. 8, al. non occ.

Niph. עֶתֶר, pres. עֶתֶר, constr. abs. it. med. ל, pers. *Was, became, prevailed upon by prayer; was made propitious*, Gen. xxv. 21; 2 Sam. xxi. 14; xxiv. 25; Is. xix. 22, &c.

Infinit. עֶתֶר, 2 Chron. xxiii. 19, only. Part. נֶעְתָּר, fem. pl. נֶעְתָּרוּ. *Propitious*, 1 Chron. v. 20. *Seemingly, apparently, propitious*, Prov. xxvii. 6: or, perhaps, here in the primitive sign. *Incensed, perfumed*, or the like. LXX. ἐκούσια. Gesenius makes נֶעְתָּר a form of the Infinit. It is an unusual form in any case: but to me it seems rather to be a participle, as does the fem. form, נֶעְתָּרוּ; which Gesenius makes to signify, *larga, multa*: but this affords no suitable sense. So נֶעְתָּרוּ, Esth. viii. 8.

Hiph. עֶתֶר, pres. עֶתֶר. Constr. med. עֶתֶר, ל, i. q. Kal. (a) *Prayed, &c.*, Exod. viii. 5. 24, 25; ix. 28; x. 17; Job xxii. 27. (b) *Multiplied*,—of the Syr. and Chald. עֶתֶר, *dives fuit*,—Ezek. xxxv. 13.

עֶתֶר, f. once, Jer. xxxiii. 6. *Riches, abundance*. See עֶתֶר above.

קִפְּחָה, in front, Lev. xiii. 41. (b) Num. xxxiv. 3; Ezek. xli. 12, &c. In Num. xxiv. 17, we have קִפְּחָה מִכָּל צֵד, in which קִפְּחָה has been taken by some to denote *both sides*, dual constr. i. e. *every part*; several of the Versions translate it by *chiefs, princes*, as being *prominent* persons. Probably, and shall crush the companies of Moab. Arab. كَفَّاحَة, *agmen hominum*. Hence—

פֶּחָה, v. once. Hiph. pres. aff. פֶּחָה, *I will scatter them in every direction*, Deut. xxxii. 26.

פֶּחָה, m. aff. פֶּחָה, pl. פֶּחָה, constr. פֶּחָה, aff. פֶּחָה. Cogn. Arab. فَرَسٌ, *gloria*. Any ornament, pec. an ornamental head-dress, worn both by men and women, Exod. xxxix.

28; Is. iii. 10; lxi. 3. 10; Ezek. ~~iv.~~ 17, 18. 23. Hence—

פאר, v. Kal non occ.

Pih. פאר, pres. פאר. Constr. immed. *Adorned, made beautiful*, Ps. cxlix. 4; Is. lv. 5; lx. 7. 9.

Infin. פאר, Ezra vii. 27; Is. lx. 13.

Hith. pres. פאר: *Adorned himself, prided himself.* (a) *Felt complacency*, constr. abs. it. med. 3. (b) *Boasted himself*, with על. (a) Is. xlv. 23; xlix. 3. (b) Judg. vii. 2; Is. x. 15.

Infin. פאר, (a) Is. lx. 21; lxi. 3.

Imp. פאר, (b) Exod. viii. 5.

פאר, v. Pih. pres. פאר. *Went over the branches accurately*, Deut. xxiv. 20.

Either from Arab. ^فط, *mus*, or from.

פארד, fem. pl. פארד, aff. פארד. *A branch*, Is. x. 83; Ezek. xvii. 6; xxxi. 5, 6. 8, 12, 13.

פארר, m. twice, Joel ii. 6, and Nah. ii. 11, in the phrase, פנים קבץ פארר. The Versions generally refer the word to פאר and make it signify either *the heat or the blackness of a pot*. Gesen. gives to קבץ the sense of *withdrawing*, and considers פארר as synonymous with נוי, *the beauty or brightness* of the countenance. The phrase will therefore be interpreted *faces became black*, with gloom, or *became pale* with terror.

פג, m. pl. aff. פגד, once, Cant. ii. 13.

Arab. ^فج, *immaturus, de fructu. An unripe fig.*

פגול, m. pl. פגלים. *Any thing impure and disgusting*, Lev. vii. 18; xix. 7; Is. lxxv. 4; Ezek. iv. 14. Prob. cogn. פג. Gesenius compared the Æth. ^{ἄκαθ} : *impurus, impudicus fuit.*

פגע, v. pres. פגע. Constr. immed. it. med. פג, פג, פג. (a) *Came to a place, reached.* (b) *Met, fell in with.* (c) *Met hostilely, fell upon.* (d) *Waited on*, in supplication, — *entreated.* (e) *Admit favourably.* (a) Gen. xxviii. 11; Josh. xvi. 7; xix. 11, 34, &c. (b) Gen. xxxii. 1; Exod. v. 20; 1 Sam. xxii. 17, &c. (c) Judg. xv. 12; 1 Kings ii. 25, 32, &c. (d) Ruth i. 16; Job xxi. 15; Jer. vii. 16; xxvii. 18. (e) Is. xlvii. 3; lxiv. 4.

Infin. פגע, aff. פגע, Num. xxxv. 19. 21; 1 Sam. xxii. 17.

Imp. פגע, pl. פגע, Gen. xxiii. 8; Judg. viii. 21, &c.

Hiph. פגע, pres. פגע. (a) Causat. of Kal. [c] Is. liii. 6. [d] Jer. xv. 11. (b) I. q. Kal, [d] Is. liii. 12; Jer. xxxvi. 25.

Part. פגע, i. q. Kal, [c] Job xxxvi. 32. [d] Is. lix. 16.

פגע, masc. *An occurrence, accident*, 1 Kings v. 4; Eccl. ix. 11.

פגר, m. pl. פגרים, constr. פגר, aff. פגרים. Syr. ^فج, ^فج, *caro, corpus. A dead body of man or beast*, Gen. xv. 11; 1 Sam. xvii. 46; Jer. xli. 9; Is. xxxiv. 3, &c. Hence—

פגר, v. Pih. pret. pl. פגר. *Became lifeless, languid, unable to proceed*, 1 Sam. xxx. 10. 21.

פגש, v. pres. פגש. Cogn. פגע. Constr. immed. it. med. פג, פג. (a) *Met.* (b) *Met hostilely, fell upon.* (a) Gen. xxxii. 17; xxxiii. 8; Is. xxxiv. 14, &c. (b) Hos. xiii. 8.

Infin. פגוש, constr. פגש, (a) Jer. xli. 6. (b) Prov. xvii. 12.

Niph. פגשו. *Met each other*, Ps. lxxxv. 11; Prov. xxii. 2; xxix. 13.

Pih. pres. plur. פגשו. *Stumble, against, stumble*, Job v. 14:

פדרה, v. pres. פדרה. Constr. immed. it.

med. פדה. Arab. ^فد, ^فد, *dato lytro redemit.* (a) *Redeemed.* (b) *Delivered.* (a) Exod. xiii. 13. 15; xxxiv. 20; Num. xviii. 15, &c. (b) 2 Sam. iv. 9; Job xxxiii. 28; Is. xxix. 22, &c.

Infin. פרה, פרה, Num. xviii. 15; 2 Sam. vii. 23, &c.

Imp. פרה, aff. פרה, פרה, Ps. xxv. 22; xxvi. 11; xlv. 27, &c.

Part. פרה, aff. פרה, Deut. xiii. 6; Ps. xxxiv. 23.

Part. pass. pl. פרה, constr. פרה, aff. פרה, Num. iii. 46. 51; xvii. 16, &c.

Niph. pret. f. פרה, pres. פרה. Pass. of Kal, Lev. xix. 20; xxvii. 29; Is. i. 27.

Hiph. aff. פרה. *Allowed her to be redeemed*, Exod. xxi. 8.

Hoph. Infin. פרה, i. q. Niph., Lev. xix. 20.

פדרת, f. (a) *Redemption, deliverance*, Ps. cxi. 9; cxxx. 7; Is. l. 2. (b) *רה*, *A*

separation, distinction, Exod. viii. 19. So the LXX. and Vulg.

פְּדִיּוֹם, m. *Redemption-price, ransom*, Num. iii. 49.

פְּדִיּוֹן, masc. *Id.*, Exod. xxi. 30; Ps. xlix. 9.

פָּדַע, v. once, pret. or imp. aff. **פָּדַעְתִּי**. *Redeem, deliver him*, Job xxxiii. 24, i. q. **פָּדָה**. See the notes.

פֶּקֶדֶר, m. aff. **פָּקַד**. A word of doubtful signification and etymology, occurring only three times, Lev. i. 8, 12; viii. 20. According to some, *the trunk*; but more generally translated, *the fat*. See Bochart. Hieroz., tom. i. p. 471.

פֶּה, m. constr. **פִּי**, aff. **פִּי**, **פִּיךָ**, **פִּיָּךְ**, and **פִּיהֶם**, **פִּיהָ**, **פִּיהֶם**, **פִּיהָ**, and **פִּיהֶם**; (c) pl. **פִּיָּם**, and **פִּיהֶם**. Arab. **فِي**, os. (a) *Mouth*.

(b) *Any opening*, as of a sack, well, cave, dress, &c. (c) *Edge of a sword*. (d) *Mouthful*,—*share, portion, part, amount*. (e) *Word*,—*declaration or command*. (f) *Expression, signification, tenor*. (a) Exod. iv. 10, 11; Deut. xxiii. 24; 2 Kings iv. 34, &c. (b) Gen. xxix. 2; xlii. 27; Exod. xxviii. 32; Josh. ix. 14, &c. (c) Gen. xxiv. 36; Exod. xvii. 13; Num. xxi. 25, &c. (d) Deut. xxi. 17; 2 Kings ii. 9; Zech. xiii. 8, &c. (e) Num. xiv. 41; xxii. 18; xxiv. 13, &c. (f) Gen. xliii. 7; Exod. xxxiv. 27. Phrr. **פִּיָּךְ לִפְנֵי**, *mouth to mouth*, without the intervention of any other being, Num. xii. 8. **פִּיָּךְ יָחַד**, *unanimously*, Josh. ix. 2; 1 Kings xxii. 13; 2 Chron. xviii. 12. **מִקֵּץ אֶרֶץ**, *from end to end*, Ezra ix. 11. **פִּיָּךְ לָקֵד**, *Id.*, 2 Kings x. 21; xxi. 16. **בְּכָל־פִּיָּךְ**, *either, in every direction or with open mouth*, Is. ix. 11.

פֹּה, adv. of place. (a) *Here*. (b) *Hither*. (a) Gen. xix. 12; xxii. 5; xl. 15, &c. (b) 1 Sam. xvi. 11; Ezra iv. 2. **מִפֹּה** — **לְפֹה**, *on this side — on that side*, Ezek. xl. 10, 41, 48, 49, &c. In this phrase, **מִפֹּה** is also used for **לְפֹה**, Ezek. xl. 10, 39; xli. 1, &c.

פָּגַע, v. pret. non occ. pres. **פֹּגַעַת**, apoc. **פָּגַעְתִּי**. Syr. **فَع**, *defecit, refriguit. Became chilled, became languid, ceased to act*, Gen. xlv. 26; Ps. lxxvii. 3; Hab. i. 4.

Niph. **פָּגַעְתִּי**. *Id.*, Ps. xxxviii. 9.

פְּגִיחָה, f. constr. **פִּגְיָה**. *Cessation, intermission*, Lam. ii. 18.

פָּוַח, v. pret. non occ. pres. **פֹּוֹחַ**, i. q. **נָפַח**. *Blew, — became cool by a breeze*, Cant. ii. 17; iv. 6.

Hiph. pres. **פֹּוֹחַ**. (a) *Blew, of the wind*. (b) *Blew up a fire, with בָּ*. (c) *Inflamed, constr. immed.* (d) *Puffed at, contemptuously, with בָּ*. (e) *Uttered, constr. immed.* (f) *From פָּוַח, Ensnared*. (b) Ezek. xxi. 36. (c) Prov. xxix. 8. (d) Ps. x. 5. (e) Prov. vi. 19; xiv. 5; xix. 5, 9; xii. 17. (f) Ps. xii. 6. (?)

Infinit. **פֹּוֹחַ**, (f) Is. xlii. 22.

Imp. f. **פֹּוֹחִי**, (a) Cant. iv. 16.

פִּינֶקֶת, m. (a) A black powder used for beautifying the eyes; *powdered antimony*: see **לֵב**, 2 Kings ix. 30; Jer. iv. 30. (b) A precious stone, apparently the same as the **לֵב**, 1 Chron. xxix. 2; Is. liv. 11.

פָּוֶל, m. Arab. **فُول**, *fabæ. Beans*, 2 Sam. xvii. 28; Ezek. iv. 9.

פֶּה, **פִּי**, m. aff. **פָּפַח**, Chald. i. q. Heb. **פֶּה**. A *month*, signn. (a) Dan. iv. 28; vi. 23; vii. 8, 20. (b) Dan. vi. 18. Arab. **فَم**, *Id.*

פִּינָה, v. once, pres. **פֹּוֹנֶה**. Probably, I *pine away*, Ps. lxxxviii. 16. Cogn. Arab.

פָּנִי, *evanuit, disparuit*.

פָּוַץ, v. pres. **פֹּוֹצֵה**, sing. non occ. Cogn.

נָפַץ. Arab. **فَاض**, r. **فَيْض**, *abiit, peregrinatus fuit in terrâ; فَاض, r. **فَيْض**, *effusus fuit*. (a) *Dispersed themselves, were scattered*. (b) *Overflowed*. (a) Gen. xi. 4; Num. x. 35; 1 Sam. xi. 11, &c. (b) Prov. v. 16; Zech. i. 17.*

Imp. pl. **פָּוְצוּ**, (a) 1 Sam. xiv. 35.

Part. pass. pl. aff. **פֹּוֹצִים**, Zeph. iii. 10.

Niph. **פִּנְיָה**, **נָפַח**, i. q. Kal, (a) Gen. x. 18; Jer. x. 21; Ezek. xi. 17, &c.

Part. f. **נָפַח**, pl. **נֹפְחִים**, 2 Sam. xviii. 8; 1 Kings xxii. 17.

Pih. pres. **פֹּוֹצֵה**. *Shatters*, Jer. xxiii. 29.

Pih. redup. pres. aff. **פֹּוֹצֵעֵה**. *Shakes me to pieces*, Job xvi. 12.

Hiph. **פָּוַץ**, pres. **פֹּוֹצֵה**, apoc. **פָּוַצְתִּי**. (a) Causat. of Kal. *Scattered, threw into confusion*. (b) *Poured out*. (c) I. q. Kal, [a],

(a) Gen. xlii. 8; Deut. iv. 27; Is. xli. 16, &c. (c) 1 Sam. xlii. 8; Job xxxviii. 24.

Infinitive. פָּרַץ, aff. פָּרַץ, Ezek. xii. 15; xx. 23, &c.

Imp. פָּרַץ, Job xl. 11.

Part. פָּרֹץ, pl. פָּרָצִים, Prov. xxv. 18; Jer. xxiii. 1.

Hith. pres. pl. פָּרָצִים, Pass. of Pih. *Are shattered*, Hab. iii. 6.

פּוֹרָק, v. I. i. q. נִפְקָא. Kal non occ.

Hiph. pres. פָּקַע, apoc. פָּקַע, and פָּקַע. *Brought out.* (a) *Supplied.* (b) *Obtained.*

(c) *Brought to a favourable issue, prospered.*

(a) Is. lviii. 10. (b) Prov. iii. 13; viii. 36;

xii. 22; xviii. 22. (c) Ps. cxl. 9.

Part. pl. פָּקָעִים, (a) Ps. cxliv. 13.

II. Pret. pl. פָּקַע. *Staggered, stumbled*, Is. xxviii. 7.

פָּקַע, is usually considered as the pres. Hiphil, the signification being the same as in Kal; but the root is more probably פִּקַּע, from which both פָּקַע, and פָּקַע, are derived, Jer. x. 4.

פָּרָקָה, f. once. *A cause of stumbling*, 1 Sam. xxv. 31.

פּוֹרָק, v. Hiph. פָּקַע. See פָּקַע.

פָּרַח, m. pl. פָּרָחִים, פָּרָחִים. (a) Apparently an old Persian word; interpreted by פָּרַח, *a lot*, Esth. iii. 7; ix. 26. (b) Hence, in the plural, the festival observed in commemoration of the deliverance of the Jews from the designs of Haman, Esth. ix. 24. 26. 29. 31, 32. In modern Persian we have, *پَر*, *Inquiry, search.* *پَر*, *A wing, feather* (arrows being used in drawing lots). *پَر*, *A bit, piece; flight.*

פָּרָחָה, f. twice, Is. lxiii. 3; Hag. ii. 16.

A wine-press. Arab. فَرّ, r. فَرّ, aestuavit, effervuit; sanguinem profudit.

פָּרַשׁ, v. פָּרַשׁ, pres. פָּרָשׁ. Arab.

פָּרָשָׁה, *propagata et multiplicata sunt pecora.*

Cogn. פָּרַשׁ. (a) *Became numerous, flourished.*

(b) *Spread themselves.* (a) Jer. l. 11; Mal. iii. 20. (b) Hab. i. 8.

Niph. plur. פָּרָשׁוּ. *Were scattered*, Nah. iii. 18.

פָּרָה, m. r. פָּרָה. (a) *Refined.* (b) *Refined*

gold. (a) Cant. v. 11. (b) Job xxxviii. 17; Ps. xxi. 4; Is. xlii. 12, &c.

פָּזַח, v. Arab. فَرّ, *exsilivit loco pavit que*

dorcas; dimovit, exturbavit loco; فَرّ,

segregavit; وَفَرّ, and وَفَرّ, cucurrit, pro-

peravit. Syr. فَرّ, *durus, difficilis. Removed,—moved from place to place,—was strong and active.*

Kal, pres. pl. פָּזַח. *Are strong and active*, Gen. xlix. 24.

Pih. part. פָּזַח. *Moving from place to place,—dancing*, 2 Sam. vi. 16.

Hoph. part. פָּזַח. *Having had its impurities removed,—purified*, 1 Kings x. 18.

פָּזַר, v. i. q. פָּזַר, which see. *Scattered, dispersed.*

Part. pass. f. פָּזְרָה, of sheep, Jer. l. 17.

Niph. part. פָּזַר, Pass. of Kal, Ps. cxli. 7.

Pih. part. פָּזַר, pres. פָּזַר, i. q. Kal. (a) *Scattered*, Ps. liii. 6; lxxxix. 11; cxlvii. 16; Joel iv. 2. (b) *Distributed liberally*, Ps. cxii. 9.

Part. פָּזַר, (b) Prov. xi. 24.

Puh. Pass. of Pih. (a) Part. פָּזַר, Esth. iii. 8.

פָּח, pl. פָּחִים, constr. פָּחִי. Arab. فَرّ,

laqueus. Syr. فَرّ, *Id.* (a) *A snare, gin*, Job xviii. 9; Ps. cxxiv. 7; Prov. vii. 23; Eccl. ix. 12, &c. (b) *Metaph. used of any concealed danger*, Ps. cxix. 110; cxl. 6; Jer. xviii. 22, &c. (c) *Any thing spread—a plate of metal*, Exod. xxxix. 3; Num. xvii. 3.

פָּחַד, m. פָּחַדִּים, פָּחַדִּים, pl.

פָּחַדִּים. (a) *Fear,—dread or reverence.* פָּחַדִּים, both *his fear, and the fear of him.* (b) *The object of fear.* (a) Deut. ii. 25; 1 Sam. xi. 7; Job xlii. 11; xv. 21, &c. (b) Gen. xxxi. 42. 53.

פָּחַדָּה, v. pres. פָּחַדָּה. Constr. abs. it.

med. פָּחַדָּה. (a) *Feared,—dreaded or revered.* (b) *Was agitated with wonder and joy.* (c) *Hastened with wonder and joy.* (a) Deut. xxviii. 66; Ps. cxix. 161; Is. xix. 16, &c. (b) Is. lx. 5; Jer. xxxiii. 9.

(c) Hos. iii. 5.

Pih. pres. פָּחַדָּה. *Feared greatly, or continually*, Is. li. 13.

Part. פָּחַדָּה, Prov. xxviii. 14.

Hiph. part. פָּחַדָּה. *Caused to shake, to tremble* Job iv. 14.

פחד, masc. plur. aff. פחדו. Arab. fabri ferrarii. *A hammer*, Is. xli. 7; Jer. xxiii. 29; l. 23.
פֶּחָז, femur. *A thigh*, Job xl. 17.

פחדה, f. of פחד, fear; aff. פחדתי. The fear of me, Jer. ii. 19.

פָּחָה, m. constr. פָּחָה, aff. פָּחָה, פָּחָה; pl. abs. and constr. פָּחָה, aff. פָּחָה, it. pl. constr. פָּחָה. A word apparently of Assyrian origin. (a) *A governor of a province*. (b) *A military commander,—captain*. (a) Neh. ii. 7; iii. 7; v. 5. 14; Jer. li. 23. 28, &c. (b) 1 Kings xx. 24.

פָּחָה, m. Chald. constr. פָּחָה, pl. def. פָּחָה. *Id.*, Ezra v. 3. 14; Dan. iii. 2, &c.

פָּחוּז, m. Syr. فحز, salux, lascivus fuit. Arab. فحز, superbiuit, vel falso gloriatus fuit. Probably Boiling or running over; swelling up. Wantonness or pride, Gen. xlix. 4.

פָּחוּז, v. part. pl. פָּחוּזים. (a) Dissolute, Judg. ix. 4. (b) Proud, Zeph. iii. 4.

פָּחוּזָה, fem. aff. פָּחוּזָה. Pride, Jer. xxiii. 32.

פָּחָם, m. twice. Arab. فحم, and فحم. carbo. Charcoal, Prov. xxvi. 21; Is. xlv. 12; liv. 16.

פָּחָה, masc. once, Chald. *A potter*, Dan. ii. 41. Syr. فحم, *Id.* Arab. فحم, f. pl. פָּחָה. The edge of a sword, Judg. iii. 16. See פָּחָה.

פָּחָה, lutum quo fictilia vasa finguntur. 8. 10.
פָּחָה, m. i. q. פָּחָה, 2 Kings xviii. 24; Is. xxxvi. 9.

פָּחָה, m. pl. פָּחָה. Syr. فحم, fodit; فحم, fovea. Arab. فحم, *Id.* A pit, 2 Sam. xvii. 9; xviii. 17; Is. xxiv. 17, 18; Jer. xxviii. 28. 43, 44; Lam. iii. 47. It. Infin. Kal, v. פָּחָה, p. 422, above.

פָּחָה, f. once. Corrosion, fretting into a garment, Lev. xiii. 55.

פָּחָה, f. constr. פָּחָה. A precious stone: either the topaz or the emerald, Exod. xxviii. 17; xxx. 19; Job xxviii. 19; Ezek. xxviii. 13.

פָּחָה, m. Arab. فطس, latum fecit eudendo ferrum; فطس, malleus magnus

פָּחָה, m. Arab. فطر, fidit; prodiit; incepit, auspicatus fuit; creavit Deus. Æth.

פָּחָה: creavit, formavit. Opening; coming forth; beginning. פָּחָה, first-born, Exod. xiii. 2. 12; xiii. 15; xxxiv. 19, &c. And without פָּחָה, Exod. xiii. 13; xxxiv. 19, 20. See Hieroz., tom. i. p. 296.

פָּחָה, v. pres. פָּחָה. (a) Slipped out or away. (b) Let out water. (c) Exempted from duty. (a) 1 Sam. xix. 10. (c) 2 Chron. xxiii. 8.

Part. פָּחָה, (b) Prov. xvii. 14.
 Part. pass. pl. פָּחָה, (c) 1 Chron. ix. 33. פָּחָה, open flowers, 1 Kings vi. 18. 29. 32. 35.

Hiph. pres. פָּחָה. Opened wide, in mockery, with פָּחָה, Ps. xxii. 8.

פָּחָה, f. constr. פָּחָה, i. q. פָּחָה, Num. viii. 18.

פָּחָה, see פָּחָה

פָּחָה, m. aff. פָּחָה. Arab. فاد, r. فاد, disparuit, mortuus fuit. Destruction, Job xxx. 24; xxxi. 29; Prov. xxiv. 22.

פָּחָה, f. pl. פָּחָה. The edge of a sword, Judg. iii. 16. See פָּחָה.

פָּחָה, m. r. פָּחָה. Ashes, dust, Exod. ix. 8. 10.

פָּחָה, see פָּחָה.

פָּחָה, f. once. Arab. فطم, adipe impletum fuit; فطم, potens, robustus; فطم, allium; triticum; ciceres; panis; tum de omni frumento, quod coquendo pani inservit. Food; fatness; strength, Job xv. 27. See the notes.

פָּחָה, pl. f. r. פָּחָה. Edges, Is. xli. 15. פָּחָה, a two-edged sword, Ps. cxlix. 6.

פָּחָה, m. once, r. פָּחָה. Staggering, Nah. ii. 11.

פָּחָה, m. *A flask*, for oil, 1 Sam. x. 1; 2 Kings ix. 1. 3.

פָּחָה, v. Kal non occ. Prob. cogn. פָּחָה.

Pih. Part. pl. פִּלְגִּים. *Flowing out*, Ezek. xlvii. 2.

פִּלְגָּה, m. aff. פִּלְגָּה, pl. פִּלְגָּה, and פִּלְגָּה. *Separation; peculiarity; miraculousness. A miracle*, Exod. xv. 11; Ps. lxxxiv. 6; Is. xxxix. 14; Lam. i. 9; Dan. xii. 6, &c. פִּלְגָּה יִצְחָק, *marvellous in counsel*, Is. ix. 5.

פלה, v. Kal non occ.

Niph. פִּלְגָּה (for פִּלְגָּה), נִפְלְגָּה, pres. פִּלְגָּה, pl. פִּלְגָּה. (a) *Was marvellous*. (b) With נִפְלְגָּה, *Appeared difficult or marvellous*. (c) With כִּן, *Was concealed, out of reach, too difficult for*. (d) *Was wonderfully made, or was struck with wonder*. (a) 2 Sam. i. 26. (b) 2 Sam. xiii. 2; Neh. vi. 17; Zech. viii. 6. (c) Gen. xviii. 14; Deut. xvii. 8; Prov. xxx. 18; Jer. xxxii. 17. 27. (d) Ps. cxxxix. 14.

Part. fem. נִפְלְגָּה, and נִפְלְגָּה; pl. נִפְלְגָּה. fem. נִפְלְגָּה, constr. נִפְלְגָּה, aff. נִפְלְגָּה, &c. (c) Deut. xxx. 11. *Miraculous; a miracle*, Exod. iii. 20; xxxiv. 10; Job xxxvii. 14; Ps. cxviii. 23, &c.

Pih. Infin. פִּלְגָּה. *Set apart*, Lev. xxii. 21; Num. xv. 3. 8.

Hiph. פִּלְגָּה, and פִּלְגָּה, pres. פִּלְגָּה. (a) *Set apart*. (b) *Made wonderful*. (c) *Acted wonderfully*. (a) Num. vi. 2; Lev. xxvii. 2. (b) Deut. xxviii. 59; Ps. xxxi. 22; Is. xxviii. 29. (c) 2 Chron. xxvi. 15.

Infin. פִּלְגָּה, and פִּלְגָּה, 2 Chron. ii. 9; Is. xxix. 14; Joel ii. 26.

Part. פִּלְגָּה, Judg. xiii. 19.

Hith. pres. פִּלְגָּה. *Thou showest thyself marvellous*, Job x. 16.

פִּלְגָּה, f. פִּלְגָּה. (a) *Secret*. (b) *Out of reach, too difficult for*. (a) Judg. xiii. 18. (b) Ps. cxxxix. 6. See the Keri.

פִּלְגָּה, m. pl. פִּלְגָּה, constr. פִּלְגָּה, aff. פִּלְגָּה.

Arab. فَلَج, *diffidit in duas partes; sulcavit terram; partitus fuit rem*; فَلَج, pars, semissis; فَلَج, *fluvius parvus*. Syr. and

Sam. *divisit*. Æth. ፈለገ: *flumen. Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook*, Ps. i. 3; xlv. 5; lxxv. 10; Is. xxx. 25. *Of tears*, Lam. iii. 48. *Of oil*, Job xxix. 1.

פלג, v. Kal non occ.

Niph. נִפְלְגָּה. *Of the earth, Was divided*, Gen. x. 28; 1 Chron. i. 19.

Pih. פִּלְגָּה. *Cut out, formed, a canal*, channel, Job xxxviii. 25.

Imp. פִּלְגָּה. *Divide*, Ps. lxxv. 10.

פלג, v. Chald. *Divided*. Part. pass. f. פִּלְגָּה, Dan. ii. 41.

פִּלְגָּה, m. Chald. *A half*, Dan. vii. 25.

פִּלְגָּה, pl. f. i. q. פִּלְגָּה, Judg. v. 15, 16; Job xx. 17.

פִּלְגָּה, pl. f. *Divisions, classes*, 2 Chron. xxxv. 5.

פלגן, pl. f. aff. פִּלְגָּה, Chald. *Id.*, Ezra vi. 18.

פִּלְגָּה, and פִּלְגָּה, fem. aff. פִּלְגָּה, pl. פִּלְגָּה, and פִּלְגָּה, constr. פִּלְגָּה, aff. פִּלְגָּה. *A concubine, secondary wife*, Gen. xxxv. 22; Judg. xix. 2; 2 Sam. iii. 7; v. 13; xvi. 21; 2 Chron. xi. 21, &c. The etymology is doubtful. Castell gives פִּלְגָּה, *uxor divisa, dimidiata*. Comp. παλλακή.

פִּלְגָּה, pl. f. once, Nah. ii. 4. A word variously rendered. According to some, it is the plur. of פִּלְגָּה, by metathesis for פִּלְגָּה, *torches*. Others compare Syr. فَلَج, *ferri præstantissimum genus, chalybs*. Arabic فَلَج, Pers. فَلَج, *ferrum durum, chalybs*.

Iron work of the chariots; glittering scythes.

פלה, v. Kal non occ. Cogn. פלה.

Niph. נִפְלְגָּה. *Are separated*, Exod. xxxiii. 16.

Hiph. פִּלְגָּה, pres. פִּלְגָּה. (a) *Made a separation, separated*. (b) *Set apart*. (a) Exod. viii. 22; ix. 4; xi. 7. (b) Ps. iv. 4.

Imp. פִּלְגָּה, (b) Ps. xvii. 7.

פִּלְגָּה, fem. Arab. فَلَج, *fidit, sulcavit, aravit; فَلَج, fidit in duas partes; فَلَج, mola. Cutting; furrowing*. (a) *A piece*. (b) *A mill-stone*. (a) 1 Sam. xxx. 12; Cant. iv. 3. (b) Judg. ix. 53; 2 Sam. xi. 21; Job xli. 15.

פלג, v. constr. immed. *Cut*.

Part. פִּלְגָּה, Ps. cxli. 7.

Pih. pres. פִּלְגָּה, Intensive of Kal. (a) *Cut to pieces*. (b) *Disentangle*. (c) *Pierce through*. (d) *Metaph. Harrow*. (a) 2 Kings iv. 39. (b) Job xxxix. 3: but see the notes. (c) Prov. vii. 23. (d) Job xvi. 13.

פלג, v. Chald. pres. פִּלְגָּה. Syr.

פָּלַח, *servivit, coluit. Served, worshipped*, Dan. iii. 28; vii. 14. 27.

Part. pres. **פֹּלֵחַ**, pl. **פֹּלְחִים**, constr. **פֹּלְחֵי**, Ezra vii. 24; Dan. iii. 12: vi. 17, &c.

פָּלַחַן, m. *Service, worship*, Ezra vii. 19.

פָּלַח, v. **פָּלַח**. Arab. **فَلَّ**, *effugium*,

liberatio; أَفَلَّتْ, *liberavit*. Syr. **فَلَّ**, *evasit, effugit. Escaped*, constr. abs., Ezek. vii. 16.

Pih. pres. **פָּלַח**. Constr. immed. (a) *Delivered*. (b) *Brings forth safely*. (a) 2 Sam. xxii. 44; Ps. xxxvii. 40, &c. (b) Job xxi. 10.

Infin. **פָּלַח**. *Deliverance*, Ps. xxxii. 7; lvi. 8.

Imp. **פָּלַח**, plur. **פָּלַחוּ**, Ps. xvii. 13; lxxxii. 4.

Part. aff. **פֹּלְחֵי**. *My deliverer*, Ps. xviii. 3; xl. 18; lxx. 6, &c.

Hiph. pres. **פָּלַח**, i. q. Pih. Is. v. 29; Mic. vi. 14.

פָּלַח, m. pl. **פָּלַחִים**, and **פָּלַחִים**, constr. **פָּלַחִים**, aff. **פָּלַחִי**, &c. *Having escaped; safe; a fugitive*, Gen. xiv. 13; Is. lxvi. 19; Jer. l. 28; Ezek. vi. 8, &c.

פָּלַח, and **פָּלַח**, constr. **פָּלַח**, f. of preceding. *Those that have escaped; remnant*, Judg. xxi. 17; Is. x. 20; 2 Chron. xx. 24, &c. In one or two passages it may signify *deliverance*, but has not necessarily that signification.

פָּלַח, masc. pl. **פָּלַחִים**. Arab. **بَالٍ**, *potitus fuit re; tetigit rem, scivit eam; بَلَّ*,

res communis juris; licitum. A judge; having the knowledge of what is lawful, and the power to decide, Exod. xxi. 22; Deut. xxxii. 31; Job xxxi. 11.

פָּלַח, f. *Justice*, Is. xvi. 3.

פָּלַח, m. A thing cognizable by a judge, Job xxxi. 28.

פָּלַח, f. *Judgment*, Is. xxviii. 7.

פָּלַח, m. **פָּלַח**. Arab. **فَلَک**, *rotundus fuit; فَלَک*, *pars rotunda et maxima; orbis caelestis; فَלَک*, *res quaelibet rotunda; orbiculus fusi muliebris. Any thing round. A spinning-wheel*. (a) Circuit, district. (a)

2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9. 12, &c.

פָּלַח, v. Kal non occ. See **פָּלַח**.

Pih. **פָּלַח**, pres. **פָּלַח**. (a) *Judged*, constr. immed. (b) *Adjudged punishment*, with **ל**. (c) *Inflicted judicial punishment*, abs. (d) *Judged probable; expected*. (a) 1 Sam. ii. 25. (b) Ezek. xvi. 52. (c) Ps. cvi. 30. (d) Gen. xlviii. 11.

Hith. **פָּלַח**, pres. **פָּלַח**. *Appealed to a judge; prayed*. Constr. [1] abs., 2 Kings vi. 17. [2] Med. **ל**, *To*, Dan. ix. 4. *In behalf of*, 1 Sam. ii. 25. [3] **ל**, *To*, Gen. xx. 17; Num. xx. 17; 1 Kings viii. 33. *Towards*, 1 Kings viii. 30. 35. 42. (Gram. art. 241. 18.) *For a thing*, 1 Sam. i. 27. [4] **ל**, *In behalf of*, Deut. ix. 21; Jer. vii. 18; xiv. 21, &c. [5] **ל**, *Id.*, Job xlii. 8.

Infin. **פָּלַח**, 1 Sam. i. 12.

Imp. **פָּלַח**, Num. xxi. 7. *

Part. **פָּלַח**, 1 Kings viii. 28.

פָּלַח, i. q. **פָּלַח**. *To that particular one*, Dan. viii. 13.

פָּלַח. Arab. **فَلَک**, *quidam. A certain person*. **פָּלַח**, a certain person or place, whose name is not mentioned, but is to be supplied. *Such a one, such a place*, Ruth iv. 1; 1 Sam. xxi. 3; 2 Kings vi. 8.

פָּלַח, m. *Equalizing, balancing. A steel-yard*, Prov. xvi. 11; Is. xl. 12.

פָּלַח, v. Pih. pres. **פָּלַח**. (a) *Pondered, considered*. (b) *Approved*. (c) *Planned*. (b) Is. xxvi. 7. (c) Ps. lviii. 3; lxxxviii. 50; Prov. v. 6.

Imp. **פָּלַח**, (a) Prov. iv. 26.

Part. **פָּלַח**, (a) Prov. v. 21.

פָּלַח, v. Kal non occ. **Æth.** **ḥḥḥ**: *migravit de loco in locum. VI. Incertis sedibus vagatus est. Shook, trembled*.

Hith. pres. **פָּלַח**, *Id.*, Job ix. 6.

פָּלַח, f. *Trembling, fear*, Job xxi. 6; Ps. lv. 6; Is. xxi. 4; Ezek. vii. 18.

פָּלַח, v. only in Hith. pres. **פָּלַח**.

Cogn. Arab. **فَلَک**, *fractus animo, tristis et mæstus fuit; بَلَس*, *cineres alkali*.

Either, *Rolled themselves in, or sprinkled themselves with dust*. Constr. abs. it. **פָּלַח**, Ezek. xxvii. 30.

Imp. fem. **פָּלַח**, pl. **פָּלַחוּ**, Jer. vi. 26; xxv. 34; Mic. i. 10.

פִּלְתִּי, m. found with פָּרָה, and נָקִים

Probably *A mercenary soldier* of one of the tribes of the Philistines—used collectively—*Pelethites*, 2 Sam. viii. 18; xv. 18; xx. 7.

23. Gesenius compares the Arab. فلتان, *celer equus*; فلتان, *audax, robustus, celer*. See פָּרָה.

פֶּנֶן, m. aff. פִּנָּה, pl. פִּנִּים, i. q. פִּנָּה. *A corner*, Prov. vii. 8; Zech. xiv. 10.

פֶּן, always with Makkaph, פֶּן. Cogn. r. פָּנָה. *Seeing, looking towards* and guarding against a consequence: whether that consequence is certain; *seeing* ye shall, or only probable; *seeing* ye may; *lest*. *Videte ne* —. Usually joined to the present tense, Gen. iii. 4; xxvi. 9; Ps. ii. 12, &c. Twice joined to the preterite, 2 Sam. xx. 6; 2 Kings ii. 16.

פָּנָה, once, Ezek. xxvii. 17, פָּנָה; either, like פָּנָה, the name of a place in the Holy Land which traded in wheat with the Syrians, *Pannag*; or some article of traffic, but what it appears impossible to determine. *Millet, cassia, sweet cakes*, and *balsam*, have been conjecturally given as a translation. Possibly, cogn. פָּנָה.

פָּנָה, v. pres. יִפְנֶה, apoc. יִפְנֶה, and יִפְנֶה. *Turned his face, turned himself*, towards or away. Constr. abs. immed. it. med. יִפְנֶה, יִפְנֶה, יִפְנֶה. (a) *Turned himself*, to look or to go away. (b) *Turned himself towards*. [1] Favourably, *regarded*. [2] Unfavourably, *punished*. [3] For assistance. [4] To worship; to follow a practice; to take a road. (c) Of time, *Changed*: [1] *Declined*. [2] *Began*. (a) Exod. ii. 12; x. 6; Deut. xvi. 7; ix. 15; 2 Kings xxiii. 16, &c. פָּנָה יָדָיו, *looked back*, Exod. xx. 40; 2 Sam. i. 7; ii. 20; 2 Kings ii. 24. (b), [1] Lev. xxvi. 9; 2 Sam. ix. 8; 1 Kings viii. 28, &c. [2] Deut. ix. 27. [3] Job v. 1. [4] Lev. xx. 6; Deut. xxxi. 18, 20; 1 Sam. xiii. 17, 18; Job xxxvi. 21; Ps. xl. 5; Is. liii. 6, &c. (c), [1] Ps. xc. 9; Jer. vi. 4.

Infin. פָּנָה, constr. פָּנָה, Ezek. xlii. 17; Hag. i. 9. (c), [2] Gen. xxiv. 63; Exod. xiv. 27; Deut. xxiii. 12; Judg. xix. 26; Ps. xvi. 6.

Imp. פָּנָה, pl. פָּנִי, Num. xiv. 25; Josh. xlii. 4; Ps. xxv. 16, &c.

Part. פָּנָה, pl. פָּנִים, f. פָּנָה, Hos. iii. 1. Of

position; *looking or lying towards*, 1 Kings vii. 25; Ezek. viii. 3, &c.

Pih. פָּנָה. (a) *Caused to turn or go away, removed*. (b) *Cleared*, a road, or house. (a) Zeph. iii. 15. (b) Gen. xxiv. 31; Lev. xiv. 36; Ps. lxxx. 10; Mal. iii. 1.

Imp. plur. פָּנִי, (b) Is. xl. 3; lvii. 14; lxii. 10.

Hiph. הִפְנָה, pres. apoc. יִפְנֶה. (a) *Causat. of Kal. Turned*. (b) I. q. Kal. *Turned himself*. (a) Judg. xv. 4; Jer. xlviii. 39. (b) Jer. xlv. 5. 21; xlvii. 3; xlix. 24.

Infin. aff. הִפְנֶה, (b) 1 Sam. x. 9.

Part. מִפְנָה, (b) Nah. ii. 9.

Hoph. הִפְנָה. *Were caused to turn themselves*, Jer. xlix. 8.

פָּנָה, f. constr. פָּנָה, aff. פָּנָה, pl. פָּנִים, aff. פָּנָה, פָּנָה, פָּנָה. (a) *A turning, corner*, of a street or building. (b) *A battlement, parapet*. (c) *A person high in rank; a prince*. (a) Prov. vii. 12; Job i. 19; xxxviii. 6; Jer. li. 26, &c. (b) 2 Chron. xxvi. 15; Prov. xxi. 9; xxv. 24; Zeph. i. 16. (c) Judg. xx. 2; 1 Sam. xiv. 40; Is. xix. 13.

פָּנָה, pl. m. constr. פָּנִי, aff. פָּנִי, פָּנִי, פָּנִי, פָּנִי, פָּנִי, פָּנִי. (a) *Face, countenance*. (b) *Person*. (c) *Presence*. (d) *Surface*. (e) *Front; in front*. (f) Phrr. פָּנִי, *פָּנִי, or פָּנִי, face to face*. (g) פָּנִי, *or פָּנִי, set his face against*, for evil. (h) פָּנִי, *concealed his face from*, in displeasure. (i) פָּנִי, *turned away his face*. (k) פָּנִי, *sought thy face*, as a suppliant. (l) פָּנִי, *propitiated thee*. (m) פָּנִי, *accepted thy person*. (n) פָּנִי, *turned away thy face, rejected thee*. (o) פָּנִי, *looked at*, pec. with confidence or favour. (p) פָּנִי, *in the presence of, before*. (q) פָּנִי, *in the face of, against, an enemy*. (r) פָּנִי, *before*: [1] In the presence of. [2] In the sight or judgment of. [3] Preceding in place or rank. [4] In front of. [5] *Before* an enemy, of defeat or flight. [6] In opposition to, against. [7] In time. (s) פָּנִי, [1] *Forwards*. [2] *Formerly*. (t) *The inside of a covering*. (u) פָּנִי, *within*. (v) פָּנִי, *Id.* (w) פָּנִי, *from ancient time*. (x) פָּנִי, [1] *In the presence of*. [2] *From the presence of*. [3] *On account of*. (y) פָּנִי, [1] *In the presence of*. [2] *From the presence of*. [3] *By means of, on account of*. [4] *From the power of*. (z) פָּנִי, *in front*. (a a) פָּנִי, [1] *In the presence of*. [2] *In preference to*. [3] *Towards*.

- [4] *On the surface of.* (a) Gen. xxxi. 2; Lam. iv. 7. Comp. *πίνα, pinna marina.* Exod. xxxiv. 35; Ps. civ. 15; Prov. xv. 13. See Hieroz., tom. ii. p. 681, and 693, where (b) Deut. i. 17; x. 17; xvi. 19; the opinion that the word signifies *coral* is discussed. 2 Chron. xix. 7, &c. (c) Exod. x. 11. (d) Gen. i. 2; ii. 6; vii. 18, &c. (e) Exod. xxvi. 9; Lev. ix. 8; Num. xx. 10, &c.;—1 Chron. xix. 10; 2 Chron. xiii. 14; Ezek. ii. 10. (f) Gen. xxxii. 31; Exod. xxxiii. 11; Deut. xxxiv. 10, &c.;—Deut. v. 4. (g) Lev. xx. 3. 5; Jer. xlv. 11; Ezek. xiv. 8, &c. (h) Deut. xxxi. 17; xxxii. 20; Is. l. 6, &c. (i) Ezek. vii. 22; xiv. 6. (k) 2 Chron. vii. 14; Ps. xxiv. 6; cv. 4. (l) Gen. xxxii. 20; Exod. xxxii. 18; 1 Sam. xiii. 12; 2 Kings xiii. 4. (m) Gen. xix. 21; 1 Sam. xxv. 35. (n) 1 Kings ii. 16. 20. (o) Num. vi. 27; 2 Sam. ii. 22; Job xxii. 26, &c. (p) Gen. xix. 27; xxvii. 30; xxxiii. 18, &c. (q) Num. xii. 14; Deut. i. 25; Josh. xxiii. 9, &c. (r), [1] Gen. xli. 46; xlvii. 2; Exod. vii. 10, &c. [2] Gen. xliii. 14; Deut. xxiv. 4. 13, &c. [3] Exod. xiv. 19; Deut. iii. 18; Josh. i. 14, &c. [4] Exod. xxix. 10; xxx. 6; xl. 5, &c. [5] Judg. iv. 15. 23; xx. 35; 1 Sam. iv. 2, &c. [6] 2 Kings x. 4; Job xli. 2; Prov. xxvii. 4, &c. [7] Gen. xlii. 10; xxvii. 7; 2 Kings xix. 26, &c. (s), [1] Jer. vii. 24. [2] Deut. ii. 10. 12. 20; Josh. xi. 10, &c. (t) Job xli. 5. (u) 1 Kings vi. 17. (v) 1 Kings vi. 29. (w) Is. xli. 26. (x), [1] 2 Chron. xxxiii. 12. 23; xxxiv. 27, &c. [2] Gen. xli. 46; xlvii. 6; Lev. ix. 24, &c. [3] 1 Sam. xviii. 12. (y), [1] 2 Kings xxii. 19; xxv. 26; Zech. ii. 13, &c. [2] Gen. xvi. 8; xxxv. 1; Exod. ii. 15, &c. [3] Gen. vii. 7; xxvii. 46; xli. 31, &c. [4] Ps. lxi. 4. (z) 2 Sam. x. 9. (a a), [1] Gen. xi. 28; xxv. 18; Lev. x. 3, &c. [2] Deut. xxi. 46. [3] Gen. xviii. 16; Num. xxiii. 28. [4] Gen. i. 2; xi. 4, &c.
- פָּנִיָּה**, from פָּנִים, sign. (u), (a) *Within*, [1] *To the inside.* [2] *On the inside.* (b) *פָּנִיָּה*, *Id.* (c) *פָּנִיָּה*, *On the inside.* (a), [1] Lev. x. 18; 2 Kings vii. 11; 2 Chron. xxix. 18, &c. [2] 1 Kings vi. 17; Ps. xlv. 14. (b) 1 Kings vi. 30; 2 Chron. xxix. 16; Ezek. xli. 16; xli. 3. (c) 1 Kings vi. 19. 21; 2 Chron. iii. 4.
- פָּנִיָּה**, f. פָּנִיָּה; pl. פָּנִיָּה, f. פָּנִיָּה. *Inner*, 1 Kings vi. 27. 36; 1 Chron. xxviii. 11; 2 Chron. iv. 22, &c.
- פָּנִיָּה**, pl. m. *Pearls*, Job xxviii. 18; Prov. iii. 15; viii. 11; xxviii. 18; xxxi. 10;
- Lam. iv. 7. Comp. *πίνα, pinna marina.* See Hieroz., tom. ii. p. 681, and 693, where the opinion that the word signifies *coral* is discussed.
- פָּנִיָּה**, v. Kal non occ. Arab. **فَنَّقَ**, *juvenca et pinguis, de camelâ; molliter habita atque educata, de puellâ; فَنَّقَ, molliter et delicatè habuit educavitque.* Syr. **ܦܢܩܐ**, *oblectatus est, oblectavit se.* Pih. part. **פָּנִיָּה**. *Bringing up delicately*, Prov. xxix. 21, al. non occ.
- פָּס**, m. Chald. def. **ܦܫܐ**. Syr. **ܦܫܐ**, *vola manus, planta pedis.* Probably *The extremity.* Comp. **ܦܫܐ**, **ܦܫܐ**, and **ܦܫܐ** **ܦܫܐ**, *the extremity of the hand*, Dan. v. 5. 24.
- פָּס**, plur. **פָּסִים**. *The extremities; the hands and feet.* **פָּסִים**, apparently, *a long dress, reaching nearly to the ground, and covering the hands*, Gen. xxxvii. 3. 23. 32; 2 Sam. xiii. 18, 19. Lxx. *χιτῶνα ποικίλον.* Sym. *χειριδωτόν.* Aquila, *ἀσπραγάλειον.*
- פָּסַח**, v. once. Pih. Imp. **פָּסַח**, Ps. xlviii. 14. A word of very doubtful signification. The context appears to require the idea of *counting, observing, or admiring.* We have, Chald. **ܦܫܐ**, *dividit, dissecuit; fulcivit; exaltavit.* Gesenius takes this as the root, and translates, *dissecate; accuratè contemplamini.* Lxx. *καταδιέλεσθε.* Sym. *διαμετρήσατε.* Vulg. *distribuite.*
- פָּסַח**, f. constr. **פָּסַח**, once, Ps. lxxii. 16. Arab. **فُشَا**, *propagata et multiplicata sunt pecora; فُشَا, pecudum progenies et propago.* Probably *An abundant growth of corn: or, taking the Chald. פס as the root, a handful.* The Lxx. and Vulg. translate **פָּסַח**, by *στήριγμα, and firmamentum.*
- פָּסַח**, m. pl. **פָּסַחִים**. Arab. **فَسَحَ**, *spatiosus fuit locus: amplos passus fecit; scripsit securitatis publicæ literas pro itinere suscipiendo alicui. II. Concessit alicui potestatem rei; فَسَحَ, literæ securitatis pro itinere suscipiendo; فَسَحَ, eximius et liber fuit ab aliquâ re. Standing over to defend.* Comp. *ἀμφιβέβηκας*, Il. A. 27, and see Is. xxxi. 5,

giving security. The verb seems to be i. q. עֲבַר. Comp. Exod. xii. 23. So Gesenius,

and thence cogn. *rov*, *فَسَحَ*, *luxavit manuno*,
&c. *Passing, hopping, limping, over*, will
probably be its exact sense. Thence, (a)
The passover. (b) *The Paschal lamb*. (a)
Exod. xii. 27; xxxiv. 25; Lev. xxiii. 5,
&c. (b) Exod. xii. 21; Deut. xvi. 5;
2 Chron. xxxv. 7, 8, &c.

פָּסַח, v. pres. non occ. Constr. med.
עָל. *Passed, stood, over* for defence; *de-*
fended, protected, *Exod. xii. 13. 23. 27.*

Part. pl. **מִסְכֵּחַ**. Either, *Defending, holding*, two inconsistent opinions, or—see **נִסְכֵּחַ**—*halting, hesitating*, between them, 1 Kings xviii. 21; and note on Job xx. 2.

פִּסְתָּ, m. pl. פִּסְתִּים. Arab. فُسِحَ, *debilis*
fruit; dispersit rem; laxavit manum. Lame,
2 Sam. ix. 13; Job xxix. 15; Prov. xxvi. 7;
Is. xxxiii. 23, &c.

פסח, v. Niph. pres. **פֹּסֵחַ**. *Was lamed, became lame*, 2 Sam. iv. 4.

Pih. Pres. יָקַדּוּ. Probably, *Leaped about*, in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

פְּסִילִים, pl. m. constr. פְּסִלִּים, aff. פְּסִלָּה, &c.; r. סֵס. *Carved images, idols*, Deut. vii. 25; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19. 26, פְּסִלִּים, is generally interpreted *quarries*; but there appears no necessity to adopt a second signification for the word. These were probably Moabitish idols; and might mark the extent of the portion of the land of Israel which the Moabites occupied at that time; or at this place there might be a Moabitish station, as Ehud appears to have considered his followers and himself in danger till the place was passed. It is not impossible, however, that the Arab. فِصِيلٌ,—septum depressius extra mœnia urbis vel arcis,—may furnish the true interpretation.

פָּסַל, m. aff. פָּסַב, פָּסַב, פָּסַב. Arab. فَصَّل, *dissecurit; separavit.* Syr. ܦܨܠ, *dolavit, sculpsit.* *Hewing, carving.* (a) *A carved image, an idol.* (b) *An idol, whether carved or molten.* (a) *Exod. xx. 4; Is. xlv.*

20; Hab. ii. 18, &c. (b) Is. xl. 19; Jer. x. 14; li. 17, &c.

חָסַל, v. pres. **חָסֵל**. Constr. immed.
Hewed, carved, either stone or wood, **Exod.**
xxxiv. 4; **Deut. x. 3**; **1 Kings v. 32**; **Hab.**
ii. 18.

Imp. פסל, Exod. xxxiv. 1; Deut. x. 1.
פִּסְתִּימֶיךָ, and פִּסְתִּימֶיךָ. A musical instrument, ψαλτήριον, the *Psaltery*, Dan. iii. 5. 7. 10. 15. It is probable that this word was introduced with the instrument; and even if the Babylonians had no previous intercourse with the Greeks, it is likely that about this time, Aryenis, the wife of Astyages, and sister of Croesus, whose mother was an Ionian, would have introduced the Greek music at the Median courts, and from the Medes it would speedily reach Babylon. See Herod. i. 74. 92.

פסס, v. once, פסס. Arab. فاص, r.

cessavit; **فَاصَ**, r. **فَيْض**, *mortuus*
fuit. Cogn. DEN. *Ceased, ceased to exist,*
disappeared, Ps. xii. 2. LXX. ὀλιγόθησαν.
Vulg. diminutæ sunt.

פָּעָה, v. once, pres. **פּוֹעֵה**. Syr. **فاح**,
and Chald. **פּוֹעָה**, *vociferatus est; balavit ovis*.
Cry out, as in pain, Is. xlii. 14.

פָּעַל, v. pres. יִפְעַל, and יִפְעָל. Arab.

فَعَلَ, and Syr. **فَعَلَ**, *opus fecit, egit*.
 Constr. abs. it. immed. with **لَ**, or **ا**, of the person for or *against* whom the action is performed. (a) *Worked*, abs. (b) *Made, formed*. (c) *Did, performed*. (d) *Practised*.
 (a) Is. xliv. 12; xliii. 13. (b) Exod. xv. 17; Ps. vii. 16; Is. xlv. 15, &c. (c) Num. xxiii. 23; Deut. xxxii. 27; ^cProv. xvi. 4, &c. (d) Job xxxiv. 32; xxxvi. 23; Prov. xxx. 20, &c.

Part. **פָּעַל**, aff. **פָּעִל**; pl. constr. **פְּעִלִּים**, Job xxxiv. 8; xxxvi. 3; Ps. xv. 2, &c.

פַּעַל, m. aff. פָּעַל, פָּעַל, and פָּעַל, פָּעַל, פָּעַל, and פָּעַל, פָּעַל, פָּעַל, פָּעַל, פָּעַל; pl. פָּעִים.
(a) *Work*, [1] Any thing made. [2] Employment. [3] Action. [4] Practice. (b) *Wages*, what is gained by work. (c) *Acquisition*. (a), [1] Ps. ix. 17; Is. xlv. 9. 11; 2 Sam. xxiii. 20. [2] Deut. xxxiii. 11; Job xxiv. 5; Ps. civ. 23, &c. [3] Ps. xlv. 2; xc. 9; Hab. i. 5, &c. [4] Prov. xx. 11; Is. xlii. 24; lix. 6, &c. (b) Job vii. 2; Jer. xxii. 13. (c) Prov. xxi. 6.

פַּעַלְה, f. constr. פַּעַלְה, aff. פַּעַלְה, &c.; plur. פַּעַלְה. (a) *Work, employment.* (b) *Wages.* (c) *Reward or punishment.* (a) 2 Chron. xv. 7; Jer. xxxi. 16; Ezek. xxix. 20, &c. (b) Lev. xix. 13. (c) Ps. cix. 20; Prov. x. 16; xi. 18, &c.

פָּעַם, fem. dual, פָּעַם, pl. פָּעַם, constr. פָּעַם, aff. פָּעַם, &c.; it. sign. (e), פָּעַם. *Stepping*: hence, by a common figure, *acting*; and, since in stepping we strike the ground, *striking*. (a) In the plural only, *Foot-steps; feet.* (b) *Progress of a chariot.* (c) An act, and the time of its performance; *a time.* [1] פָּעַם אֶחָד, *Once; at once, at one time.* [2] פָּעַם — פָּעַם, *At one time—at another time.* [3] הַפָּעַם, *This time, on this occasion; at once, immediately.* [4] הַפָּעַם, *Only this once.* [5] הַפָּעַם, *On this occasion.* [6] הַפָּעַם, *At a time.* [7] הַפָּעַם, *As before, as usual.* [8] הַפָּעַם, *Once or twice.* [9] הַפָּעַם, *Twice: Three times, &c.* [10] הַפָּעַם, *Twice or even thrice.* [11] הַפָּעַם, *A hundred fold.* (d) *An anvil; or, according to some, a hammer.* (e) Probably, *The feet of the ark.* (a) 2 Kings xix. 24; Ps. xvii. 5; lviii. 11; Prov. xxix. 5; Is. xxvi. 6, &c. (b) Judg. v. 28. (c), [1] Josh. vi. 3. 11. 14; 1 Sam. xxvi. 8; Josh. x. 42; Is. lxvi. 8. [2] Prov. vii. 12. [3] Gen. xxix. 35; Exod. ix. 27; Judg. xv. 3, &c.; Gen. xli. 30. [4] Gen. xviii. 32; Exod. x. 17; Judg. vi. 39, &c. [5] Exod. viii. 27; ix. 14; 2 Sam. xvii. 7, &c. [6] 2 Sam. xxiii. 8. [7] Num. xxiv. 1; Judg. xvi. 20; 1 Sam. iii. 10, &c. [8] Neh. xiii. 20. [9] Gen. xxvii. 36; xli. 32; Exod. xxiii. 17, &c. [10] Job xxxiii. 29. [11] 2 Sam. xxiv. 2. (d) Is. xli. 7. (e) Exod. xxv. 12; xxxvii. 3; 1 Kings vii. 30.

פָּעַם, v. Pih. Infin. aff. פָּעַם. *Moved, excited to action*, Judg. xiii. 25.

Niph. נִפְעַם, pres. נִפְעַם. *Was moved, was disturbed*, Gen. xli. 8; Ps. lxxvii. 5; Dan. ii. 3.

Hith. pres. הִפְעַם, i. q. Niph., Dan. ii. 1.

פָּעַם, m. pl. פָּעַם, constr. פָּעַם. *A bell, the sound being produced by striking*, Exod. xxviii. 33, 34; xxxix. 25, 26.

פָּעַר, v. פָּעַר, פָּעַר, פָּעַר. Arab. **فَعَرَ**, *aperuit os suum; aperuit se flos.* *Opened the mouth, with eagerness to*

swallow, constr. פָּעַר, or פָּעַר, Job xvi. 10; xxix. 23; Ps. cxix. 131; Is. v. 14.

פָּצָה, v. pres. פָּצָה. Arab. **فَضَى**, *separavit rem à re. II. Liberavit aliquem.* Syr. **فَضَى**, and Sam. **כ חצו**, *liberavit.* Constr. immed. it. med. פָּצָה. (a) *Opened the mouth, the lips.* (b) *Rescued.* (a) Gen. iv. 11; Judg. xi. 36; Job xxxv. 16, &c.

Imp. פָּצָה, (a) Ezek. ii. 8. (b) Ps. cxliv. 7. 11.

Part. פָּצָה, (a) Is. x. 14. (b) Ps. cxliv. 10.

פָּצַח, v. פָּצַח, pres. פָּצַח. Arab.

فَضَحَ, *contundendo fregit. VII. Apertus, fissus fuit; emisit aquam situla rupta; vehementer flevit; فَضَحَ, effusio aquæ. Broke, broke through all restraint, burst forth; uttered with eagerness. Joined to רָגַז, or רָגַז, Is. xiv. 7; lv. 12.*

Imp. f. פָּצַח, pl. פָּצַח, Is. xlv. 23; liv. 1, &c.

Pih. פָּצַח. *Broke, broke to pieces*, Mic. iii. 3.

פָּצִירָה, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the Lxx. evidently followed a very different text. Two interpretations are given to פָּצִירָה, [1] *Bluntness of edge*: so the Vulgate, which is followed by Gesenius, Dathe, and several modern Versions. This translation, however, would require פָּצִירָה. [2] *A file*: so the Syriac, which is followed by our Auth. Vers. and Castell. Lxx. καὶ ἡ ῥομφαία τοῦ θελήου: r. פָּצִירָה.

פָּצַל, v. Kal non occ. Cogn. בָּצַל.

Arab. **فَضَلَ**, and Syr. **فَضَلَ**, *securit, dissecuit.*

Pih. פָּצַל, pres. פָּצַל. *Peeled*, Gen. xxx. 37, 38.

פָּצָלוֹת, pl. fem. once. Parts peeled, stripped; *streaks*, Gen. xxx. 37.

פָּצַם, v. once, pret. aff. פָּצַם. Arab.

فَضَمَ, *fregit. Broke the earth, broke its surface*, Ps. lx. 4.

פָּצַע, masc. aff. פָּצַע, pl. פָּצַע, constr.

פָּצַע, aff. פָּצַע. Arab. **فَضَعَ**, *fregit lignum. Breaking; breaking the skin, wounding. A*

wound, Gen. iv. 23; Job ix. 17; Prov. xxiii. 29; xxvii. 6; Is. i. 6, &c.

פצע, v. pret. aff. פָּצַעְתִּי. Wounded, Cant. v. 7.

Infin. פָּצַעַת, 1 Kings xx. 37.

Part. pass. constr. פָּצוּעַ, Deut. xxiii. 2.

פָּצַר, v. pres. פָּצֵר. Constr. med. פָּ.

Cogn. ^{פָּצַר}, *fidit, diffidit rem*; ^{פָּצַר}, *petulantem et insolentem se gessit*. IV. *Obtusum fecit; fatigavit*. (a) Urged, pressed, to consent. (b) Pressed upon, to injure. (a) Gen. xix. 3; xxxiii. 11; Judg. xix. 7; 2 Kings ii. 17; v. 16. (b) Gen. xix. 9.

Hiph. Infin. פָּצַרְתִּי, Intensive of Kal. *Being too urgent, perverse, obstinate*, 1 Sam. xv. 23.

פָּקַד, v. pres. פָּקֵד. Constr. immed. it. med. פָּקֵד. Arab. ^{فَقَدَّ}, *quæsit rem perditam. Visited, inquired for or into*. (a) Visited, inquired for. (b) Missed, inquired after and did not find. (c) Inquired into. (d) Inquired after, for good, cared for. (e) Inquired into judicially, punished. Constr. immed. of the crime, פָּקַד, or פָּקַד, of the person, and פָּ, of the punishment. (f) Called to mind. (g) Examined a body of men, and [1] Numbered them; [2] Arranged them. (h) Took an account of. (i) Arranged business. (k) Placed. (l) Appointed. (m) With פָּ, Laid a charge upon, charged. (a) Judg. xv. 1; 1 Sam. xvii. 18. (b) 1 Sam. xx. 6; xxv. 15; Is. xxxiv. 16. (c) Exod. iii. 16; 1 Sam. xv. 2; Job xxxi. 14, &c. (d) Exod. iv. 31; 1 Sam. ii. 21; Ps. lxxv. 10, &c. (e) Exod. xxxii. 34; Ps. lxxxix. 33; Is. xiii. 11, &c. (f) Ezek. xxiii. 21. (g), [1] Num. i. 44; iii. 39; 1 Kings xx. 15, &c. [2] 1 Kings xx. 26; Job xxxiv. 13; Jer. xv. 3, &c. (h) Num. iv. 32. (i) Job v. 24; xxxvi. 23. (k) Gen. xl. 4; 2 Kings v. 24. (l) Gen. xxxix. 4; Num. iii. 10; xxvii. 16. (m) 2 Chron. xxxvi. 23.

Infin. פָּקַד, constr. פָּקֵד, aff. פָּקַדְתִּי, Gen. L. 24; Exod. xxxii. 34; Ps. lix. 6.

Imp. פָּקַד, aff. פָּקַדְתִּי, pl. פָּקַדְתֶּם, 1 Sam. xiv. 17; Ps. lxxx. 15; cvi. 4, &c.

Part. pres. פָּקֵד, Exod. xx. 5.

Part. pass. pl. פָּקֻדִים, const. פָּקֵד, aff. פָּקַדְתִּי, &c. (g) Exod. xxx. 13; xxviii. 21; Num. i. 22, &c.

Niph. פָּקַדְתִּי, pres. פָּקֵד. (a) Pass. of Kal [b], [e], and [l]. (b) Punishment was

inflicted. (c) Was visited by evil. (a), [b] Num. xxxi. 49; 1 Sam. xx. 18; xxv. 7, &c. [e] Is. xxiv. 22. [l] Neh. vii. 1; xii. 44. (b) Num. xvi. 29. (c) Prov. xix. 23; Is. xxix. 6.

Infin. פָּקַדְתִּי, 1 Kings xx. 39.

Pih. part. פָּקֵדֵת, i. q. Kal (g) Is. xiii. 4.

Puh. פָּקַד, (a) Pass. of Kal. [h] Exod. xxxviii. 21. (b) Was deprived of, Is. xxxviii. 10.

Hiph. פָּקַדְתִּי, pres. פָּקֵד, apoc. פָּקַדְתִּי. I. q. Kal (k) and (l). [k] 2 Chron. xii. 10; Jer. xxxvi. 20, &c. [l] Gen. xxxix. 5; 2 Kings vii. 17, &c.

Imp. פָּקַד, Num. i. 50.

Hoph. פָּקַדְתָּ. Pass. of Kal (e), (k), and (l). [e] Jer. vi. 6. [k] Lev. v. 23.

Part. pl. פָּקֻדִים, (l) 2 Kings xii. 12; xxii. 5, &c.

Hith. פָּקַדְתָּ, pres. פָּקֵדְתָּ. Pass. of Kal. (g) Judg. xx. 15. 17; xxi. 9.

Hoth. פָּקַדְתָּ, Id., Num. i. 47; ii. 33; xxvi. 62; 1 Kings xx. 27.

פָּקַדוֹן, f. constr. פָּקֻדוֹת, aff. פָּקַדְתִּי, &c.; pl. פָּקֻדוֹת. Appointment, arrangement. (a) Providence. (b) Office. (c) Government. (d) Class. (e) What is laid up, Treasure. (f) Examination, punishment. (a) Job x. 12. (b) Num. iii. 32; iv. 16, &c. (c) 1 Chron. xxvi. 30; 2 Chron. xxiii. 18; xxiv. 11, &c. (d) 1 Chron. xxiii. 11. (e) Is. xv. 7. (f) Is. x. 3; Jer. x. 15; Hos. ix. 7, &c.

פָּקְדוֹן, m. A deposit, Gen. xli. 36; Lev. v. 21. 23.

פָּקֻדָּת, fem. once, פָּקֻדָּה. Probably, Captain of the guard at the gate, Jer. xxxvii. 13.

פָּקֻדִים, pl. m. constr. פָּקֻדִים, aff. פָּקַדְתִּי, &c. Precepts of God, Ps. xix. 9; cxi. 7; cxix. 4, &c.

פָּקַח, v. pres. פָּקֵחַ. Arab. ^{فَقَّحَ}, *oculos*

primum aperuit catulus. Constr. immed. it. med. פָּקַח. (a) Opened his eyes, both lit. and metaph. (b) Opened the eyes of another. (c) Opened his ears. (a) 2 Kings iv. 35; Job xiv. 3; Zech. xii. 4. (b) Gen. xx. 19; 2 Kings vi. 17. 20.

Infin. פָּקַחְתִּי, constr. פָּקֵחַ, (b) Is. xlii. 7. (e) Ib. xlii. 20.

Imp. פָּקַח, (a) 2 Kings xix. 16; Prov. xx. 13; Is. xxxvii. 16; Dan. ix. 18. (b) 2 Kings vi. 17. 20.

Part. פָּקַח, (b) Ps. cxlvi. 8.
Part. pass. pl. f. פָּקֻחוֹת, Jer. xxxii. 19.
Niph. נִפְקָח, pres. הִפְקִיחַ, Pass. of Kal, Gen. iii. 6. 8; Is. xxxv. 8.

פָּקַח, m. pl. פָּקֻחִים. *Having the eyes open, able to see*, Exod. iv. 11; xxiii. 8.

פְּקֻחוֹתָם, once, Is. lxi. 1. This is usually considered as being properly one word, the repetition of the second and third radicals denoting intensity or completeness. *Complete opening* of the prison. There seems, however, reason to doubt the accuracy of this. Grotius takes the latter part of the word to be equivalent to the Chald. קִרְחָא, and translates the whole *apertio lori*. De Dieu compares the Æth. ἄβησι: *compes, vinculum; carcer*, and translates, *apertio carceris*.

פָּקִיד, m. constr. פָּקִיד, aff. פָּקִידוֹ, pl. פָּקִידִים. *Any one appointed; an officer, chief, superintendent*, 2 Kings xxv. 19; Jer. xx. 1; lii. 25, &c. פָּקִידוֹ, *an officer appointed by him*, Judg. ix. 28; 2 Chron. xxiv. 11. פָּקִיד הַלֵּוִיִּם, *chief of the Levites*, Neh. xi. 22.

פְּתָקִים, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the *mushroom* or the *wild grape*.

Arab. نَفْع, *tuberis terrestris species alba et mollis*. Syr. فَصْعَا, *grossus*, 1 Kings vi. 18; vii. 24.

פְּתָלָה, pl. fem. once, 2 Kings iv. 39. According to some, *Mushrooms*, found under the wild vine. According to Celsius, *cucumis agrestis*. But more probably the *fox-grape*: عنب الثعلب. See מאד, p. 15, and Hierobot., tom. i. p. 393.

פָּר, and פָּרָא, m. plur. פָּרִים, r. פָּרָא. *A young bull; a bull from the second year and upwards*, Exod. xxix. 1; 1 Sam. i. 24; Judg. vi. 25; Ps. lxix. 32, &c. Metaph., Ps. xxii. 13. Gesenius says the word is often used of the animal in its first year; but there is no proof of this in the passages he quotes. The German *farr*, fem. *färse*, to which he refers, appears to resemble the Hebrew word both in sound and signification; but this resemblance is probably merely accidental.

פָּרָא, m. pl. פָּרָאִים. Arab. فَرَا, *onager*. *A wild ass*, Gen. xvi. 12; Job vi. 5; xi. 12;

xxiv. 5, &c. See Bochart. Hieroz., tom. i. p. 867.

פָּרָא, v. once. Hiph. pres. יִפְרֵא; apparently for יִפְרֶה. *Propagate*, Hos. xiii. 15. According to some, however, *resemble the wild-ass*.

פָּרָאָה, pl. f. aff. פָּרָאָהִי, for פָּרָאָהִי, Ezek. xxxi. 8: see פָּרָה.

פָּרָה, only in 1 Chron. xxvi. 18. A place in Jerusalem, but of what description it is impossible to determine. Buxtorf reads פָּרָה. LXX. διαδεχομένους. Vulg. *cellulis*. According to Lightfoot it was a gate on the west side of the Temple. It is usually taken to signify a *suburb*, and as equivalent to פָּתַח, which see.

פָּרָה, m. aff. פָּרָהִי; pl. פָּרָהִים, aff. פָּרָהִים.

Arab. فَرَن, *solus fuit; separatim egit; unicus, incomparabilis. Being alone, being separate or distinguished from others. A mule*; either from its hybrid character, according to Bochart, or from its being distinguished for its swiftness, 2 Sam. xiii. 29; xviii. 9; 1 Kings x. 25; Ezra ii. 66, &c. Is there any connexion between this word and the German *pferd*, a horse?

פָּרָה, v. *Separated; spread*, of wings. Only in Part. pass. pl. f. פָּרָהִי, Ezek. i. 11.

Niph. נִפְרָה, pres. יִפְרֶה. Pass. of Kal. *Was separated, separated himself*, Gen. ii. 10; x. 5. 32; Prov. xix. 4, &c.

Inf. פָּרָה, Gen. xiii. 14.

Imp. הִפְרֶה, Gen. xiii. 9.

Part. פָּרָה, pl. פָּרָהִים, Judg. iv. 11; Neh. iv. 19.

Pih. pres. יִפְרֶה. *Go aside*, Hos. iv. 14.

Puh. part. מִפְרֶה. *Separate*, Esth. iii. 8.

Hiph. pres. יִפְרֵה, i. q. Kal, constr. immed. it. med. פָּרָה, Gen. xxx. 40; Ruth i. 17; 2 Kings ii. 11; Prov. xviii. 17.

Inf. aff. הִפְרִיחַ, Deut. xxxii. 8.

Part. מִפְרֵה, Prov. xvi. 28; xvii. 9.

Hith. הִפְרִיחַ, pres. הִפְרִיחַ, i. q. Niph., Job iv. 11; xli. 9; Ps. xxii. 15; xcii. 10.

פָּרָה, constr. פָּרָה, fem. of פָּרָה, 1 Kings i. 33. 38. 44.

פָּרָהִי, pl. fem. once. Syr. فَرْوَات, *granum. Distinct, separate portions, grains; seeds, corn sown*, Joel i. 17.

פָּרָהִים, m. pl. פָּרָהִים. *An enclosure; garden, park*, Neh. ii. 8; Cant. iv. 13; Eccl.

ii. 8. A similar word appears to have been in use among the Persians, from which the Greeks took their *παράδεισος*. The Arabs and modern Persians have *فِرْدَوْس*, with the same signification. According to Castell the word is Armenian; but this may be doubted. Is it not connected with פָּר? May it not be a slight modification of פָּרַץ, *an enclosure for trees?*

פָּרַח, v. פָּרַח, pres. יִפְרַח. Syr. ܦܪܚܐ, and Æth. 𐩪𐩣𐩪𐩥 : *fructuosus fuit, fructum edidit*. See פָּרַח. Constr. abs. (a) *Bore fruit*, was fruitful. (b) Applied metaph. to the human race and to animals. (a) Is. xi. 1; xlv. 8. (b) Gen. viii. 17; Exod. xxiii. 30; Jer. xxiii. 3, &c.

Imp. פָּרַח, pl. פָּרַח, (b) Gen. i. 22. 28; ix. 1. 7; xxxv. 11.

Part. פָּרַח, f. פָּרַח, and פָּרַח, Gen. xlix. 22; Deut. xxix. 18; Ps. cxxviii. 3; Is. xvii. 6; xxxii. 12; Ezek. xix. 10.

Hiph. aff. הִפְרִיחַ, pres. apoc. יִפְרִיחַ. *Made fruitful*, Gen. xvii. 6. 20; xxviii. 3; xli. 52; Lev. xxvi. 9.

Part. aff. מִפְרִיחַ, Gen. xlviii. 4.

פָּרַח, fem. of פָּרַח, aff. פָּרַח, pl. פָּרַח, Gen. xxxii. 15; Job xxi. 10; Hos. iv. 16, &c.

פָּרַח, once, Jer. ii. 24, for פָּרַח, which see.

פָּרַח, pl. m. once, 2 Kings xxiii. 11. The LXX., Vulgate, and Syriac leave this word untranslated, the last having a פ for the second ר. Modern interpreters translate it *suburbs*, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded of *پار*, a wall, rampart, and *پر*, possessing. But surely the Jews would be under no necessity to borrow a word to express what was *outside the wall*; and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the Sun or its worship. Now the Persian *پَرَوَر*, denotes *flying, swift*, and would be a suitable epithet for the horses of the Sun, being dedicated *ὡς ταχύτατοι τῷ ταχυτάτῳ*; and we might then translate the clause *וְיָלֶשְׁתָּ נְתַרְמֶלֶךְ הַמֶּלֶךְ נַחְשָׁן*, *at the chamber of Nathan-Melek, the eunuch, who was over the swift (horses)*.

פָּרַח, m. Arab. *فَر*, r. *فَر*, *æstuavit, efferbuit bulliendo olla. A pot for boiling*, Num. xi. 8; Judg. vi. 19; 1 Sam. ii. 14.

פָּרַח, f. pl. פָּרַח, once, Is. ii. 20. If these syllables form a separate word, that word will be equivalent to the Arab. *فَارَة*, fem. of *فَار*, *mus*. But see פָּרַח.

פָּרַח, masc. pl. aff. פָּרַח. Arab. *فَرَز* : *segregavit, discrevit rem ab aliis. II. Modum præscripsit, statuit; فَرَزَة, pars segregata et à cæteris distincta. Separating, distinguishing, deciding. Ruler*, Hab. iii. 13. LXX. *δυναστῶν. Vulg. bellatorum ejus. Syr. ܕܢܝܣܬܐ. Dathe translates ܕܢܝܣܬܐ, caput pagorum.*

פָּרַח, m. aff. פָּרַח. *A judicial decision; justice*, Judg. v. 7. 11. Gesenius, however, makes this synonymous with the last. LXX. *δυνατοί. Vulg. fortes.*

פָּרַח, pl. f. Settlements *apart* from the principal town or city; *unwalled towns, villages*, Esth. ix. 19; Ezek. xxxviii. 11; Zech. ii. 8.

פָּרַח, m. *One living in an unwalled town or a village*, Deut. iii. 5; 1 Sam. vi. 18; Esth. ix. 19.

פָּרַח, Chald. m. def. פָּרַח, i. q. Heb. *פָּרַח. Iron*, Dan. ii. 33; iv. 20; vii. 7, &c.

פָּרַח, m. aff. פָּרַח, pl. aff. פָּרַח.

Arab. *فَرَج*, *pullus avis, tum quoque cæterorum animalium et plantarum; ramus. Shooting up, spreading, propagating.* (a) *A young shoot of a plant.* (b) *A bud.* (c) *An artificial flower-bud.* (a) Is. v. 24; Nah. i. 4. (b) Num. xvii. 23; Is. xviii. 5. (c) Exod. xxv. 33; Num. viii. 4; 1 Kings vii. 26, &c.

פָּרַח, v. pres. יִפְרַח, constr. abs. (a) *Threw out a shoot, budded.* (b) *Shot up, flourished.* (c) *Spread, extended itself.* (a) Num. xvii. 23; Cant. vii. 13; Is. xxvii. 6, &c. (b) Ps. lxii. 7; Ezek. vii. 10; Is. x. 4, &c. (c) Lev. xiii. 20. 25. 39; xiv. 43, &c.

Infinit. פָּרַח, v. 12; Ps. xcii. 8; Is. xxxv. 2.

Part. פָּרַח, f. פָּרַח, Gen. xl. 10; Exod. ix. 9, 10; Lev. xiii. 42. 57. In Ezek. xiii. 20,

we have פרחו, twice coupled with נקטו, and נקטו. The passage is very obscure, and has been very differently rendered; but the majority of interpreters have taken the verb in the sense of the Syr. **פָּרַחַב**, *volavit*. In the former clause, *flying to you*, and in the latter, *flying away*.

Hiph. **פָּרַחַבְתִּי**, pres. **פָּרַחֵב**. (a) Causat. o Kal, Is. xvii. 11; Ezek. xvii. 24. (b) I. q. Kal, Job xiv. 9; Ps. xcii. 14; Prov. xiv. 11.

פָּרַחַח, m. once, Job xxx. 12. Arab

فَرَح, i. q. **فَرَح**, *superbivit*. Insolent, with insult.

פָּרַחַט, m. Arab. **فَرَط**, *prævertit, præcessit; prodiit res ab aliquo non cogitante in agendo; فَرَط, prætermisio occasionis. Omission; what is omitted*, Lev. xix. 10.

פָּרַחַט, v. only in part. pl. **פָּרַחִים**. Probably, *Taking the lead on instruments of music, as an accompaniment to the dancers, or, abounding in —*, Amos vi. 5.

פָּרַי, m. in pause **פָּרַי**, aff. **פָּרַי, פָּרַי, פָּרַי, פָּרַי**, r. **פָּרַי**. *Fruit*. (a) *Fruit of a tree*. (b) *Produce of the ground*. (c) **פָּרַיָּבָן**, *Offspring*. (d) *Result of actions, whether good or evil, reward or punishment*. (a) Gen. i. 11; Lev. xxvi. 4; Eccl. ii. 5, &c. (b) Deut. vii. 13; xxvi. 2. 10; Ps. cvii. 34, &c. (c) Gen. xxx. 2; Deut. vii. 13; xxviii. 4. 18, &c. (d) Ps. lviii. 12; Prov. xi. 30; Is. iii. 10; Jer. vi. 19; xvii. 10, &c.

פָּרַיָּץ, m. constr. **פָּרַיָּץ**; pl. **פָּרַיָּצִים**, constr. **פָּרַיָּצִים**, r. **פָּרַיָּץ**. (a) *A violent, lawless, person*. (b) *A wild beast*. (a) Ps. xvii. 4; Jer. vii. 11; Ezek. vii. 22; xviii. 10; Dan. xi. 14. (b) Is. xxxv. 9.

פָּרַחַח, m. Arab. **فَرَح**, *confricuit; odit; فَرَح, odium*. Chald. **פָּרַחַח**, *fregit*. *Rubbing, grinding. Harshness, oppression*, Exod. i. 13. 14; Lev. xxv. 43. 46. 53; Ezek. xxxiv. 4.

פָּרַחַח, fem. Arab. **فَرَح**, *separavit; فَرَح, discessus, separatio*. *The veil, separating the holy from the most holy place in*

the Tabernacle, Exod. xxvi. 31; Lev. iv. 6; Num. xviii. 7, &c.

פָּרַחַח, v. pres. **פָּרַחֵב**. Constr. immed. Syr. **فَرَح**, *scidit*. *Rent his garments*, Lev. xxi. 10.

Part. pass. pl. **פָּרַחִים**. *Rent, of garments*, Lev. xiii. 45.

פָּרַחַח, masc. Arab. **فَرَح**, *secuit, fidit, laceravit. Separating, breaking, distributing. A species of eagle*, according to Bochart. Hieroz., tom. i. p. 185: *The osprey*. Linn. *ossifraga*. Buff. *orfraie*. So named from its habit of *breaking* the bones of its prey; which it does, according to Pliny, by letting the prey fall from a considerable height, Hist. Nat., lib. xxx. cap. 7: but according to Buffon it breaks them with its beak, Lev. xi. 13; Deut. xiv. 12.

פָּרַחַח, v. pres. **פָּרַחֵב**. (a) *Broke, distributed bread*. (b) *Distributed bread*. (b) Jer. xvi. 7.

Infinitive, **פָּרַחֵב**, (a) Is. lviii. 7.

Hiph. **פָּרַחַחְתִּי**, pres. **פָּרַחֵב**; part. **פָּרַחֵב**, fem. **פָּרַחֵבָה**, pl. constr. **פָּרַחֵבִים**. Two significations are given to this conjugation, viz. *dividing* the hoof, and *having a hoof*, from **פָּרַחֵב**. It is not improbable, however, that the latter is the only meaning properly belonging to it, Lev. xiii. 3—7. 26; xiv. 6. 78; Ps. lxi. 32.

פָּרַחַח, v. Chald. *Divided*.

Part. pl. **פָּרַחִים**. They are *dividing*, they divide, Dan. v. 25.

Peil, f. **פָּרַחֵבָה**. *It is divided*, Dan. v. 28.

Part. **פָּרַחֵב**, Dan. v. 28.

פָּרַחַח, f. pl. **פָּרַחֵבִים**, constr. **פָּרַחֵבִים**, aff. **פָּרַחֵבִים**, and **פָּרַחֵבִים**. Syr. **فَرَح**, *ungula. A hoof*, Exod. x. 26; Lev. xi. 3; Is. v. 28; Mic. iv. 13; Zech. xi. 16, &c.

פָּרַחַח, m. Arab. **فَرَح**

rei; caput et princeps populi; coma mulieris; perfectus capillus (totum caput tegens). *The hair of the head*, probably *long hair*, Num. vi. 5; Ezek. xliv. 20.

פָּרַחַח, v. pres. **פָּרַחֵב**. Constr. immed. Prob. *allowed the hair to hang loose*. (a) *Uncovered the head*. (b) *Placed in a state of disorder*. (c) *Was in disorder; disregarded*. (d) *Left a road*. (e) *Exempted*. (f) *Apparently, Avenged*. Comp. Syr. **فَرَح**, *retribuit*. (a) Lev. x. 6; xxi. 10;

Num. v. 18. (b) Exod. xxxii. 25. (c) Prov. i. 25; viii. 33. (e) Ezek. xxiv. 14.

Infin. פָּרַץ, (f) Judg. v. 2.

Imp. פָּרַץ, (d) Prov. iv. 15.

Part. פָּרֹץ, (c) Prov. xiii. 18; xv. 32.

Part. pass. פָּרֹץ, פָּרֵץ, (a) Lev. xiii. 45. (b) Exod. xxxii. 25.

Niph. pres. פָּרַץ. *Becomes lawless*, Prov. xxix. 18.

Hiph. פָּרַץ, pres. פָּרֵץ. Causat. of Kal (e) and (f). (a) *Made idle*, Exod. v. 4. (b) *Brought vengeance on*, 2 Chron. xxviii. 19.

פָּרְעוֹת, pl. f. constr. פָּרְעוֹת. *Revenge*, Deut. xxxii. 42; Judg. v. 2. Gesenius takes the word to mean *chiefs*.

פָּרַעַשׁ, m. Arab. بُرْعُوش, *pulex*. Syr. ܦܪܥܝܫ, *Id.* A flea, 1 Sam. xxiv. 15; xxvi. 20.

פָּרַץ, m. pl. פָּרָצִים, and פָּרָצוֹת, aff. פָּרִיצָה. *Breaking through, overflowing, spreading*. (a) *A breach in a wall*. (b) *Overflowing of water*. (c) *Sudden calamity*. (a) 1 Kings xi. 27; Neh. vi. 1; Is. lviii. 12, &c. (b) 2 Sam. v. 20; 1 Chron. xiv. 11; Job xxx. 14. (c) Judg. xxi. 15; 2 Sam. vi. 8; 1 Chron. xiii. 11; Job xvi. 14.

פָּרַץ, v. pres. פָּרֵץ. Constr. immed. it. med. פָּ. (a) *Broke down a wall or fence*. (b) *Made a breach in a wall*. (c) *Burst forth, of water*. (d) *Overflowed, of the vessel*. (e) *Broke to pieces*. (f) *Inflicted a sudden calamity, afflicted*. (g) *Urged a person*. (h) *Burst forth like water, spread, through numbers*. (i) *Dispersed an enemy*. Comp. *fudit* hostes. (k) *Distributed persons*. (a) Neh. iii. 35; Ps. lxxx. 15; lxxxix. 40, &c. (b) 2 Kings xiv. 13; 2 Chron. xxv. 23. (c) Job xxviii. 4. (d) Prov. iii. 10. (e) 2 Chron. xx. 37. (f) Exod. xix. 22. 24; 2 Sam. vi. 8; 1 Chron. xiii. 11, &c. (g) 1 Sam. xxviii. 23; 2 Sam. xiii. 25. 27; 2 Kings v. 23. (h) Gen. xxviii. 14; Exod. i. 12; Job i. 10, &c. (i) 2 Sam. v. 20; 1 Chron. xiv. 11. (k) 2 Chron. xi. 23.

Infin. פָּרַץ, פָּרֵץ, Eccl. iii. 3; 2 Chron. xxxi. 5; Is. v. 5.

Part. פָּרֵץ, Eccl. x. 8; Mic. ii. 13.

Part. pass. f. פָּרֻץ, pl. m. פָּרֻצִים, 2 Chron. xxxii. 5; Neh. ii. 13; iv. 7; Prov. xxv. 28.

Niph. part. פָּרֵץ. Probably, *Much, frequent*; but, according to some, *Clear, distinct*, 1 Sam. iii. 1.

Puh. part. f. פָּרֻצָה. *Broken down*, Neh. i. 3.

Hith. part. pl. פָּרֻצִים. *Breaking loose, running away*, 1 Sam. xxv. 10.

פָּרַק, m. Arab. فَرَق, *separavit*. Syr.

פָּרַק, *redemit*. Sam. פָּרַק, *redemit; divisit*. *Separating, tearing asunder, pulling off or away, rescuing*. (a) *Tearing in pieces, prey*, Nah. iii. 1. (b) *Either, What is torn in pieces, prey, or a division in the road, a cross way*, Obad. 14.

פָּרַק, v. pres. aff. פָּרֵץ. Constr. immed. (a) *Tore in pieces*. (b) *Pulled off a yoke*. (c) *Rescued*. (b) Gen. xxvii. 40. (c) Ps. cxxxvi. 24.

Part. פָּרֵץ, (a) Ps. vii. 3. (c) Lam. v. 8.

Pih. pres. פָּרֵץ, i. q. Kal, (a) and (b). (a) Zech. xi. 16.

Imp. pl. פָּרֵץ, (b) Exod. xxxii. 2.

Part. פָּרֵץ, (a) 1 Kings xix. 1.

Hith. פָּרַץ, pres. פָּרֵץ. (a) Pass. of Kal. *Was pulled or broken off*. (b) Reflexive of Kal, *Pulled off from themselves*. (a) Ezek. xix. 12. (b) Exod. xxxii. 3.

Imp. פָּרַץ, (b) Exod. xxxii. 24.

פָּרַק, v. Chald. Imp. פָּרַק. *Break off, put an end to, thy sins*, Dan. iv. 24.

פָּרַק, masc. constr. פָּרַק. *Fragments, portions*, Is. lxxv. 4. The Keri is פָּרַק, *Broth*; but there is no reason to identify these two words.

פָּרַר, and פָּוַר, v. Arab. فَرَّى, *secuit, fidit*; فَرَّ, *disquisivit*. IV. *Fidit*; فَرَّرَ, *movit, agitavit*. *Broke, cleft, divided*.

Infin. פָּרַר, Is. xxiv. 19.

Pih. פָּרַר, i. q. Kal, Ps. lxxiv. 13.

Pih. redup. pres. aff. פָּרַר. Intensive of Kal. Metaph. *Shatters, agitates, the mind*, Job xvi. 12.

Hiph. פָּרַר, in pause, פָּרַר, it. פָּרַר, pres. פָּרַר, Metaph. (a) *Broke a covenant or command*. (b) *Frustrated*. (c) *Annulled*. (d) *Withdrew, broke off*. (a) Gen. xvii. 14; Deut. xxxi. 20; Is. xxxiii. 8, &c. (b) 2 Sam. xv. 34; Ps. xxxiii. 10; Is. xiv. 27, &c. (c) Num. xxx. 9. 13; Judg. ii. 1; Job xlv. 8, &c. (d) Job xv. 4; Ps. lxxxix. 34.

Infin. פָּרַר, פָּרַר, aff. פָּרַר, Lev. xxvi. 15; Num. xxx. 13; Zech. xi. 10, &c.

Imp. **פָּרַשׁ**, **פָּרַשׁ**, 1 Kings xv. 19; Ps. lxxxv. 5.

Part. **פָּרַשׁ**, Job v. 12; Is. xlv. 25.

Hoph. pass. of Hiph. **פָּרַשׁ**, Is. viii. 11; Jer. xxxiii. 21; Zech. xi. 11.

Hith. **פָּרַשׁ**, Pass. of Kal, Is. xxiv. 19.

פָּרַשׁ, v. pres. **פָּרַשׁ**. Constr. immed.

Arab. **فَرَسَ**, *instravit, expandit in terra rem; dispersit.* (a) *Spread.* (b) *Stretched out the hands.* (c) *Metaph. Spread folly.* (d) I. q. **פָּרַשׁ**, *Broke.* (a), [1] A cloth, Num. iv. 6. 8; 2 Kings viii. 15, &c. [2] A net, Ps. cxl. 6; Lam. i. 13; Ezek. xii. 13, &c. [3] The wings, Jer. xlviii. 40 Ezek. xvi. 8, &c. [4] A writing, 2 Kings xix. 14; Ezek. ii. 10. [5] A tent, Exod. xl. 19. (b), [1] *To seize*, Lam. i. 10. [2] In prayer, 1 Kings viii. 38; 2 Chron. v. 29; Job xi. 13, &c. [3] *To give or assist*, Prov. xxxi. 19. (c) Prov. xiii. 16. (d) Mic. iii. 3.

Part. **פָּרַשׁ**, plur. **פָּרַשִׁים**, constr. **פָּרַשִׁי**, 1 Kings viii. 7; Prov. xxix. 5; Is. xix. 8, &c.

Part. pass. **פָּרַשׁ**, f. **פָּרַשְׁתָּ**, 1 Kings xviii. 54; Hos. v. 1; Joel ii. 2.

Niph. pres. **פָּרַשׁ**. *Was spread, scattered.* Ezek. xvii. 21.

Pih. **פָּרַשׁ**, pres. **פָּרַשׁ**. (a) *Spread out the hands, as in swimming.* (b) *Stretched out the hands, as in earnest entreaty.* (c) *Scattered.* (a) Is. xxv. 11. (b) Ps. cxliii. 6 Is. lxxv. 2; Jer. iv. 31; Lam. i. 17. (c) Zech. ii. 10.

Infin. **פָּרַשׁ**, aff. **פָּרַשְׁכֶּם**. (b) Is. i. 15. (c) Ps. lxxviii. 15.

פָּרַשׁ, v. Syr. **ܦܪܫܐ**, *defnivit, determinavit.* Aph. **ܦܪܫܐ**; **ܦܪܫܐ**, *stimulus. Pointed or marked out distinctly.*

Infin. **פָּרַשׁ**, *Lex.* xxv. 12.

Niph. part. pl. **פָּרַשְׁתָּ**. *Scattered; for נִפְרָשׁ, which is the reading of some editions,* Ezek. xxxiv. 12.

Puh. **פָּרַשׁ**, Pass. of Kal. *Was pointed or marked out distinctly,* Num. xv. 34.

Part. **פָּרַשׁ**. *Made distinct:* according to some, by distinctness of reading; according to others, by an interpretation, Neh. viii. 8.

Hiph. pres. **פָּרַשׁ**. *Stung,* Prov. xxiii. 32.

פָּרַשׁ, v. Chald. Pahl. part. **ܦܪܫܐ**, i. q. Heb. **פָּרַשׁ**, Ezra iv. 18.

פָּרַשׁ, m. pl. **פָּרַשִׁים**, aff. **פָּרַשְׁתָּ**. Arab.

فَرَسَ, *equus; فارس, eques.* Syr. **ܦܪܫܐ**, *equus.* Æth. **ፈረሶ**: *equus.* (a) *A horseman*, Gen. l. 9; Exod. xiv. 26. 28; Jer. iv. 29, &c. (b) According to Bochart. *A horse*, 1 Sam. viii. 11; 2 Sam. i. 6; Is. xxi. 7. 9; xxviii. 28.

פָּרַשׁ, masc. aff. **פָּרַשִׁי**. Arab. **فَرَسَ**, *simus.* *Dung*, Exod. xxix. 14; Num. xix. 5; Mal. ii. 3, &c.

פָּרַשׁ, f. constr. **פָּרַשְׁתָּ**, r. **פָּרַשׁ**. *A distinct account*, Esth. iv. 7; x. 2.

פָּרַשְׁתָּ, m. *A copy of a writing*, Ezra iv. 11. 23; v. 6; vii. 11. Syr. **ܦܪܫܐ**, *Id.*

פָּרַשְׁתָּ, once, Judg. iii. 22, in the phrase **וַיִּפְרֹשׁ הַיָּדָא**. It is not improbable that the true reading is **וַיִּפְרֹשׁ**, which would make the construction regular. The Lxx. translate it as if synonymous with **וַיִּפְרֹשׁ**, in the next clause. Vulg. *per secreta naturæ alvi stercora proruperunt.* According to some, *exiit gladius per podicem.* Castell, *stercus effusum.* *Dung.*

פָּרַשְׁתָּ, v. once, Job xxvi. 9. *Spreading.* A contraction, apparently, of **פָּרַשְׁתָּ**.

פָּרַת, see **פָּרָה**.

פָּרַת, m. pl. **פָּרַתִּים**. Apparently the Sanscrit **प्रथमः**: *pratama. First, chief. Chiefs, nobles*, Esth. i. 3; vi. 9; Dan. i. 3.

פָּרַח, v. pres. **פָּרַח**. Chald. **ܦܪܫܐ**, *expandit, diffudit se.* Arab. **فَرَسَ**, *dimanavit* n publicum. V. *Propagatus fuit morbus. Spread itself*, of any appearance or eruption on the person, Lev. xiii. 5. 7, 8; xiv. 39, &c.

Infin. **פָּרַח**, Lev. xiii. 7. 22. 27. 35.

פָּרַח, m. Syr. **ܦܪܫܐ**, *incessit.* *A step, n walking*, 1 Sam. xx. 3.

פָּרַח, v. pres. **פָּרַח**. *Stepped, trod*, Is. xxvii. 4, al. non occ.

פָּרַח, v. *Opened the mouth.* Comp. **ܦܪܫܐ**, *absceidit.* Pahl. *dirupit.* Cogn.

Arab. **فَرَسَ**, *diduxit ab invicem crura.*

Part. **פָּרַח**, Prov. xiii. 3.

Pih. pres. **פָּרַח**. *Opened the legs*, Ezek. vi. 25.

פָּנַשׁ, once, Job xxxv. 15. Arab. فَاش,

r. פָּנִישׁ, *expansus fuit*; פָּנִישׁ, and פָּנִישׁ, *manavit. Spreading, extent.* See the note.

פָּנַח, v. Kal non occ. Syr. *dispersit, divulgavit.*

Pih. pres. aff. פָּנַח. *Tore to pieces,* Lam. iii. 11, only.

פָּנַח, v. pres. פָּנַח. Syr. *expandit, extendit.* Cogn. Arab. *بَسَطَ, expandit stratum. Spread, pec. spread a garment on the ground; took off a garment for that purpose.* (a) *Stripped off his dress.* (b) A troop *spread, extended itself, to plunder or fight.* (a) Lev. vi. 4; 1 Sam. xix. 24; Ezek. xxvi. 17, &c. (b) Judg. ix. 33. 44; xx. 37; 1 Sam. xxiii. 27, &c.

Infin. פָּנַח, (a) Is. xxxii. 11.

Part. pl. פָּנַח, (a) Neh. iv. 17.

Pih. *Stripped another.*

Infin. פָּנַח, 1 Sam. xxxi. 8; 2 Sam. xxiii. 10; 1 Chron. x. 8.

Hiph. פָּנַח, pres. פָּנַח, פָּנַח. I. q. Pih. (a) *Stripped another.* (b) *Skins* (a) Job xix. 9; xxii. 6; Ezek. xvi. 39; xxiii. 26; Hos. ii. 3. (b) Lev. i. 6; Mic. iii. 3.

Infin. פָּנַח, (b) 2 Chron. xxix. 34.

Imp. פָּנַח, (a) Num. xx. 26.

Part. pl. פָּנַח, (b) 2 Chron. xxxv. 11.

Hith. pres. פָּנַח. *Stripped himself,* 1 Sam. xviii. 4.

פָּנַח, masc. aff. פָּנַח, פָּנַח; pl. פָּנַח, constr. פָּנַח, aff. פָּנַח. *A throwing off of a previously acknowledged authority, a deliberate breach of a known duty.* (a) *Rebellion.* (b) *Transgression.* (c) *Any serious fault.* (d) *Injury, by the loss of property.* (a) 1 Sam. xxiv. 12; Job xxxiv. 37. (b) Job xxxiii. 9; Ps. lix. 4; Is. liii. 5, &c. (c) Gen. xxxi. 36; L. 17; 1 Sam. xxv. 28. (d) Exod. xxii. 8.

פָּנַח, v. pres. פָּנַח. Constr. med. פָּנַח, פָּנַח. (a) *Rebelled against a sovereign.* (b) *Rebelled against God, transgressed.* (c) *Transgressed a law.* (a), [1] With פָּנַח, 1 Kings xii. 19; 2 Kings i. 1; iii. 5. 7. [2] With פָּנַח, 2 Kings viii. 20. 22; 2 Chron. x. 19; xxi. 8. 10. (b) 1 Kings viii. 50; Is. i. 2; Jer. iii. 13, &c. (c) Hos. viii. 1.

Infin. פָּנַח, פָּנַח, Ezra x. 13; Is. lix. 13; Amos iv. 4.

Imp. pl. פָּנַח, Amos iv. 4.

Part. פָּנַח, plur. פָּנַח, Ps. li. 15; Is. xlviii. 8, &c.

Niph. part. פָּנַח. Pass. of Kal. *Transgressed against,* Prov. xviii. 19.

פָּנַח, masc. Arab. *فَسَّرَ, detexit rem absconditam, explicuit.* Syr. *ܦܢܚܐ, Id. Interpretation, explanation,* Eccl. viii. 1.

פָּנַח, m. Chald. def. פָּנַח, and פָּנַח, aff. פָּנַח, and פָּנַח, pl. פָּנַח. *Id., Dan. ii. 4. 7. 16. 36; v. 16, &c.*

פָּנַח, v. Chald. *Interpreted, explained.*

Infin. פָּנַח, Dan. v. 16.

Pah. *Id.* Part. פָּנַח, Dan. v. 12.

פָּנַח, f., aff. פָּנַח, pl. פָּנַח, aff. פָּנַח.

In the singular, (a) *The flax plant.* (b) *A lamp-wick, made of flax.* In the plural, (c) *Flax.* (d) *Linen.* (e) פָּנַח, according to some, *Cotton.* (a) Exod. ix. 31; Hos. ii. 7. 11. (b) Is. xlii. 3; xliii. 17. (c) Judg. xv. 14; Prov. xxxi. 13; Ezek. xl. 3. (d) Lev. xiii. 47; Ezek. xlv. 17, 18, &c. (e) Josh. ii. 6.

פָּנַח, f. aff. פָּנַח, פָּנַח, pl. פָּנַח, constr.

פָּנַח, r. פָּנַח. The origin of the word is

uncertain. Arab. *فَتَاتٌ, frustulum, mica.*

A piece, a piece of bread, Gen. xviii. 5; Job xxxi. 17; Prov. xxiii. 8; Ps. cxlvii. 17; Ezek. xiii. 19, &c.

פָּנַח, aff. פָּנַח. Arab. *فَوْتٌ, interstitium.*

—*Pudendum muliebne,* Is. iii. 17. Pl. פָּנַח. *Hinges,* 1 Kings vii. 50.

פָּנַח, see פָּנַח.

פָּנַח, פָּנַח, adv. *Suddenly, immediately,* Num. vi. 9; xii. 4; Job v. 3. 2 Chron. xxix. 36, &c. Gesenius derives the word from פָּנַח, with which it is joined three times (he says *sæpe*); but it is not improbably a contraction of פָּנַח + פָּנַח, i. q.

פָּנַח.

פָּנַח, constr. פָּנַח, aff. פָּנַח, פָּנַח.

This should probably be written as two words, of which the former פָּנַח, *a piece*, is to be taken in the sense of *portion, allowance*; and the latter, פָּנַח, is apparently the Persian

פָּנַח, *meat, victuals*; so that פָּנַח, will signify *the portion of food assigned them by*

command of the king. The nature of this food is not stated, but it was perhaps unclean by the law: there is, however, no reason to connect it with idolatrous worship, as some have done. To this the *βεκός, ἄστρος*, of Herodot. ii. 2?

פְּתָרָה, masc. constr. **פְּתָרָה**. *A decree, sentence*, Esth. i. 20; Eccl. viii. 11.

פְּתָרָה, m. Chald. def. **פְּתָרָה**. (a) *A decree*. (b) *A decree communicated in writing, a royal letter*. (c) *Any letter*. (a) Ezra vi. 11; Dan. iii. 16; iv. 14. (b) Ezra iv. 17. (c) Ezra v. 7. 11. This word has been variously derived: by some, from the

Pers. **پیغام**, **پیغم**, *A message, mission*; which is itself probably a borrowed word: by others, from the Arab. **فتوى**, *responsum à jurisconsulto datum*.

פָּתַח, v. pres. **פֹּתֵחַ**, apoc. **פָּתַח**. Arab.

فَتًى, *juvenile ætate fuit*; **فَتًى**, *adolescens*.

Æth. ፈተረ: *desideravit, concupivit. Was youthful, under the influence of passion; was silly*, Deut. xi. 16; Job xxxi. 27.

Part. **פֹּתֵחַ**, f. **פֹּתֵחַ**. *Silly*, Job v. 2; Prov. xx. 19; Hos. vii. 11.

Pih. **פֹּתֵחַ**, constr. immed. (a) *Led to folly, persuaded to evil, seduced*. (b) *Persuaded, enticed*. (c) *Deceived*. (d) *Used fair words to*. (a) Exod. xxii. 16. (b) 1 Kings xx. 20—22; 2 Chron. xviii. 19—21; Prov. i. 10. (c) Jer. xx. 7; Ezek. xiv. 9. (d) Ps. lxxviii. 36.

Infinit. aff. **לִפְתֹּחַ**, 2 Sam. iii. 25.

Imp. f. **פֹּתֵחַ**, Judg. xiv. 16; xvi. 5.

Part. pl. aff. **קִפְּתִיחַ**, Hos. ii. 14.

Puh. pres. **פֹּתֵחַ**, Pass. of Pih., Prov. xxv. 15; Jer. xx. 10; Ezek. xiv. 8.

Niph. **פֹּתֵחַ**, pres. apoc. **פֹּתֵחַ**, Pass. of Pih., Job xxxi. 2; Jer. xx. 7.

Hiph. pres. apoc. **פֹּתֵחַ**. *Declared foolish*, i. e. idolatrous, with **ל**, Gen. ix. 27. See the note on Job xxxi. 27.

פְּתָרָה, m. aff. **פְּתָרָה**, pl. **פְּתָרָה**, constr. **פְּתָרָה**, aff. **פְּתָרָה**, r. **פְּתָרָה**. *Engraving, carving*, Exod. xxviii. 11; 2 Chron. ii. 6. 13; Ps. lxxiv. 6; Zech. iii. 9, &c.

פְּתָרָה, masc. aff. **פְּתָרָה**, **פְּתָרָה**, pl. **פְּתָרָה**, constr. **פְּתָרָה**, aff. **פְּתָרָה**, **פְּתָרָה**. Arab. **فتح**,

aperuit portam. Syr. **פָּתַח**, *Id. Æth.*

ፈተረ: *solvit vinctum. Opening, loosing*.

(a) *An opening, door-way, gate-way, entrance*.

(b) *A door or gate*. (a), [1] Of a tent, Gen. xviii. 1; Exod. xxxiii. 8; Num. xii. 5, &c.

[2] Of a house, Gen. xix. 11; Deut. xxii. 21; Judg. xix. 26, &c. [3] Of a city, Josh. viii. 29; Judg. ix. 35; 1 Kings xvii. 10, &c.

[4] Of a room, 2 Kings iv. 15, &c. [5] Of the mouth, Mic. vii. 5. (b) Judg. ix. 52.

פָּתַח, v. pres. **פֹּתֵחַ**. Constr. immed. it.

med. **פָּתַח**. (a) *Opened*, [1] a door, gate, window. [2] A sack, ark, book, &c. [3] His hand. [4] His mouth. [5] His eyes.

(b) *Opened the door*. (c) *Opened the gates*, to a besieger. (d) The earth *opened its mouth*. (e) *Uttered*. (f) Metaph. *Opened the ears of another*. (g) *Opened a rock*,

cleft it. (h) *Opened a pit, dug it*. (i) *Opened a stream, let it loose*. (k) *Loosened, untied*. (l) *Brought out for sale*. (m) *Drew a sword*. (a), [1] Gen. viii. 6; Judg. xix.

28; Mal. iii. 10, &c. [2] Gen. xlii. 27; Exod. ii. 6; Neh. viii. 5, &c. [3] Deut. xv. 8; Ps. civ. 28. [4] Job iii. 1; xxxiii. 2; Prov. xxxi. 26, &c. (b) Cant. v. 6. (c) Deut. xx. 11; 2 Kings xv. 16. (d) Ps. cvi. 17; Is. xlv. 8. (e) Ps. xlix. 5. (f) Is. i. 5. (g) Ps. cv. 4. (h) Exod. xxi. 33.

(i) Is. xli. 18. (k) Is. xiv. 17. (l) Gen. xli. 56; Amos viii. 5. (m) Ps. xxxvii. 14.

Infinit. **פֹּתֵחַ**, **פֹּתֵחַ**, aff. **פֹּתֵחַ**, Deut. xv. 8; Cant. v. 8; Ezek. xxxvii. 13, &c.

Imp. **פֹּתֵחַ**, f. **פֹּתֵחַ**; pl. **פֹּתֵחַ**, Josh. x. 22; 2 Kings xiii. 17; Cant. v. 2, &c.

Part. **פֹּתֵחַ**, Judg. iii. 25, &c.

Part. pass. **פֹּתֵחַ**, fem. **פֹּתֵחַ**, pl. **פֹּתֵחַ**, Num. xix. 15; Josh. viii. 17; (a, 5) Neh. i. 6, &c.

Niph. **פֹּתֵחַ**, pres. **פֹּתֵחַ**, **פֹּתֵחַ**. Pass. of Kal, (a), (f), (i), and (k). [a] Ezek. i. 1; Nah. ii. 7; iii. 13, &c. [f] Is. xxxv. 5. [i] Jer. i. 14. [k] Is. v. 27.

Infinit. **פֹּתֵחַ**, [k] Is. li. 14.

Part. **פֹּתֵחַ**, [i] Zech. xiii. 1.

Pih. **פֹּתֵחַ**, pres. **פֹּתֵחַ**. (a) I. q. Kal, (a), (f), (h), and (k). (b) *Carved, engraved*.

(a), [a] Job xli. 6; Cant. vii. 13; Is. lx. 11. [f] Is. xlviii. 8. [h] Is. xxviii. 24. [k] Job xii. 18; xxxix. 5; Ps. xxx. 12, &c. (b) Exod. xxviii. 9. 11. 36; 1 Kings vii. 36.

Infinit. **פֹּתֵחַ**, (k) Ps. cii. 21; lviii. 6. (b) 2 Chron. ii. 6. 13.

Part. **פֹּתֵחַ**, (k) 1 Kings xx. 11. (b) Zech. iii. 9.

Puh. Part. f. pl. פִּתְחוּרָה. *Engraven.*

Hith. Imp. f. פִּתְחִי. *Loosen thyself, Is. lii. 2.*

פתח, v. Chald. *Id.*

Peil, פִּתְחִי, Pass. of (a), Dan. vii. 10.

Part. pl. f. פִּתְחוּרָה, Dan. vi. 11.

פתח, m. *Opening, laying open, metaph. Ps. cxix. 130.*

פִּתְחוֹן, m. constr. פִּתְחוֹן. *Opening of the mouth, power to speak, Ezek. xvi. 63; xxix. 21.*

פִּתְיָ, masc. pl. פִּתְיָם, פִּתְיָה, and פִּתְיָה, r. פִּתְיָה. *A youth. (a) Ignorant. (b) Foolish. (c) Folly. (a) Ps. xix. 8; cxvi. 6; Prov. ix. 4. 16, &c. (b) Prov. xiv. 15; xix. 25; xxi. 11, &c. (c) Prov. i. 22.*

פִּתְיָ, m. Chald. aff. פִּתְיָ. *Breadth, Ezra vi. 3; Dan. iii. 1. Syr. ܦܬܐ, latus fuit; ܦܬܐ, latitudo.*

פִּתְיָה, once, Is. iii. 24. *Contrasted with פִּתְיָה. Lxx. χιτώνος τοῦ μεσσοποφύρου. Vulg. fasciæ pectorali. The significations given to the word, and the derivations proposed, appear equally conjectural. Possibly it may be compounded of פִּתְיָ, and ܦܬܐ, or ܦܬܐ, which last may be compared with the Arab. جِلْدَة, vestes pellucidæ. Auth.*

Vers. *A stomacher.* See Schrœd. de Vest. Mul, p. 138.

פִּתְיָה, fem. once, r. פִּתְיָ. *Folly, Prov. ix. 13.*

פִּתְיָה, pl. f. r. פִּתְיָ. *Drawn, drawn swords, Ps. lv. 22. Lxx. βολίδες. Vulg. jacula.*

פִּתְיָ, m. constr. פִּתְיָ, aff. פִּתְיָ, plur.

פִּתְיָ, r. פִּתְיָ. Arab. فَيْسِل, funis. *Any thing twisted. (a) A lace, thread, cord. (b) An ornamental string or lace for a seal. (c) A thin strip of gold. (d) A cloth, as a cover. (a) Exod. xxviii. 28. 37; xxxix. 21.*

31; Judg. xvi. 9; Ezek. xl. 3. (b) Gen. xxxviii. 18. 25. (c) Exod. xxxix. 3. (d) Num. xix. 15.

פתל, v. Kal non occ. Arab. فَتَّلَ, torsit funem. Syr. ܦܬܐ, Id. Æth.

פִּתְלָה : torsit, nevit. *Twisted, spun.*

Niph. פִּתְלָה. *Was twisted. Was involved with, struggled with another, Gen. xxx. 8.*

Part. פִּתְלָה, pl. פִּתְלָה. *Metaph. Twisted, perverse, Job. v. 13; Prov. viii. 8.*

Hith. pres. in pause, פִּתְלָה. *Twisted himself, struggled, so as to thwart the devices of the perverse, Ps. xviii. 27. In 2 Sam. xxii. 27, we have פִּתְלָה, which appears to be an error of the copyist.*

פִּתְלָה, masc. once. *Perverse, Deut. xxxii. 5.*

פִּתְלָה, m. pl. פִּתְלָה. *The asp; vipère d'Egypte, of Buffon, Deut. xxxii. 33; Job xx. 14. 16; Ps. lviii. 5; xci. 13; Is. xi. 8.*

Arab. بَشَن, coluber, Forsk. Faun., quoted by Freytag.

פִּתְלָה, masc. Arab. فَتَعَ, concūcavit, donec frangeretur; فَتَعَ, de improbitate et fraudulenter obruit atque peremit aliquem. *Rushing suddenly on. (a) Suddenness. (b) Suddenly. (a) Num. vi. 9; xxxv. 22. (b) Hab. ii. 7. In Prov. vi. 15; xxix. 1; Is. xxix. 5; xxx. 13; the true signification appears to be crushing.*

פִּתְלָה, v. pres. פִּתְלָה. See פִּתְלָה. Constr. immed. *Interpreted, explained, Gen. xl. 16, 22; xli. 12, 13.*

Infinitive, פִּתְלָה, Gen. xli. 15.

Part. פִּתְלָה, Gen. xl. 8; xli. 8. 15.

פִּתְלָה, m. aff. פִּתְלָה, pl. פִּתְלָה. *Interpretation, Gen. xl. 5. 8. 12. 18; xli. 11.*

פתת, v. Arab. فَتَّتَ, contudit, et digitis fregit rem. *Broke to pieces. Infinitive, פִּתְתָה, Lev. ii. 6.*

צ

צ, Tzādé, the eighteenth letter of the Hebrew alphabet, is sounded as *ts* or *tz*, and, as a numeral, stands for *ninety*. It is interchanged occasionally with the other sibilants, י, ס, and ש, and sometimes with פ; as well as in one or two instances with ק. Gram. artt. 78, 79, 83.

צִנֹּא, f. constr. צִנֹּא, aff. צִנֹּא, r. צִנֹּא. *Excrement*, Deut. xxiii. 14; Ezek. ii. 12.

צִנֹּאִים, pl. m. twice, Job xl. 21, 22.

Arab. *ضال*, *arbor, quæ remota à fluminibus nonnisi pluvio rigatur, aliis lotus*. See the notes. LXX. παντοδαπὰ δένδρα, δένδρα μεγάλη. Vulg. *umbra*.

צִנֹּא, com. aff. צִנֹּא, &c. pl. non occ.

Arab. *ضأن*, pl. *ضأن*, *ovis*. Syr. *ܙܢܐ*,

grex; oves, et capræ. (a) *A sheep or goat, coll. sheep or goats; a flock of these animals*. (b) When unity is intended, צִנֹּא is used. (c) צִנֹּא, *Lambs or kids*. (d) Metaph. *A people*, as the objects of care, from God, a sovereign, or a prophet. (a) Gen. xii. 16; xxxi. 19, 43; Exod. x. 24, &c. (b) Exod. xxi. 37. (c) Ps. cxiv. 4, 6; Jer. xxxi. 12. (d) 2 Sam. xxiv. 17; Ps. c. 3; Ezek. xxxiv. 2, 3, &c.

צִנֹּאִים, pl. m. constr. צִנֹּאִים, aff. צִנֹּאִים, &c. r. צִנֹּא. (a) *Productions of the earth*. (b) Metaph. *Offspring*. (a) Job xxxi. 8; Is. xxxiv. 1; xlii. 5. (b) Job v. 25; xxvii. 14; Is. xlii. 3 &c. See צִנֹּא.

צִנֹּא, m. pl. צִנֹּאִים. (a) Arab. *ضب*, *lacertæ species. A kind of lizard: lacerta stellio*, Lev. xi. 29; Bochart. Hieroz., i.

1044. (b) Arab. *ضبت*, IV. *abscondit* rem; *ضاب*, r. *ضرب*, *latuit. A covered wagon*, Num. vii. 3; Is. lxvi. 20.

צִנֹּא, m. (once, f., Dan. viii. 12), constr. צִנֹּא, aff. צִנֹּא, pl. aff. צִנֹּאִים; it. pl. צִנֹּאִים, constr. צִנֹּאִים, aff. צִנֹּאִים. Æth. *ፀፀፀ*: *bellum; militia: ፀፀፀ*: *bellum intulit; oppugnavit*. (a) *An army*. (b) *Any multitude*. (c) *צִנֹּא*, *Commander-in-chief*.

(d) *צִנֹּאִים*, [1] *The heavenly bodies*. [2] *The angels*. (e), [1] *צִנֹּאִים*: [2] *צִנֹּאִים*: [3] *צִנֹּאִים*: and, [4] *צִנֹּאִים*, Titles of Jehovah, as the Creator and Sovereign of the countless multitudes of creatures both in heaven and on earth. (f) *Warfare, military service*. (g) *Any appointed service, duty, or trial*. (a) Num. xxxi. 21, 32, 48; 2 Sam. iii. 23; Ps. lxviii. 13, &c. (b) Gen. ii. 1. (c) 2 Sam. ii. 8; xix. 14; 1 Kings xvi. 16, &c. (d), [1] Deut. iv. 19; xvii. 3; 1 Kings xvii. 16; Jer. xxxiii. 22, &c. [2] 1 Kings xxii. 19; Neh. ix. 6; Ps. cxlviii. 2, &c. (e), [1] 1 Sam. i. 3, 11; iv. 4; xvii. 48; 2 Sam. vi. 2, &c. [2] 2 Sam. v. 10; Ps. lxxxix. 9; Jer. v. 14, &c. [3] Ps. lix. 6; lxxx. 5, 20; Is. iii. 15, &c. [4] Ps. lxxx. 8, 15. (f) Num. i. 3, 20, 22, 24; Josh. xxii. 12, &c. (g) Num. iv. 3, 23, 30; Job vii. 1; xiv. 14; Is. xl. 4.

צִנֹּא, v. צִנֹּא, pres. צִנֹּא. (a) *Assembled for war, fought*. (b) *Assembled for any service or duty, performed it*. (a) Num. xxxi. 7; Zech. xiv. 12. (b) Exod. xxxviii. 8. Inf. *צִנֹּא*, (a) Is. xxxi. 4. (b) Num. iv. 23; viii. 24.

Part. pl. צִנֹּאִים, aff. צִנֹּאִים, fem. צִנֹּאִים. (a) Num. xxxi. 42; Is. xxix. 7, 8. (b) Exod. xxxviii. 8; 1 Sam. ii. 22.

High. Part. *צִנֹּא*. *Marshallled an army*, 2 Kings xxv. 19; Jer. lii. 25.

צִנֹּא, v. Chald. *צִנֹּא*, pres. *צִנֹּא*. Syr.

ܙܢܐ, *voluit. Wished, was willing*, Dan. iv. 14, 22, 29; v. 21; vii. 19.

Inf. aff. *צִנֹּא*, Dan. iv. 32.

Part. *צִנֹּא*, Dan. v. 19.

צִנֹּאִים, and צִנֹּאִים, pl. of צִנֹּא, which see.

צִנֹּא, v. *צִנֹּא*. Arab. *ضبت*, *fudit, effudit; fusus, effusus fuit; ضاب*, r. *ضرب*, *Id. Burst*, Num. v. 27.

High. Inf. *צִנֹּא*. *Caused to burst*, Num. v. 22, for *צִנֹּא*.

צִנֹּא, f. r. *צִנֹּא*. Syr. *ܙܢܐ*, *res, negotium. Determination, resolution*, Dan. vi. 18.

צִנֹּא, masc. once, Jer. xii. 9. Arab.

ضَبَعَ, *hyæna*. A *hyæna*. So the Lxx. See Bochart. Hieroz., i. 830.

צבם, v. once, pres. צָבֵם. Arab.

ضَبَطَ, *firmiter tenuit*; ضَبَّتْ, *prehendit manu*. Took up in his hand, Ruth ii. 14.

צָבִי, masc. in pause, צָבִי; pl. צָבִים, and צָבִים; f. צָבִיָּה, pl. צָבִיָּה. Syr. צָבָא, *voluit*.

Arab. ظَبْيٌ, f. ظَبِيَّةٌ, *capreolus dorcas*.

Syr. لَحْظَا, *Id.* (a) *Beauty, ornament, honour*. (b) *אֶרֶץ חֲזָקִי*, and *חֲזָקִי*, *The beautiful land, or the chosen, favoured land*. (c) *An antelope*. Linn. *Antilope dorcas*. See Bochart. Hieroz., i. 924. (a) Is. xiii. 19; xxiii. 9; xxiv. 16; Ezek. xx. 6, &c. (b) Dan. viii. 9; xi. 16. 41. (c) Deut. xii. 15. 22; xiv. 5; 2 Sam. ii. 18; 1 Kings iv. 23, &c.

צָבַע, masc. pl. צָבָעִים. Arab. صَبَغَ, *tinxit pannum; immersit manum in aqua*. Syr. وَصَّ, *Id.* Dipping, dyeing. A dyed dress, Judg. v. 30, only.

צָבַע, v. Chald. Pahl. Part. pl. צָבָעֵן. *Made wet*, Dan. iv. 22.

Ithpa. pres. צָבָעֵשׁ. Pass. of Pahl., Dan. iv. 12. 20. 30; v. 21.

צָבַר, v. pres. צָבֵר. Constr. immed.

Arab. ضَبَرَ, *disposuit in ordinem*. II. *Collegit*. (a) *Heaped up*. (b) *Laid up, treasured up*. (a) Hab. i. 10. (b) Gen. xli. 35. 49; Exod. viii. 14; Job xxvii. 16; Ps. xxxix. 7; Zech. ix. 3.

צָבָרִים, pl. m. *Heaps*, 2 Kings x. 10.

צָבְתִּים, pl. m. Arab. ضَبَّتْ, *prehendit manu*. *Handfuls*, Ruth ii. 16.

צָד, m. aff. צָדִי, &c.; pl. צָדִים, constr. צָדִי, aff. צָדִים, &c. Arab. صَدَّ, *vultum*

avertit ab aliquo; صَدَّ, *fluvii litus*; صَدَّ, *vicit in lite*; ضَدَّ, *contrarius, hostis*. (a) *The side*, [1] *Of a person or animal*. [2] *Of a thing*. (b) *צָדִי*, *At the side of*. (c) *צָדִי*, *At the side, in the arms*. (d) *Probably An adversary*. וְצָדִים לָכֶם וְצָדִים, *and they shall be adversaries to you*. The passage may, however, be interpreted intel-

ligibly without adopting this signification. (a), [1] Num. xxxiii. 55; 2 Sam. ii. 16; Ezek. xxxiv. 21, &c. [2] Gen. vi. 16; Exod. xxvi. 13; xxx. 4, &c. (b) Deut. xxxi. 26; Ruth ii. 14; Ps. xci. 6, &c. (c) Is. lx. 4; lxvi. 12. (d) Judg. ii. 3.

צָד, m. Chald. *Id.* צָדִי, *On the side of*, in reference to, Dan. vi. 5. צָדִי, *against*, Dan. vii. 25.

צָדָה, Chald. once, Dan. iii. 14. *Opposition, perverseness, as opposed to accident*, But Lxx. ἀλλήθως. Vulg. verè.

צָדָה, Cogn. צָד. *Lay in wait, laid wait for*, Exod. xxi. 13.

Part. צָדָה, 1 Sam. xxiv. 12.

צָדָה, v. Syr. وَصَّ, *vastatus est; desolavit*. *Laid waste*.

Niph. נָצַדִי. Pass., Zeph. iii. 6.

צָדָה, *see* צָדָה.

צָדָה, f. r. *Lying in wait*, Num. xxxv. 20. 22.

צָדִיק, masc. pl. צָדִיקִים, r. צָדִיק. (a) *Righteous, just*, [1] *In character and general conduct*. [2] *In administering judgment*. (b) *Having a just cause*. (c) *Innocent*. (d) *Probably True*. (a), [1] Gen. vi. 9; xviii. 23—25; Ezek. iii. 21, &c. [2] 2 Chron. xii. 6; Ps. vii. 12; Jer. xii. 1; Dan. ix. 14, &c. (b) 2 Chron. vi. 23; Prov. xviii. 5. 17; Is. xxix. 21, &c. (c) Exod. xxxiii. 7; 2 Sam. iv. 11; 2 Kings x. 9, &c. (d) Is. xli. 26.

צָדִיק, masc. aff. צָדִיקִי, &c. Arab. صَدَقَ, *verax, sincerus fuit*; صَدَقَتْ, *veritas*. Syr. وَظَفَ, *justum, æquum fuit*. Æth.

צָדִיק : *justus fuit; justificatus est; verax fuit*. (a) *Truth*. (b) *Fairness, correctness, in weights and measures*. (c) *Equity in the administration of justice*. (d) *A just cause*. (e) *Acquittal, justification*. (f) *Righteousness, justice, character and conduct*. (g) Apparently, *Justification*, i. q. Δικαιοσύνη Θεοῦ, Rom. iii. 22. (a) Ps. lii. 5. (b) Lev. xix. 36; Job xxxi. 6; Ezek. xlv. 10, &c. (c) Deut. i. 16; xvi. 18. 20; Job viii. 3; Ps. ix. 5, &c. (d) Ps. vii. 9; xvii. 1; xviii. 21. 25. (e) Job vi. 29. (f) Ps. xv. 2; xlv. 8; Is. i. 21; xxvi. 10; Jer. xxii. 13; Ezek. iii. 20, &c. (g) Dan. ix. 24.

צָדִיק, v. צָדִיקִי, pres. צָדִיק. (a) *Was*

equitable. (b) *Was righteous.* (c) *Acted justly.* (d) *Had a just cause, was in the right.* (e) *Was acknowledged to be just, or in the right.* (a) Ps. xix. 10. (b) Job ix. 15. 20; Ps. xl. 3, &c. (c) Job xxxiii. 12; xxxiv. 5; xxxv. 7, &c. (d) Gen. xxxviii. 26; Job xlii. 18; Ezek. xvi. 32, &c. (e) Job xi. 2; Ps. li. 6; Is. xliii. 27, &c.

Niph. נִצְדַק. *Was purified*, Dan. viii. 14. So the LXX. and Vulg.

Pih. נִצְדָקָה, pres. נִצְדָקִים. Constr. immed. *Justified, cleared, himself or another*, Jer. iii. 11; Ezek. xvi. 51.

Infin. aff. נִצְדָקָה, נִצְדָקִים, נִצְדָקִי, Job xxxii. 2; xxxiii. 32; Ezek. xvi. 52.

Hiph. הִצְדִּיק, pres. הִצְדִּיק. Constr. immed. it. med. י. *Made or declared righteous, declared the right.* (a) *Did justice to a suitor.* (b) *Gave judgment in favour of.* (c) *Accquitted.* (d) *Justified, in a theological sense.* (e) *Led to righteousness.* (a) 2 Sam. xv. 4. (b) Deut. xxv. 1; Job xxvii. 5. (c) Exod. xxiii. 7. (d) Is. liii. 11.

Infin. הִצְדִּיק, (b) 1 Kings viii. 32; 2 Chron. vi. 23.

Imp. pl. הִצְדִּיקוּ, (a) Ps. lxxxii. 3.

Part. מִצְדִּיק, aff. מִצְדִּיקִי; pl. constr. מִצְדִּיקִים (b) Is. l. 8. (c) Prov. xvii. 15; Is. v. 27. (e) Dan. xii. 3, according to the Vulgate.

Hith. pres. נִצְדָקָה. *Cleared himself*, Gen. xlv. 6.

צִדְקָה, fem. constr. צִדְקָה, aff. צִדְקָה, &c.; pl. צִדְקָה, aff. צִדְקָה, i. q. צִדְקָה. (a) *Truth.* (b) *Equity*, pec. in the administration of justice. (c) *A just cause or claim.* (d) *Righteousness, justice* of character and conduct. (e) *Favour, approbation; a suitable time or quantity.* (a) Is. xlv. 23. (b) Job xxxvii. 23; Is. xxviii. 17; Dan. ix. 7, &c. (c) 2 Sam. xix. 28. (d) Gen. xviii. 19; Deut. xxiv. 13; Ps. cvi. 3, &c. (e) Is. lxi. 10. (f) Joel ii. 23.

צִדְקָה, f. Chald. *Id. Equity, righteousness*, Dan. iv. 8.

צָהָב, m. Arab. صَبَّ, *rubedo*, i. q.

شَقْرَة, color rubicundus luti rubri. *Red*, Lev. xiii. 30. 32. 36. LXX. ξανθίζουσα. Vulg. *flavus*.

צָהָב, v. Hoph. Part. מִצְדִּיק. Probably *Of a gold colour*, Ezra viii. 27, only. Comp. נָהָב. LXX. σιλαβորρος. Vulg. *fulgentis*.

צָהָל, v. צָהָל, pres. צָהָל. Arab.

صَهَل, hinnivit equus. Syr. ܨܗܠ, *Id.* (a) *Neighed.* (b) *Uttered a cry of joy, shouted for joy.* (a) Jer. v. 8; L. 11. (b) Esth. viii. 15; Is. xxiv. 14.

Pih. Intens. of Kal. Imp. fem. צָהָל, pl. צָהָל. (a) *Shouted for joy.* (b) *Lifted up the voice, in sorrow.* (a) Is. xii. 6; liv. 1; Jer. xxxi. 7. (b) Is. x. 30.

Hiph. Infin. הִצְהִיל, apparently for הִצְהִיל, i. q. הִצְהִיל. *Caused to shine*, Ps. civ. 15.

צָהָר, m. Arab. ظَهَر, *tempus et hora*

æi statim post meridiem; ظهر, apparuit, manifesta fuit res. Cogn. הָדָר. (a) *A light, aperture for light, window*, Gen. vi. 16. (b) Dual, צָהָרִים, Noon, Gen. xliii. 16; Deut. xxviii. 29; 2 Sam. iv. 5; Ps. lv. 18, &c.

צָהָר, v. Arab. ظَهَرَ, *mundus purus fuit; صَهَرَ, liquavit rem; unxit caput liquamine.*

Hiph. pres. הִצְהִיר. *Made the fine oil called יִצְהִיר*, Job xxiv. 12.

צֶו, m. r. צֶוה. *A precept, command*, Is. xxviii. 10. 13. In Hos. v. 10, we have, וְיִזְכֹּר יִצְוֵי, which the LXX. render πορεύεσθαι ὁρίσω τῶν παραίων, reading, וְיִזְכֹּר, or וְיִזְכֹּר; while the Vulg. has *abire post sordes*, reading זָמָה.

צִוָּה, pl. צִוָּה, צִוָּה. Syr. ܨܐܘܐ, *fædavit. Filthiness, filthy*, Zech. iii. 3. 4.

צִוָּה, fem. constr. צִוָּה, aff. צִוָּה, צִוָּה. *Filth, and, probably, dung*, Prov. xxx. 12; Is. iv. 4; xxviii. 8; xxxvi. 12.

צִוָּה, m. constr. צִוָּה, aff. צִוָּה, &c. (צִוָּה, Neh. iii. 5); pl. constr. צִוָּה, aff. צִוָּה, צִוָּה, and צִוָּה, צִוָּה. Syr.

צִוָּה, collum. Arab. ظَهَر, *dorsum, tergum.*

Æth. ጸፈር: *portare, gestare, ferre.* (a) *The neck.* (b) *The back of the neck.* (c) *The shoulder or back.* (a) Ps. lxxv. 6; Cant. i. 10; iv. 4, &c. (b) Is. lii. 2; Jer. xxvii. 12; xxxviii. 10, &c. (c) Job xv. 26. The pl. is sometimes used in the sense of the singular, Gen. xxvii. 16; xxxiii. 4; xlv. 14; xlv. 29.

צָוָה, v. Arab. صَاب, r. صوب, *effudit. Burst.*

Part. f. צָנָה, Num. v. 21.

צור, v. pret. צָרָה, pres. צָרֵר. Constr.

immed. Arab. صَادَ, r. صيد, *venatus fuit*;

piscatus est. Syr. ܥܕ, Id. See צָרָה.

Hunted, laid wait for, pursued, either (a) Animals, or (b) Men. (a) Lev. xvii. 13; Job xxxviii. 39. (b) Job x. 16; Jer. xvi. 16; Lam. iv. 18, &c.

Infin. צָרָה, צָרֵר, (a) Gen. xxvii. 5. (b) Lam. iii. 52.

Imp. צָרָה, (a) Gen. xxvii. 3.

Part. f. צָרָה, (a) Gen. xxvii. 33.

Pih. Pres. צָרָה, i. q. Kal, (b) Ezek. xiii. 18.

Infin. צָרָה, Ezek. xiii. 18.

Part. pl. f. מְצָרָה, Ezek. xiii. 20.

Hith. מְצָרָה. *Furnished ourselves with provisions*, Josh. ix. 12.

צור, v. Kal non occ. Cogn. Arab.

شَبَّيْ, *intendit, proposuit sibi rem*;

vult; رَضَى, IV. *Testamento mandavit*

rem alicui; imperavit alicui. Syr. ܥܕ, *vult.* Probably *Wished*.

Pih. צָרָה, pres. צָרֵר, apoc. ܥܕ. *Declared his will.* (a) *Commanded*; constr. [1] Immed. of person or thing. [2] Abs. [3] ܥ, of pers. [4] ܥ, of pers. [5] ܥ, of pers.

(b) *Gave his last orders*, with ܥ, or ܥ, of pers. (c) *Appointed a person to an office.* (d) *Appointed a thing, caused it.*

(a), [1] Gen. vi. 22; xviii. 19; xxxii. 4, &c. [2] Gen. xlvii. 11; i. 16; Exod. vii. 10, &c. [3] 1 Kings xi. 10; Esth. ii. 10.

20; Jer. xxxv. 6, &c. [4] Exod. xvi. 34; Num. xv. 23. [5] Deut. xxxiii. 4; 1 Sam. xx. 29; Esth. iii. 2, &c. (b) 2 Sam. xvii. 23. (c) Gen. xii. 20; 1 Sam. xxv. 30; 2 Sam. vii. 11, &c. (d) Deut. xxviii. 8; Ps. lxvii. 29; Is. xlv. 12, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

Puh. צָרָה, pres. צָרֵר. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

Puh. צָרָה, pres. צָרֵר. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

Puh. צָרָה, pres. צָרֵר. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

Puh. צָרָה, pres. צָרֵר. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

Puh. צָרָה, pres. צָרֵר. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

Infin. צָרָה, aff. צָרֵר, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָרָה, ܥܕ, pl. צָרֵר, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. f. צָרָה, Gen. xxvii. 8, &c.

sorrow or regret, Ps. cxliv. 14; Is. xxiv. 11; Jer. xiv. 2; xlv. 12.

צָרָה, f. Cogn. Arab. ضَلَّ, *erravit*;

latuit, abditus est. See צָלָה. Probably

Concealment; an unknown depth; ܥܕ deep,

Is. xlv. 27, only.

צָרָה, m. aff. צָרָה, pl. צָרָה. Arab.

صَوْم, *jejunium*; صَامَ, *jejunavit.* Syr. ܥܕ, *Id. A fast*, 2 Sam. xii. 16; Esth. ix. 31;

Is. lviii. 3, &c.

צָרָה, v. pret. צָרָה, pres. צָרֵר, apoc.

ܥܕ. *Fasted*, constr. abs., 2 Sam. xii. 16.

21; 1 Kings xxi. 27; Esth. iv. 16, &c.

Once, constr. immed. צָרָה. *Did ye fast to*

me? Zech. iii. 5.

Infin. צָרָה, Zech. vii. 5.

Imp. pl. צָרָה, Esth. iv. 16.

Part. f. צָרָה, 2 Sam. xii. 23; Neh. i. 4.

צָרָה, m. pl. צָרָה. Syr. ܥܕ, *redun-*

davit, supernatavit. Arab. ضَفَا, *abundavit,*

de opibus; redundavit, de receptaculo aquae,

res. Cogn. ܥܕ. *Dripping, overflowing,*

floating. A honey-comb, Ps. xix. 11; Prov.

xvi. 24.

צָרָה, v. pret. צָרָה. *Flowed, of water,*

Lam. iii. 54.

Hiph. צָרָה, pres. apoc. ܥܕ. (a) *Caused*

to flow. (b) *Caused to float.* (a) Deut.

xi. 4. (b) 2 Kings vi. 6.

צָרָה, v. pret. צָרָה, pres. צָרֵר, i. q. ܥܕ.

Poured out, Job xxviii. 2; xxix. 6; xli. 14.

Metaph. *Poured out prayer*, Is. xxvi. 16.

צָרָה, v. Arab. ضَيْقٌ, *angustia, afflictio*;

ضَاقَ, *angustus et arctatus fuit.* Æth.

ጠፋ, IV. *Coarctavit; angustavit. Was*

encamped, pressed; was in difficulty.

Infin. צָרָה, Dan. ix. 25.

Hiph. צָרָה, pres. ܥܕ. Causat. of Kal.

Constr. immed. it. med. ܥ. (a) *Urged, con-*

strained. (b) *Distressed*, pec. by a siege.

(a) Judg. xiv. 17; xvi. 16; Job xxxii. 18.

(b) Deut. xxviii. 53; Is. xxix. 2; Jer.

xix. 9.

Part. f. צָרָה, plur. מְצָרָה, (b) Is. xxix. 7;

li. 13.

צָרָה, f. *Distress*, Prov. i. 27; Is. viii.

23; xxx. 6.

צָרָה, v. pret. צָרָה, pres. צָרֵר, apoc. ܥܕ.

צָרָה, v. pret. צָרָה, pres. צָרֵר, apoc. ܥܕ.

צָרָה, v. pret. צָרָה, pres. צָרֵר, apoc. ܥܕ.

צָרָה, v. pret. צָרָה, pres. צָרֵר, apoc. ܥܕ.

- Cogn. צור, צר. Arab. صُورَة, *forma*; صَوَّر, *integer. Exposed to the sun.* (a) *Hot, burning.* (b) *Bright; clear, white.* (c) In the pl. f. *Clear, distinct things; distinctly, plainly, or without fault.* (a) Is. xviii. 4; Jer. iv. 11. (b) Cant. v. 10. (c) Is. xxxii. 4.
- formavit; صَر, *constrinxit, nodavit* crumenam; فَر, *nocuit*; فَار, r. ضور, *Id.* (a) *Formed, fashioned, constr. immed.* (b) *Tied up money.* (c) *Surrounded.* (d) *Overlaid.* (e) *Acted hostilely.* (f) *Besieged.* (a) Exod. xxxii. 4; 1 Kings vii. 15. (b) Deut. xiv. 28; 2 Kings v. 23; xii. 1. (c) Ps. cxxxix. 5. (d) Cant. v. 9. (e) Exod. xxiii. 22; Deut. ii. 9. 19. (f) Constr. [1] Med. וָר, 1 Chron. xx. 1. [2] Med. וָל, Deut. xx. 19. [3] Med. וָל, Deut. xx. 12; 1 Kings xx. 1; Is. xxix. 3, &c.
- Infinit. צור, (f, 2) 1 Sam. xxiii. 8.
Imp. f. צור, (f) Is. xxi. 2.
Part. צר, pl. צרים, (f, 3) 1 Kings xv. 27; Jer. xxi. 4, &c.
- צור, m. aff. צור, &c.; pl. צרים, and צורח. Syr. ܘܪܚܐ, *mons.* Arab. ظَرَّ, *confecit silicem igni excutiendo aptum.* (a) *A rock.* (b) Pec. *A rock used as a place of security.* (c) *A title of God, as a sure refuge.* (d) *A stone.* (e) *A sharp stone used as a knife.* (f) *The edge of a sword.* (g) *Probably Form, figure.* (a) Exod. xvii. 6; xxxiii. 22; Job xviii. 4, &c. (b) Job xxii. 24; Ps. xxxi. 3; lxxiii. 26, &c. (c) Deut. xxxii. 15. 31; 2 Sam. xxii. 47; xxiii. 3, &c. (d) Is. viii. 15. (e) Josh. v. 2, 3. (f) Ps. lxxxix. 44. (g) Ps. xlix. 15. But lxx. βοηθεια. Vulg. auxilium.
- צור, see צור.
- צורח, f. constr. צורח, aff. צורח, pl. aff. צורח. Arab. صُورَة, *forma. Form, figure,* Ezek. xliii. 11.
- צורן, m. pl. aff. צורן. A diminutive of צור, expressive of affection, *The neck*, Cant. iv. 9.
- צות, or צית, once, pres. aff. Kal or Hiph. צית, i. q. יצת. *Set on fire, burned,* Is. xxvii. 4.
- צח, masc. pl. f. צחות. Arab. ضَح, *sol, et lux ejus; campus patens soli expositus;* ضا, *apparuit, patuit et conspicua fuit via; prodiit in solem; apricatus fuit; sudavit;* صَح, *sanus, integer fuit; صَحِب, sanus,*
- integer. Exposed to the sun.* (a) *Hot, burning.* (b) *Bright; clear, white.* (c) In the pl. f. *Clear, distinct things; distinctly, plainly, or without fault.* (a) Is. xviii. 4; Jer. iv. 11. (b) Cant. v. 10. (c) Is. xxxii. 4.
- צחה, masc. constr. צחה. *Parched*, Is. v. 13.
- צחח, v. pret. צדי. *Was bright; white,* Lam. iv. 7.
- צחיה, m. pl. צחיהם. *Exposed to the sun.* (a) *Dry, bare.* (b) *Open, exposed; high.* (a) Ezek. xxvi. 4: 13, 14. (b) Neh. iv. 7.
- צחיהה, f. *A dry, parched land*, Ps. lxxviii. 7.
- צחנה, fem. aff. צחנה, once, Joel. ii. 20. Arab. سَخِنَ, *caluit, calida fuit, aqua; سَخْنَة, calor febrilis, vel æstus in corpore.* *Heat, the heat of putrefaction; stench.*
- צחצהות, pl. f. once, Is. lviii. 11. Arab. ضَحاح, *aqua pauca, minime profunda.* *Either, Dry places or drought.*
- צחק, v. צחק, pres. צחק. Arab. ضَحِكَ, *risit.* Cogn. שחק. *Laughed,* const. abs., Gen. xvii. 17; xviii. 12, 13. 15: med. ל, Gen. xxi. 6.
- Pih. pres. צחק. (a) *Laughed at; insulted,* med. א. (b) *Made laughter.* (c) *Joked.* (d) *Sported.* (b) Judg. xvi. 25.
- Infinit. צחק, (a) Gen. xxxix. 14. 17. (d) Exod. xxxii. 6.
- Part. קצחק, (c) Gen. xix. 14. (d) Gen. xxi. 9; xxvi. 8.
- צחקה, masc. *Laughter, ridicule*, Gen. xxi. 6; Ezek. xxiii. 32.
- צחקר, masc. Cogn. צחק. *Brightness, whiteness*, Ezek. xxvii. 18, only.
- צחר, pl. fem. צחור. Arab. صُحُور, *colorem albo et rubro mixtum habens, de asinâ. White*, Judg. v. 10, only.
- צי, m. pl. צים, and צים. *A ship*, Num. xxiv. 24; Is. xxxiii. 21; Ezek. xxx. 9; Dan. xi. 30. See ציה.
- ציד, m. constr. ציד, aff. צדי, ציד, r. צוד. (a) *Hunting.* (b) *Game, prey.* (c) *Provi-*

signs, of any kind. (a) Gen. x. 9; xxv. 27; xxvii. 30. (b) Gen. xxvii. 3. 19; Lev. xvii. 13; Job xxxviii. 41, &c. (c) Josh. ix. 5. 14; Neh. xiii. 15; Ps. cxxxii. 15. Hiph. part. צִירֵץ. Probably *Looked brightly, cheerfully*, Cant. ii. 9.

צִירָה, fem. constr. צִירָה. *A flower*, Is. xxviii. 4.

צִיד, masc. pl. צִידִים. *A hunter*, Jer. xvi. 16.

צִידָה, and צִידָה, f. *Provisions* of any kind, Gen. xlii. 25; Judg. ix. 11; 1 Sam. xlii. 10, &c.

צִירָה, fem. pl. צִירָה. Arab. صَوَا, *exaruit palma*; صَوَا, *aridus*. (a) *Drought*. (b)

Parched, of a land. (c) *A parched land, wilderness*. (a) Job xxiv. 19. (b) Ps. lxiii. 2; cvii. 35; Is. xli. 18, &c. (c) Job xxx. 3; Is. xxxv. 1; Ps. lxxviii. 17; cv. 41

צִירָה, m. *A parched land*, Is. xxv. 5 xxxii. 2.

צִירָה, m. pl. צִירָה. Arab. صَوَا, *parterre altior duriorque; lapsa vix index, sepulcrum*. Syr. צִירָה, *cippus, tumulus lapidum*. *A mound*. (a) *A sepulchral monument*. (b) *A mound or stone as a way-mark*. (a) 2 Kings xxiii. 17; Ezek. xxxix. 15. (b) Jer. xxxi. 21.

צִירָה, pl. m. *Inhabitants of the desert* either, (a) Men, or (b) Beasts, but not confined to any particular species. (a) Ps. lxxii. 9; lxxiv. 14; Is. xxiii. 13. (b) Is. xiii. 21; xxxiv. 14; Jer. L. 39.

צִירָה, m. once, Jer. xxix. 26. Sam.

צִירָה, *coarctavit, clausit*. רִצָּח, *pedes, quibus quaterni religantur pedes*. Probably *Fetters*.

צִירָה, m. pl. צִירָה. Cogn. Arab. فَارَ, r. *luxit, micuit*; فَارَ, *cincinnus vel coma*

צִירָה, *quæ decidit in anteriorem faciem partem*, زِيْرَا, *plumæ*. Cogn. צָץ, and צָץ. (a) *A flower, blossom*. (b) Any thing of a *bright, shining appearance, a polished plate* of metal. (c) *Plumage; wings*. (a) Num. xvii. 23; 1 Kings vi. 18; Is. xxviii. 1; xl. 6—8, &c. (b) Exod. xxviii. 36; xxxix. 30; Lev. viii. 9. (c) Jer. xlviii. 9.

צִירָה, v. pret. צָץ, pres. צָץ, apoc. צָץ. (a) *Flowered*. (b) *Metaph. Flourished*. (a) Num. xvii. 23; Ps. xc. 6; Ezek. vii. 10, &c. (b) Ps. xcii. 8; cxxxii. 18; Is. xxvii. 6.

צִירָה, for צִירָה, f. (a) *A lock of hair*. (b) *A fringe*. (a) Ezek. viii. 3. (b) Num. xv. 38, 39.

צִירָה, v. Hith. pres. in pause, יִצְרֵה. Most probably an error of transcribers for יִצְרֵה, r. יִצְרֵה, which see. If the reading be taken as correct, compare Arab. صَارَ, r.

צִירָה, ivit. *Prepared themselves for a journey*.

צִירָה, m. pl. צִירָה. (a) *A person sent on a journey; a messenger, an ambassador*. (b) *A hinge*, as that on which a door moves. (a) Prov. xiii. 17; xxv. 13; Is. xviii. 2; lvii. 9, &c. (b) Prov. xxvi. 14.

צִירָה, pl. m. constr. צִירָה, aff. צִירָה, r. צִירָה, or צִירָה. (a) *Pangs of a woman in labour*. (b) *Distress of mind*. (c) *Figures, images*. See צִירָה. (a) 1 Sam. iv. 19; Is. xxi. 3. (b) Is. xiii. 8; xxi. 3; Dan. x. 16. (c) Is. xlv. 16.

צִירָה, m. aff. צִירָה, &c., r. צִירָה. Arab.

צִירָה, *umbra, defectus lucis*. (a) *A shadow*. (b) *Dusk*. (c) *Shade, shelter from the sun*. (d) *Shelter from danger, protection*. (a) Judg. iv. 36; Job viii. 9; Is. xxxviii. 8, &c. (b) Job vii. 2. (c) Is. xxv. 4; Jonah iv. 6, &c. (d) Ps. xvii. 8; Eccl. vii. 12, &c.

צִירָה, v. Arab. صَلَا, r. صَلَا. II. *Precatus fuit*. Syr. صَلَا, Pahl. K. *

Pahl. Part. صَلَا, pl. صَلَا. *Prayed*, Ezra vi. 10; Dan. vi. 11.

צִירָה, v. pres. صَلَا. Arab. صَلَا, r. صَلَا, *assavit*. *Roasted*, Is. xlv. 16. 19. Infin. صَلَا, 1 Sam. ii. 15.

צִירָה, or צִירָה, once, Judg. vii. 13. *A cake*. Lxx. μαγίς. Aquila, ἐγκυφίς. Vulg. *ubcinericius panis*: r. either صَلَا, from its being covered with ashes while baking, or

צִירָה, v. pres. صَلَا. Arab. صَلَا, *recte*. *he habuit res; integer, probus fuit homo*.

Cogn. **سَلَكَ**, *ivit, incessit*. Syr. **ܥܠܥܐ**.

Aph. *descendit, supervenit*. The leading idea seems to be *motion forwards*: hence, *advancement, success*. (a) *Crossed a river*. (b) *Fell upon, took possession of*. (c) *Advanced, prospered, succeeded, flourished*, constr. abs. (d) *Was accomplished*. (e) *Was useful, fit*; with **ל**. (a) 2 Sam. xix. 18. (b) Constr. [1] Immed., Amos v. 6. [2] Med. **אָל**, 1 Sam. xvi. 13; xviii. 10. [3] Med. **עָל**, Judg. xiv. 10; 1 Sam. x. 6. 10; xi. 6. (c) Is. liv. 17; Jer. xii. 1; xiii. 10; Ezek. xvii. 9, &c. (d) Is. liii. 10. (e) Jer. xiii. 7. 10; Ezek. xv. 4.

Imp. **עָלָה**, Ps. xlv. 5.

Hiph. **הָעִילָה**, pres. **הָעִילִים**. (a) *Made to prosper*. (b) *Accomplished*. (c) *Was prosperous*. (a), [1] Constr. immed. of thing, Gen. xxiv. 40. 56; 2 Chron. xxvi. 5, &c. [2] Med. **ל**, of person, Neh. ii. 20. (b) 2 Chron. vii. 11; Ps. i. 3; Is. xlvi. 15, &c. (c) 1 Chron. xxii. 13; xxix. 23; Prov. xxviii. 13, &c.

Imp. **הָעִילָה**, plur. **הָעִילִים**. (a) Neh. i. 11; Ps. cxviii. 25. (c) 1 Kings xxii. 12. 15, &c.

Part. **מְעִילִים**, Gen. xxiv. 42, &c.

צלח, v. Chald. Aph. **הַעֲלִיח**. (a) *Made prosperous, advanced*; constr. med. **ל**. (b) *Was prosperous*. (a) Dan. iii. 30. (b) Dan. vi. 29.

Part. **מְעִילָה**, plur. **מְעִילִים**. (b) Ezra v. 8; vi. 14.

צלחת, fem. **צִלְחָה**. Arab. **زَلَحَ**, *gustavit*; **زَلَحَة**, *patina*. *A dish*, 2 Kings xxi. 13; 2 Chron. xxxv. 13; Prov. xix. 24; xxi. 15.

צלחות, f. *Id.*, 2 Kings ii. 20.

צָלִי, m. constr. **צָלִי**, r. **צָלוּ**. *Roasted meat*, Exod. xii. 8, 9; Is. xlv. 16.

צלל, m. aff. **צָלָל**, pl. **צָלָלִים**, constr. **צָלָלִי**, i. q. **צָל**. *A shadow*, Job xl. 22; Cant. ii. 17; iv. 6; Jer. vi. 4.

צלל, v. **צָלָל**. Arab. **ظَلَّ**, II. *obumbravit*; **ظَلَّ**, *latuit, abditus fuit*. (a) *Became shaded, lost the light*. (b) *Was concealed, sunk in the water*. (a) Neh. xiii. 19. (b) Exod. xv. 10.

Hiph. part. **מְצַלֵּל**. *Giving shade*, Ezek. xxxi. 3.

צלל, v. **צָלָל**, pres. **צָלָלִים**, and **צָלָלִי**.

Arab. **صَلَّ**, *sonuit res; sonum edidit tinnitu ferrum*. Syr. **ܥܠܥܐ**, *tinnitua acutus*.

(a) *Tingled, of the ears*. (b) *Quivered, of the lips*. (a) 1 Sam. iii. 11; 2 Kings xxi. 12; Jer. xix. 3. (b) Hab. iii. 16.

צָלָלִי, m. aff. **צָלָלִי**, pl. constr. **צָלָלִי**, aff.

צָלָלִי. Arab. **ظَلَمَ**, *obscurus fuit*.

Æth. **ጸጸረ**: *Id.* Syr. **ܥܠܥܐ**, *figuravit*,

ܥܠܥܐ, *simulacrum*. (a) *A shadow*,

as opposed to the substance. (b) *An imagination*. (c) *A representation, either a picture or an image*. (d) *Resemblance, either mental or bodily*. (a) Ps. xxxix. 7. (b) Ps. lxxiii. 20. (c) Num. xxxiii. 52; 1 Sam. vi. 5. 11; Ezek. xxiii. 14, &c. (d) Gen. i. 26, 27; v. 3; ix. 6, &c.

צל צלח, i. q. **צל**. *The shadow of death*: applied to the tomb, and to any very thick darkness, physical or mental, Job x. 22; xii. 22; Is. ix. 1, &c.

צָלָל, f. constr. **צָלָל**, and **צָלָל**, aff. **צָלָלִי**; pl. **צָלָלִים**, and **צָלָלִים**, constr. **צָלָלִי**, aff. **צָלָלִי**.

Arab. **فَلَجَ**, *costa*; **فَلَجَة**, *latus*; **فَالَجَ**,

claudus. (a) *A rib*. (b) *A plank used for wainscoting*. (c) *A side*, [1] Of a man.

[2] Of any thing. (d) *A side-chamber, one of a series of rooms running along the wall*. (a) Gen. ii. 21, 22. (b) 1 Kings vi. 15. (c), [1] Job xviii. 12. [2] Exod. xxv. 14; xxvi. 26; 2 Sam. xvi. 13; 1 Kings vi. 34, &c. (d) 1 Kings vi. 5. 8; Ezek. xli. 5. 9. 11, &c.

צָלָל, m. aff. **צָלָלִי**. *Falling on one side; limping, falling*, Ps. xxxv. 15; xxxviii. 18; Jer. xx. 10.

צלע, v. *Only as a participle*, **צָלָל**, fem. **צָלָלָה**. *Halting, lame*, Gen. xxxii. 31; Mic. iv. 6, 7; Zeph. iii. 19.

צָלָלִי, m. constr. **צָלָלִי**, pl. **צָלָלִים**, constr.

צָלָלִי. (a) *A cymbal*, *ὄνομαρπον*. (b) *A species of locust, so named either from the noise of their wings or from their darkening the sky by their numbers*. (c) According to some, *The tumultuous noise of an army*. (d) Some kind of instrument employed in killing the whale; but its exact nature, and the etymology of the word, are uncertain.

Hogarth refers to **צמח**, *arma quævis*, aliis *sagitta*. (a) 2 Sam. vi. 5; Ps. cl. 5. (b) Deut. xxviii. 42. (c) Is. xviii. 1. (d) Job xl. 31.

צמח, m. constr. **צמח**, aff. **צמח**, **צמח**.

Arab. **ظمى**, *sitiens*. Thirst, Exod. xvii. 3;

Ps. lxi. 22; civ. 11, &c.

צמח, m.—f. **צמח**, pl. **צמחים**. Thirsty, Deut. xxix. 19; Ps. cvii. 5; Is. xxi. 14, &c.

צמח, v. **צמח**, 2 fem. **צמח**, pres. **צמח**. (a) Thirsted, constr. abs. (b) Metaph. Earnestly desired, med. **צמח**. (a) Exod. xvii. 3; Judg. iv. 19; Ruth ii. 9, &c. (b) Ps. xlii. 3; lxiii. 2.

צמח, f. Thirst, Jer. ii. 25.

צמח, m. A thirsty land, i. e. a land parched through want of water, Deut. viii. 15; Ps. cxxxv. 7.

צמח, masc. aff. **צמח**, pl. **צמחים**, constr.

צמח. Arab. **ضم**, *vittâ religavit*. Syr.

צמח, Id. Æth. **ጋጋጋ**: *jugum*. Binding, yoking together. (a) A couple of oxen at the plough. (b) The quantity of land ploughed in a day by a pair of oxen; an acre. (c) A couple, [1] Of oxen. [2] Of asses. [3] Of mules. [4] Of horsemen. (a) 1 Sam. xiv. 14; 1 Kings xix. 19; Jer. li. 23. (b) Is. v. 10. (c), [1] 1 Sam. xi. 7; 1 Kings xix. 21, &c. [2] Judg. xix. 3. 10; 2 Sam. xvi. 1. [3] 2 Kings v. 17. [4] 2 Kings ix. 25; Is. xxi. 7. 9.

* **צמח**, v. Kal non occ. Tied, bound.

Niph. pres. **צמח**. Was bound, yoked: used only of the Israelites who had been seduced into the worship of Baal-peor, and probably used contemptuously to denote the slavery into which their passions had led them, Num. xxv. 3; Ps. cvi. 5.

Part. pl. **צמחים**, Num. xxv. 5.

Puh. part. f. **צמחה**. Was tied, fastened, 2 Sam. xx. 8.

Hiph. pres. **צמח**. * Metaph. Put together, contrived, Ps. l. 19.

צמח, i. q. **צמח**. Thirst, Is. v. 13.

צמח, f. aff. **צמח**. Arab. **ضم**, *obturavit* ampullam; **ضم**, *obturaculum ampullæ*;

epistomium. A woman's veil, Cant. iv. 1. 3; vi. 7; Is. xlvii. 2.

צמח, and **צמחים**, pl. masc. r. **צמח**.

Ital. "Simmuki:" Gesen. Arab. **صاوت**, *sitiens*. Eng. vulg. dry. Dried fruits, dried grapes, 1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40.

צמח, masc. aff. **צמח**. (a) Shooting, springing up. (b) A shoot. (c) Plants. (d) The Branch, a title of Christ. (a) Ps. lxvi. 11; Ezek. xvii. 9, 10. (b) Hos. viii. 7. (c) Gen. xix. 25; Ezek. xvi. 7, &c. (d) Jer. xxxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12. In Is. iv. 2, **צמח**, **צמח**, is by some taken to signify, a new race springing up in the fear of God and under his protection, after the punishment of their fathers: by others it is considered as a title of Christ as the Son of God; which is undoubtedly the true sense, as the place is manifestly a prophecy relating to the times of Christ. Comp. Ib. xi. 1; Rev. v. 5; xxii. 16.

צמח, v. pres. **צמח**. (a) Shot or grew up, [1] Of plants. [2] Of hair. (b) Flourished. (c) Sprung up, arose, began. (d) Produced. (a), [1] Gen. ii. 5. [2] Lev. xiii. 37. (b) Is. xlv. 4; Ezek. xvii. 6; Zech. vi. 12. (c) Job v. 6; Ps. lxxxv. 12; Is. xliii. 19, &c.

Part. **צמחים**, **צמח**, pl. f. **צמחים**. (a) Gen. xli. 6. 23; Exod. x. 5. (d) Eccl. ii. 6.

Pih. **צמח**, pres. **צמח**. Grew, of hair, 2 Sam. x. 5; 1 Chron. xix. 5; Ezek. xvi. 7. Infin. **צמח**, Judg. xvi. 22.

Hiph. **צמח**, pres. **צמח**, apoc. **צמח**. Causat. of Kal. Constr. immed. it. abs. Caused to grow, produced, Gen. iii. 18; Deut. xxix. 23; Is. lxi. 11, &c. Metaph. Is. xlv. 8; lxi. 11; Jer. xxxiii. 15, &c.

Infin. **צמח**, Job xxxviii. 27.

Part. **צמחים**, Ps. civ. 14; cxlvii. 8.

צמח, m. pl. **צמחים**, r. **צמח**. (a) Tied, fastened. (b) A band, pec. a metallic band for the arm, bracelet. (a) Num. xix. 15. (b) Gen. xxiv. 22; Num. xxxi. 50; Ezek. xvi. 11; &c.

צמח, m. Arab. **ضم**, *rem attrahendo cum alterâ conjunxit*. (a) A noose, knot, snare. (b) Probably Destruction. (a) Job xviii. 9. (b) Job v. 5. But see the notes.

צמח, fem. Apparently, Perfect silence; completeness. **צמח**, completely,

i. e. *without power of redemption*, Lev. xxv. 23. 30.

צמח, v. only part. pl. צמחים. Arab. *أَصْمَقٌ*, *corruptum habuit saporem lac*;

צמחית, *durus; spissus et viscosus, de lacte*. Dry, of the breasts, Hos. ix. 14.

צמר, masc. aff. צמיר. Syr. *عَدْلٌ*, *lana*. Wool, Lev. xiii. 47; Ps. cxlvii. 16;

Hos. ii. 5. 9. Comp. Arab. *تَمَرٌ*, *texit*.

צמרת, f. aff. צמרתו. *Foliage*, Ezek. xvii. 3. 22; xxxi. 3. 10. 14. LXX. *ἐπιλεκτα, ἀρκη αὐτοῦ*. Vulg. *medullam; cacumen ejus*.

צמת, v. צמח. Arab. *صَمَتَ*, *siluit, conticuit; صَمَاتٌ*, *absolutio rei peragendæ*. Æth. **ጸመተ**: *funditus eversus fuit*. Silenced, brought to an end, destroyed, Lam. iii. 53.

Niph. נצמח, נצמחו. *Was put to silence*, Job vi. 17; xxiii. 17.

Pih. aff. נצמחתי. *Reduced to silence, overwhelmed, took full possession of*, Ps. cxix. 137.

Pih. redup. aff. נצמחתי (see נצמחתי). *Id.*, Ps. lxxxviii. 17.

Hiph. 2 pers. הוצמחתי, pres. הוצמח. *Silenced, brought to an end, destroyed*, Ps. xviii. 41; lxxiii. 27; ci. 5. 8, &c.

צמח, aff. צמחתי, for צמחתי, Num. xxxii. 24. See צמח.

צֶמֶחַ, i. q. צמח. *Sheep*, Ps. viii. 8.

צֶמֶחַ, fem. constr. צֶמֶחַ, pl. צֶמֶחַ. Arab.

צֶמֶחַ, r. צֶמֶחַ, *custodivit ab aliquo; recondidit; צֶמֶחַ, repositorium vestium, in quo asservantur; צֶמֶחַ, operculo instructum vas canistro simile, in quo reponitur panis*. Any thing used for defence or for preserving what is placed in it. (a) *A shield*. (b) *A vessel for containing snow*. (a) 1 Sam. xvii. 7. 41; 1 Kings x. 16; 2 Chron. xi. 12. (b) Prov. xxv. 13.

צֶמֶחַ, pl. f. *Hooks, pointed like thorns*, Amos iv. 2.

צֶמֶחַ, pl. m. *A fence of thorns, thorns*, Job v. 5; Prov. xxii. 5.

צֶמֶחַ, m. pl. aff. צֶמֶחַ, twice. *A water-*

course, cataract. So the majority of interpreters. In 2 Sam. v. 8, Aquila, *κρουνοσμοῦ*. Sym. *ἐπάλξεως*. LXX. *παρὰξιδι*. Vulg. *fistulas*. In Ps. xlii. 8, Sym. *κρουσῶν*. LXX. *καταρρακτῶν*. Vulg. *cataractarum*.

צנח, v. pres. הצנח. (a) *Dismounted*. (b) The nail *went down* into the ground. (a) Josh. xv. 18; Judg. i. 14. (b) Judg. iv. 21.

Arab. *زَح*, *trusit*.

צִנְחִים, pl. m. i. q. צנח. *Thorns*, Num. xxxiii. 55; Josh. xxiii. 13.

צִנְחָה, m. constr. צִנְחָה, pl. צִנְחֹת, r. צנח. *Something wrapped round the head; head-dress, turban*, Job xxix. 14; Is. iii. 23; lxii. 3; Zech. iii. 5.

צִנְחָה, pl. f. once, Gen. xli. 23. The LXX. and Vulg. omit the word. It is usually taken as the Pass. Part. of צנח, which is supposed to have signified, *was hard*. Syr. *زِنَحٌ*, *durities*. But compare Arab.

سِنَمَةٌ, *flos, spica plantæ*.

צנע, v. Arab. *صَنَّعَ*, *paravit, elaboravit*. Syr. *أَرَزَعَهُ*, *dolose egit*. Æth.

צָנַע: *durus fuit*. The primitive notion seems to consist in readiness, activity, or the like: thence to have taken various shades of these as in the Syr. and Æth. *Humble* is the sense usually given. But, *Ready, apt, or the like*, seems to suit the places better. Prov. i. c. Sym. *ἐπιμελέσι*. Theod. *ἐπιεσκῶν*. Mic. i. c. LXX. *ἐτοιμον εἶναι*. Theod. *ἀσφαλίζου*: Pers. V. *καὶ φροντίζεω*. Vulg. "*et sollicitum*." Syr. *حَدَّمَ*, *paratus*.

Part. Pass. pl. צִנְעִים, Prov. xi. 2. *Ready, prepared*.

Hiph. *Humbled*. Infin. הִצְנַע, adverbially, Mic. vi. 8. *Being ready, prepared*.

צנח, v. pres. הצנח. (a) *Bound, wrapped round, immed*. (b) *Wrapped round his head, abs*. (a) Is. xxii. 18. (b) Lev. xvi. 4. Infin. צִנְחָה, Is. xxii. 18.

צִנְחָה, f. *A binding or wrapping*, Is. xxii. 18.

צִנְחָה, f. once, Exod. xvi. 33. Arab. *وَضَنَ*, *complicavit, contexuit; مِصْبَاحٌ*, *copinus, corbis*. *A basket*.

צִנְחָה, pl. fem. constr. once, Zech. iv.

12. *Pipes, tubes.* The etymology is uncertain. Castell gives Syr. ܠܕܝܢ , *sulcus*.

צער , masc. aff. צער , pl. צער , constr.

צער , aff. צער . Arab. صعد , *ascendit*. (a) *Stepping, going, motion.* (b) *A step.* (c) Metaph. *Progress, action, conduct.* (a) Prov. xxx. 29. (b) 2 Sam. vi. 13. (c) 2 Sam. xxii. 37; Prov. iv. 12; xvi. 9, &c.

צער , v. צער , pres. צער . Constr. abs. it. immed. *Went forwards or upwards.* (a) *Walked, advanced.* (b) *Walked, proceeded over or through a land.* (c) *Shot up.* (a) 2 Sam. vi. 13; Prov. vii. 8; Jer. x. 5. (b) Hab. iii. 12. (c) Gen. xlix. 23.

Infin. aff. צער , Judg. v. 4; Ps. lxviii. 8.

Hiph. pres. aff. צער . Causat. of Kal, Job xviii. 14.

צער , f. i. q. צ . *Marching*, 2 Sam. v. 24; 1 Chron. xiv. 15.

צער , pl. f. Arab. مضعا , *catena, quæ captivorum pedes constringuntur, ne amplos passus faciant. Ornamental chains worn at the ancles*, Is. iii. 20.

צער , v. part. צער , fem. צער , pl. צער .

Arab. ضاع , r. ضاع , *periiit*; ضوع , r. ضوع , *movit, commovit; terrore implevit*. Syr. ܠܕܝܢ , *erravit; latuit*. A word variously interpreted. Probably the succession of ideas it conveyed was *travelling, wandering, wandering for plunder, losing one's way, perishing*, Is. li. 14; lxiii. 1; Jer. ii. 20; xlviii. 12.

Pih. aff. צער . Either *Destroyed, or plundered*, Jer. xlviii. 12.

צער , masc. aff. צער . Arab. ضعف , *duplicavit*. Cogn. עשה . *A woman's veil*, Gen. xxiv. 65; xxxviii. 14. 19.

צער , masc. aff. צער , pl. צער , constr. צער , aff. צער , f. צער : r. צ . Arab. صغير , *parvus*. (a) *Small, in size or importance.* (b) *Young, younger.* (a) Ps. cxix. 141; Jer. xlix. 20; Mic. v. 1, &c. (b) Gen. xix. 31; xxv. 23; Josh. v. 26; Job xxx. 1, &c.

צער , f. aff. צער . (a) Fem. of צער , Gen. xix. 31; xxix. 26, &c. (b) *Smallness; inferiority in age*, Gen. xliii. 33.

צער , v. pres. צער , once, Is. xxxiii. 20.

Arab. زحَن , *migravit, iter fecit; removit à loco. Removed, either himself or a thing.*

צער , pl. m. once, 2 Chron. iii. 10, צער . Lxx. ἐργον ἐκ ἐξυλων . Vulg. *opere statuario*. Arab. صاغ , r. صوغ , *formavit, finxit*. Probably *Carvings*.

צער , v. pres. צער . Cogn. צע . Arab. صعق , *vehemens sonus, clamor*. Constr. abs. it. med. צל , צל . *Cried out, for help, in sorrow, or strife*, Gen. xxvii. 34; Exod. xxii. 13; Deut. xxii. 24; 1 Kings xx. 39; 2 Chron. xiii. 14, &c.

Infin. צע , צע , Exod. xxii. 22; 2 Kings viii. 3.

Imp. f. צע , צע , pl. צע , Jer. xxii. 20; xlix. 3.

Part. f. צע , pl. צע , Gen. ix. 10; Exod. v. 8; 2 Kings viii. 5.

Niph. pres. צע , צע . *Were called, summoned; assembled themselves*, Judg. vii. 23, 24; x. 17; xii. 1; 1 Sam. xiii. 4; 2 Kings iii. 21.

Pih. part. צע . Intensive or frequentative of Kal, 2 Kings ii. 12.

Hiph. pres. apoc. צע . *Caused to be summoned*, 1 Sam. x. 17.

צער , fem. constr. צער , aff. *A cry, in sorrow, or strife*, Gen. xxvii. 34; Exod. iii. 9; xxii. 22, &c.

צער , v. pres. pl. צער . Arab. صغر , *parvus fuit, tum corporis mole, tum quantitate et pretio. Was or became small or of little importance*, Job xiv. 21; Jer. xxx. 19; Zech. xiii. 7.

צער , v. once, Lam. iv. 8. Arab.

צער , *constrinxit, et ligavit*. Cogn. צמד . *Adhered, cleaved to, with*.

צער , v. pres. apoc. צער . Arab. طاف , r. طوف , *circumivit, obivit rem; طائف, circuitores et vigiles nocturni*. Probably

Went round or turned himself round in all directions, as a watchman on a tower. (a) *Kept watch*, abs. (b) Metaph. of the tower itself, *Looked*. (c) *Watched, observed, conat.* immed. it. med. צל , צל . (d) *Looked for, expected.* (e) *Watched, for evil; plotted*

against, with ל. (c) Gen. xxxi. 49; Pa. lvi. 7.

Infim. צפח, (a) Is. xxi. 5.

Part. צפח, pl. צפחים, aff. צפח, צפח, f. צפחה, pl. צפחות. (a) *Keeping watch, a watchman*, 1 Sam. xiv. 16; 2 Sam. xiii. 34; 2 Kings ix. 16, &c. *A prophet*, Ezek. iii. 17; xxxiii. 7. (b) Cant. vii. 5. (c) Prov. xv. 3; xxxi. 27. (d) Hos. ix. 8. (e) Ps. xxxvii. 32.

Part. pass. צפח, for צפח (e) *Watched, plotted against*, Job xv. 22.

Pih. צפח, pres. צפח. (a) I. q. Kal [a]. (b) *Looked for, expected help*, constr. abs. it. med. צפח, צפח. (b) Ps. v. 4; Lam. iv. 17; Mic. vii. 7.

Imp. צפח, f. צפח, (a) Jer. xlviii. 19; Nah. ii. 2.

Part. צפח, pl. aff. צפח, (a) 1 Sam. iv. 13; Hab. ii. 1. *A watchman*, Is. xxi. 6; Mic. vii. 4.

II. Pih. צפח, pres. צפח, apoc. צפח. Arab.

צפח, ordine ac in seriem disposuit rem;

צפח, series, ordo. *Covered, overlaid*, either with metal or wood; constr. immed. of the wood or metal, and immed. or med. צפח, of the thing covered, Exod. xxv. 11; xxvii. 2; xxxvi. 34; 1 Kings vi. 20, &c.

Pih. part. צפח, plur. צפחים. Pass. of Pih. *Was overlaid*, Exod. xxvi. 32; Prov. xxvi. 23.

צפח, f. aff. צפח, r. צפח. *Overflowing*, Ezek. xxxii. 6. *I will water the land (with) thy overflowing from thy blood up to the mountains; or, I will water the land of thy overflowing, i. e. whose fertility depends on an annual overflowing, with thy blood, instead of the waters of the Nile.*

צפח, m. r. צפח. *A covering or coating*, Num. xvii. 3, 4; Is. xxx. 22.

צפח, m. (Where it appears to be fem. the word צפח is understood, which is in construction with צפח). (a) *The north*: either from צפח, as the *concealed*, dark part of the heavens; or from צפח, as that part of the heavens to which those who travel by night must *look*, in order to discover the direction in which they are travelling, Exod. xxvi. 20; Num. xxxiv. 7; Job xxvi. 7, &c. (b) *The north wind*, Cant. iv. 16; Is. xliii. 6. (c) *On the north*, 1 Sam. xiv. 5. (d)

צפח, On the north of, Josh. viii. 11. 13; xv. 6, &c.

צפח, m. *Northern*, applied to the army of locusts that devastated the land, Joel ii. 20.

צפח, com. plur. צפחים. Arab. صَفَر, sibilavit, fistulavit, et hoc modo cecinit avis; صافِر, sibilans; omnis avis sonum edens; عَصْفُور, passer avis. (a) *A bird*, of any kind. (b) Pec. *A sparrow*. (a) Gen. vii. 14; Deut. iv. 17; Ps. viii. 9, &c. (b) Lev. xiv. 5—7, &c.

צפח, f. Syr. حُصَا, patina, scutella.

Arab. صَفَح, latam fecit rem. Probably *A dish*; and, hence, *any vessel*, 1 Sam. xxvi. 11, 12, 16; 1 Kings xvii. 12, 14, 16; xix. 6.

צפח, f. aff. צפח, r. צפח. *A watch-tower*, Lam. iv. 17.

צפח, f. Arab. صَفِيحَة, lamina. *A flat cake, a cake*, Exod. xvi. 31. LXX. ἑγκρις. Vulg. similæ.

צפח, pl. constr. צפחים. Arab. ضَفَع, stercus egressit; ضَفَع, stercus elephanti. Æth. ፀፍፍ: stercus. Dung, Ezek. iv. 15, only.

צפח, f. pl. צפחים. Once, Is. xxii. 24. These words are omitted by the LXX.; and Aquila inserts them untranslated. Vulg. vasorum diversq genera. Modern interpreters have taken the ordinary meaning of צפחים, *Offspring*; and have considered צפח as nearly synonymous. It appears, however, most probable that some kind of domestic utensils was intended by

the prophet. Comp. Arab. فَوْح, r. فَوْح, luxit, micuit; فَوْح, lucidus; فَوْح, niger. Possibly, *The bright and the dark*, the fine and the coarse, the valuable and those of little value.

צפח, m. constr. צפח, pl. constr. צפחים. Syr. حَصَا, hircus. Sam. חָדָד, hædus. *A goat, a he-goat*, 2 Chron. xxix. 21; Ezra viii. 35; Dan. viii. 5. 8. 21.

צפיר, m. Chald. pl. constr. צפיר, *Id.* Ezra vi. 17.

צפיר, f. constr. צפיר. Arab. *ضَفَر*. *plexuit comam*; *ضَفَر*, *vacuus, inanis fuit*. *Eth.* **ፀፈፈ**: *plexuit coronam, sertum*. *Syr.* **ܨܦܝܪ**, *manè*. (a) *A crown*, Is. xxviii. 5. (b) According to some, *A morning*; according to others, *Desolation*, Ezek. vii. 7. 10. *Theod.* ἡ πλοκή. *Aquila, ἡ προσκόπησις*.

צפירת, f. r. צפה. *Watching; a watch-tower*, Is. xxi. 5.

צפון, v. pres. צפון. Constr. immed. (a) *Hid, concealed*. (b) *Excluded*. (c) *Laid up, treasured up*. (d) *Lay hid, lay in wait*. (a) Exod. ii. 2; Job x. 13; Prov. xxvii. 16, &c. (b) Job xvii. 4. (c) Job xxiii. 12; Ps. cxix. 11; Ps. xxxi. 20, &c. (d) Ps. x. 8; lvi. 7; Prov. i. 11. 18.

Part. pl. aff. צפוני, (a) Prov. xxvii. 16.

Part. pass. צפון, f. צפונה, aff. צפונה, pl. aff. צפוני, (c) Job xx. 26; Ps. xvii. 14; lxxxiii. 4; Prov. xiii. 22; Hos. xiii. 12.

Niph. נצפן, נצפן. Pass. of Kal, Job xv. 20; xxiv. 1; Jer. xvi. 17.

Hiph. pres. aff. נצפני. I. q. Kal, (a) Job xiv. 13.

Infin. aff. נצפני, Exod. ii. 3.

צפצפה, m. once. *The basilisk*, Is. xiv. 29. See Hieroz., tom. ii. p. 399.

צפצפוני, m. pl. צפצפונים, *Id.*, Prov. xxiii. 32; Is. xi. 8; lxx. 5; Jer. viii. 17.

צפה, v. Pih. redup. pres. צפצפה, צפצפה.

Arab. *صَفَفَ*, *passer*; *صَفِصَفَ*, *pipitus passeris*. (a) *Chirped*, as a bird. (b) *Spoke in a low voice*. (a) Is. xxxviii. 14. (b) Is. xxix. 4.

Part. צפצפה, pl. צפצפנים. (a) Is. x. 14. (b) Is. viii. 19. In two of these passages the Auth. Vers. uses the ambiguous word *peep*, in the sense of to *chirp*.

צפצפה, f. once, Ezek. xvii. 5. Usually translated *A willow*, i. e. as a willow; being understood. Comp. Arab. *صَفَاف*, *salix*. Winer, in his edition of Simonis, gives *fluviæ copiosum, aquæ copiam*; taking צפה as the root; צל, being understood. The older interpreters take צפה as the root, and translate, (in) *a conspicuous place*.

צפר, v. pres. צפר, once, Judg. vii. 3.

Arab. *ضَفَر*, *cucurrit*. Probably *Hastened*: or, taking the Syr. **ܨܦܝܪ**, *manè*. *Did a thing in the morning; went away in the morning*.

צפר, Chald. masc. pl. צפר, def. צפר, constr. צפר. Syr. **ܨܦܝܪ**, i. q. Heb. צפר. *A bird*, Dan. iv. 9. 11. 18. 30.

צפרים, m. collectively, f. pl. צפרים. Arab. *ضَفَعَ*, *rana*: compounded, according to Bochart, of *ضَفَعَ*, *ripa*, fluvii; and *رَدَاع*, *lutum et aqua, limus*. *A frog; frogs*, Exod. vii. 26. 28, 29; viii. 1—9; Ps. lxxviii. 45; cv. 30.

צפרן, masc. plur. aff. צפרנים. Arab. *ظَفَر*, *unguis*. (a) *A nail of the finger*, Deut. xxi. 12. (b) *The point of a graver*, Jer. xvii. 1.

צפנת, f. once, 2 Chron. iii. 15. Syr. **ܨܦܢܬ**, *gemma annuli*. Apparently, *Applying ornamental; the capital of a pillar*.

צפנים, see צץ.

צקלון, m. aff. צקל, once, 2 Kings iv. 42. The word is omitted by the LXX. Vulg. *perd*. Syr. **ܨܦܢܠܐ**, *mantle*. Several interpreters translate, *In its husks*; but this is mere divination. *Saccus, pera*. Gesen.

צר, and צר, masc. aff. צר, pl. צרים and צר, Jer. xlvi. 5), constr. צר, r. צר. *A besieger; an enemy*, Esth. vii. 6; Job xvi. 9; Ps. lxxviii. 61. Fem. צרה, aff. צרה, *A rival*, 1 Sam. i. 6.

צר, m. i. q. צר. *A rock*, Is. v. 25.

צר, m. (a) *Id.*, Ezek. iii. 9. (b) *A knife*, Exod. iv. 25.

צר, and צר, fem. צרה, r. צר. (a) *Narrow*. (b) *Small*. (c) *Close, closely*. (a) Num. xxii. 26; Is. xxviii. 20. (b) 2 Kings i. 1; Prov. xxiv. 10; Is. xlix. 10. (c) Job xli. 7.

צר, and צר, m. r. צר. *Difficulty, adversity, distress of mind or circumstances*, Deut. iv. 30; Job xv. 24; xxxvi. 16; Ps. xix. 143, &c.

צרב, v. Kal non osc. Arab. **ضرب**, *cussit; adussit ignis. Probably cognate with שחף.*

Niph. נצרב. *Was struck by fire, was scorched, Ezek. xx. 47.*

צָרְבָת, fem. (a) *Burning, of fire.* (b) *Inflammation.* (a) Prov. xvi. 27. (b) Lev. xiii. 23. 28.

צָרָה, f. with ה parag. צָרָה, Ps. cxx. 1, constr. צָרָה, aff. צָרָה, pl. צָרוֹת, i. q. צָר, r. צָר, Gen. xxxv. 3; xlii. 21; Judg. x. 14; 1 Sam. xxvi. 24; Job v. 19, &c.

צָרַח, v. Arab. **صرخ**, *sonuit, clamavit. Shouted, cried out, either in distress or to alarm an enemy.*

Part. צָרַח, Zeph. i. 14.

Hiph. pres. יצָרֵם, i. q. Kal, Is. xlii. 13.

צָרִי, in pause, צָר, masc. Arab. **ضري**.

צָרוּ, r. צָרוּ, *sanguine manavit vulnus;*

צָרִי, *fluxit; צָרוּ, fructus lentisci. Mastich, a gum obtained from the Pistacia Lentiscus, Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xlv. 11; li. 8; Ezek. xxvii. 17. See Hierobot., ii. p. 183.*

צָרִיחַ, masc. pl. צָרִיחִים. Arab. **صرح**, *clare exposuit, manifestem fecit rem; צָרַח, arx, palatium, et omnis excelsior structura. A lofty, conspicuous, place; a tower, Judg. ix. 46. 49; 1 Sam. xiii. 6. Lxx. ἡ τὸ σὺν-λευσιον, τὸ ὀχύρωμα, ἄντρον, βόθρος.*

צָרִיד, masc. aff. צָרִיד. Arab. **ضريد**, *infelix pauper. Sam. צָר, coegit. Syr. צָרִיד, opus fuit. Need, necessity, 2 Chron. ii. 15, only.*

צָרַע, v. used only in Part. pass. of Kal, צָרַע, and Part. of Puh. קָצַע, f. קָצַע, pl. קָצַעִים. *Struck with leprosy. The etymology is doubtful; but the nearest word in the cognate dialects is the Arab. **صرع**, prostravit. Pass. epilepsia correptus fuit; צָרַע, Lev. xiii. 44, 45; xiv. 3; xxii. 4; Num. v. 2. קָצַע, Lev. xiv. 2; 1 Sam. iii. 29; 2 Kings v. 1, &c.*

צָרַעָה, f. three times, Exod. xxiii. 28;

Deut. vii. 20; Josh. xxiv. 12. Lxx. τὰς σφηκίας, τῇ σφηκίαν. Vulg. crabrones. Syr. **ܥܪܒܐ**. Wasps, hornets. See Hieroz., ii. p. 534.

צָרַעַת, f. aff. צָרַעַת. *The leprosy, Lev. xiii. 2, &c.; 2 Kings v. 3. It is applied to a corrosive appearance in garments and on the walls of houses, Lev. xiii. 47, &c.; xiv. 34, &c.*

צָרַף, v. pres. יצָרֵף. Constr. immed. (a) *Refined metals.* (b) *Purified a person's character.* (c) *Tried a person's character.* (a) Jer. vi. 29. (b) Is. i. 25. (c) Judg. vii. 4; Ps. xvii. 3; lxvi. 10, &c.

Infin. צָרֹף, צָרֹף, (a) Ps. lxvi. 10; Jer. vi. 29. (b) Dan. xi. 35.

Imp. צָרֹף, Ps. xxvi. 2.

Part. aff. צָרָם, pl. צָרָם. *A refiner; a goldsmith, silversmith, Judg. xvii. 4; Neh. iii. 8; Is. xl. 19.*

Part. pass. צָרֹף, f. צָרֹף. *Purified, pure, 2 Sam. xxii. 31; Ps. xii. 7; xviii. 31; cxix. 140; Prov. xxx. 5. א.*

Niph. pres. יצָרֵם. *Shall be purified, Dan. xii. 10.*

Pih. part. קָצַרַף, i. q. צָרַף, Mal. iii. 2, 3.

צָרַר, v. Arab. **صرر**, *constrinxit, nodavit-*

que crumenam; صرر, crumena; صرر, nocuit, noxa affecit. (a) Tied or bound up. (b) Acted hostilely to, vexed, distressed. (c) Was crowded, straightened for room. (d) Impers. with ל, Was distressed, suffered grief, anxiety, or doubt. (a) Pret. צָרַר, Job xxvi. 8; Prov. xxx. 4; Hos. iv. 19. (b) Pret. id., Num. xxxiii. 55; Ps. cxxix. 1, 2. Pres. aff. צָרַר, Is. xi. 13. (c) Pres. צָרַר, Prov. iv. 12; Is. xlix. 19. (d) Pret. צָרַר, pres. צָרַר, and צָרַר, Gen. xxxii. 7; Judg. ii. 15; x. 9; 1 Sam. xxviii. 15, &c.

Infin. צָרַר, צָרַר, (a) Prov. xxvi. 8. (b) Lev. xviii. 18; Num. xxv. 17.

Imp. צָרַר, (a) Is. viii. 17.

Part. צָרַר, aff. צָרַר, pl. צָרַרִים, &c. (b) Num. x. 9; Esth. iii. 10; Ps. vii. 5.

Part. pass. צָרַר, fem. צָרַרָה, pl. צָרַרָה. (a) Exod. xii. 32; 1 Sam. xxv. 29; 2 Sam. xx. 3; Hos. xiii. 12.

Puh. part. pl. קָצַרַרִים. Pass. of Kal. (a) Josh. ix. 4.

Hiph. pres. יצָרַר, pres. יצָר, With ל, causat. of Kal. (d) *Distressed, Deut.*

xxviii. 52; 1 Kings viii. 37; 2 Chron. vi. 28, &c.
 Infin. ^{הָצִיר}, 2 Chron. xxviii. 22; xxxiii. 12.
 Part. f. ^{צֹרֵר}. *In labour*, Jer. xlviii. 40; Cant. i. 13. (b) Gen. xlii. 35; Prov. vii. xlix. 22.

^{צָרָר}, m. pl. ^{צָרוּרָה}. *Tying up*. (a) *A* ix. 9.

ן

ק, *Kôph*, is the nineteenth letter of the Hebrew alphabet, and as a numeral stands for a hundred. It occasionally interchanges with י, and כ, letters of the same class, and sometimes with ע.

קא, m. aff. ^{קָאָה}, i. q. קא. *A vomit*, Prov. xxvi. 11.

קאח, f. with the article ^{הַקָּאחַ}, constr. קאח. The name of a water-bird: according to Bochart. the word is used both for the pelican and the heron, Lev. xi. 18; Deut. xiv. 17; Ps. cii. 7; Is. xxxiv. 11; Zeph. ii. 14. Hieroz., tom. ii. p. 292.

קב, m. constr. קב. A measure, containing, it is said, the sixth part of a קאח, 2 Kings vi. 25. Arab. ^{قَاب}, *quantitas, spatium*; ^{قَوْب}, *caput et amplius, de vase*.

קבב, v. pret. aff. ^{קָבַב}, pres. aff. ^{קָבֵב}. Constr. immed. Cogn. ^{קָבַב}, i. q. קב, sign. (g). *Cursed*, Num. xxiii. 8. 25. 27.

Infin. קב, Num. xxiii. 11. 25; xxiv. 1.

Imp. קבב, aff. ^{קָבַב}, Num. xxii. 11. 17; xxiii. 13. With ׀ parag.

קבח, fem. once, Deut. xviii. 3. Arab. ^{قَبَا}, *edit cibum*; ^{قَبَّة}, and ^{قَبَّة}, *echinus*, i. e. *stomachi pars pelliculata. The stomach*.

קבח, fem. Arab. ^{قَبَّة}, *fornix; tabernaculum. An alcove; a recess, place of retirement, tent*, Num. xxv. 8. In the latter part of the verse we have, ^{אֶת־קַבְחָהּ}, which has generally been interpreted in reference to the person of the Midianitish woman, but most probably refers to the place where both persons were killed, and therefore should be translated *in her tent*, i. e. the tent into which Zimri had brought her.

קבוצ, masc. pl. aff. ^{קָבֹצַת}, r. קבץ. *An assembly, a company, troop*, Is. lvii. 13.

קבוצה, f. constr. ^{קְבוּצָהּ}, aff. ^{קָבֹצַת}, קבוצה, קבוצה, קבוצה. (a) *Burial*. (b) *A burial-place*. (a) 2 Chron. xxvi. 23; Jer. xxii. 19. (b) Gen. xxxv. 20; Deut. xxxiv. 6; 1 Sam. x. 2, &c.

קבל, masc. קבל, aff. קבל. Arab. ^{قَبِلَ}, and ^{قَبِلَ}, *antica pars et prior*; ^{قَبِلَ}, *acceptavit, admisit rem. The front; before*, 2 Kings xv. 10; Ezek. xxvi. 9.

קבל, v. Pih. קבל, pres. קבל. Constr. immed. *Turned the face towards, looked favourably on*. (a) *Accepted*, a person, a present, or advice. (b) *Received from another, took*. (c) *Took on himself, undertook*. (a) 1 Chron. xii. 18; Esth. iv. 4; Job ii. 10. (b) 2 Chron. xxix. 16. 22; Ezra viii. 30. (c) Esth. ix. 23. 26.

Imp. קבל, 1 Chron. xxi. 11; Prov. xix. 20. Hiph. part. pl. f. ^{קֹבֵלָהּ}. *Taking hold of*, Exod. xxvi. 5; xxxvi. 12.

קבל, v. Chald. ^{קָבַל}, pres. pl. ^{קָבֵל}, Id. *Received, took*, Dan. ii. 6; vi. 1; vii. 18.

קבל, Chald. ^{קָבַל}. The front. (a) ^{קָבַל}, ^{קָבַל}, [1] *In front of*. [2] *In consideration of, in consequence of*. (b) ^{קָבַל}, *All before that, i. e. wholly in consequence of that, for this reason, therefore*. (c) ^{קָבַל}, *Because*. (a), [1] Dan. ii. 31; iii. 3; v. 1. 5. [2] Ezra iv. 16; vi. 13; Dan. v. 10. (b) Ezra vii. 17; Dan. ii. 12. 24, &c. (c) Ezra iv. 14; vii. 14; Dan. ii. 8, &c.

קבע, v. pres. קבע. Cogn. קבע. Constr. immed. Arab. ^{قَبَعَ}, *abdidiit caput suum; reliquit socios vir; abiit in regionem, Con-*

cealed himself from another; forsook, neglected him, Prov. xxii. 23; Mál. iii. 8. The Lxx. give the word the signification of deceived. Vulg. figet. Syr. مَحَى, fixit.

Part. pl. קָבַעִים, aff. קָבַעִים, Prov. xxii. 23; Mal. iii. 8, 9.

קָבַעַת, f. constr. Arab. قُبْعَةٌ, *calyx, folliculus florum. A cup, drinking-cup, Is. li. 17. 22.*

קָבַץ, v. pres. קָבֵץ. Constr. immed.

Arab. قَبِضَ, *cepit rem manu. II. Collegit. Took hold of; collected, gathered together, persons or things, Gen. xli. 48; Judg. xii. 4; 1 Kings xx. 1, &c.*

Infin. aff. קָבֵץ, Zeph. iii. 8.

Imp. קָבֵץ, pl. קָבֵצִי, 1 Sam. vii. 5; 1 Kings xviii. 19, &c.

Part. קָבֵץ, Prov. xiii. 11; Ezek. xxii. 19.

Part. pass. pl. קָבֵצִים, Neh. v. 16.

Niph. קָבֵץ, pres. קָבֵצִי. Pass. of Kal. *Was gathered together; they assembled themselves, Josh. x. 6; 1 Sam. vii. 6; Ezek. xxix. 5, &c.*

Infin. קָבֵצִי, Esth. ii. 8, &c.

Imp. pl. קָבֵצִי, Gen. xlix. 2, &c.

Part. pl. קָבֵצִים, aff. קָבֵצִי, Is. lvi. 8; Jer. xl. 15.

Pih. קָבֵץ, pres. קָבֵצִי. (a) I. q. Kal. (b) *Acquired. (a) Deut. xxx. 3; Is. xi. 12; xxxiv. 16, &c. (b) Mic. i. 7.*

Infin. קָבֵץ, aff. קָבֵץ, Is. lxvi. 18; Zeph. iii. 20, &c.

Imp. aff. קָבֵצִי, Ps. cvi. 47.

Part. קָבֵצִי, Is. xliii. 14, &c.

Puh. part. f. קָבֵצִי, Pass. of Pih., Ezek. xxxviii. 8.

Hith. קָבֵצִי, pres. קָבֵצִי. I. q. Niph. *Assembled themselves, Josh. ix. 2; Judg. ix. 47, &c.*

Imp. קָבֵצִי, Jer. xlix. 14.

קָבֵצִי, fem. constr. קָבֵצִי. *A collection, heap, Ezek. xxii. 20.*

קָבֵר, m. aff. קָבֵר, pl. קָבָרִים, constr. קָבָרִים, aff. קָבָרִים, and קָבָרִים, constr. קָבָרִים, aff. קָבָרִים. Arab. قَبَرَ, *inhumavit;*

sepulcrum. Syriac and Æth. Id. قَبَر, sepulcrum. Syriac and Æth. Id. Burying. A burial-place, sepulchre, Gen. xxiii. 4, 6; L. 5; Exod. xiv. 11; Neh. iii. 16; Job xxi. 32; Jer. viii. 1, &c.

קָבֵר, v. pres. קָבֵר. Constr. immed. *Buried, Gen. xxiii. 19; Deut. xxxiv. 6, &c. Infin. קָבֵר, קָבֵר, aff. קָבָרִים, Gen. xxiii. 8; L. 14; Deut. xxi. 23, &c. Imp. קָבֵר, pl. קָבָרִים, Gen. xxiii. 15; xlix. 29, &c.*

Part. קָבֵר, pl. קָבָרִים, 2 Kings ix. 10; xii. 21; Ps. lxxix. 3.

Part. pass. קָבֵר, pl. קָבָרִים, 1 Kings xiii. 31; Eccl. viii. 10.

Niph. pres. קָבֵר. Pass. of Kal, Jer. xxii. 19; xxv. 33, &c.

Pih. pres. aff. קָבָרִים, Hos. ix. 6.

Infin. קָבֵר, 1 Kings xi. 15.

Part. קָבָרִים, pl. קָבָרִים, Num. xxxiii. 4; Jer. xiv. 16, &c.

Puh. קָבֵר. Pass. of Pih., Gen. xxv. 10.

קָדַר, v. pres. קָדֵר. See קָדַר. *Bowed his head, as a mark of reverence, or in worship, Gen. xxiv. 26; Exod. iv. 31; 1 Kings i. 16. 31, &c.*

קָדֵר, f. An aromatic used in the preparation of the sacred oil, and usually interpreted *Cassia*, Exod. xxx. 27; Ezek. xxvii. 19. See Celsii Hierobot., tom. ii. p. 185.

קָדָרִים, pl. masc. once, Judg. v. 21; r. קָדָרִים. *The ancients. So the Lxx.*

קָדָרִים, and קָדָרִים, m. constr. קָדָרִים, aff.

קָדָרִים, &c.; pl. קָדָרִים. Arab. قَدَسَ, *purus fuit. Holy, pure from moral or ceremonial defilement. Applied, (a) To God, who is infinitely holy in himself, and whose will is the standard of holiness in others. (b) To holy spirits. (c) To persons; [1] Holy in their lives. [2] Invested with a sacred character. (d) To things; sacred, set apart to God. (a) Lev. xi. 44, 45; Ps. xxii. 4; xcix. 9; Is. vi. 3, &c. (b) Job v. 1; xv. 15; Dan. viii. 13. (c), [1] Lev. xix. 2; xx. 7; Ps. lxxxix. 6, &c. [2] Exod. xix. 6; Lev. xix. 8; Deut. xxviii. 9, &c. (d) Exod. xxx. 31; Lev. vi. 9; x. 13, &c. קָדָרִים, a title of Jehovah, as being especially the God of the Israelites; to whose service they were dedicated, and whose name and institutions they were bound to hallow, Ps. lxxi. 22; Is. i. 4; x. 20, &c.*

קָדַר, v. קָדַר. Arab. قَدَحَ, *extundere instituit ignem ex igniario. (a) Struck, or kindled a fire. (b) A fire was kindled. (a) Jer. xvii. 4. (b) Deut. xxxii. 22; Jer. xv. 14.*

Infinit. קִדַּם, Is. lxiv. 1.

Part. pl. constr. קִדְרִי, Is. l. 11.

קִדְרָה, f. *A fever*, Lev. xxvi. 16; Deut. xxviii. 22.

קִדְרִים, masc. r. קִדְרִים. *What is before* Hence (see קִדְרִי), (a) *The east*. (b) *The east wind*. (a) Ezek. xl. 19; xliii. 17 xlvii. 18, &c. (b) קִדְרִי, *Eastward*, Ezek. xi. 1 xlv. 7, &c. (b) Gen. xli. 6; Exod. x. 13 Jer. xviii. 17, &c.

קִדְרִישׁ, m. Chald. pl. קִדְרִישִׁין, constr. קִדְרִישִׁי. i. q. קִדְרִישׁ. *Holy*, sign. (a), (b), and (c) (a) Dan. iv. 5, 6. 15; v. 11. (b) Ib. iv. 10. 20. (c) Ib. vii. 18. 21, 22. 25. 27.

קִדְרָם, m. Arab. قَدَمٌ, *præcessit*; قَدَمٌ *tempus antiquum*. Syr. סָפֵס, *ante, coram*. *What precedes*, in place or time. (a) *Before*, in place. (b) *The east*, [1] מִקְדָּם, *On the east*. [2] מִקְדָּם לְ, *On the east of*. (c) *Former time*. (d) *Antiquity*. (e) קִדְרָם, *Former ages*. (f) קִדְרָם, *Id.* (g) *Formerly*. (h) מִקְדָּם, [1] *Id.* [2] *From former generations*. (i) מִקְדָּם, *From the beginning of the world*. (a) Ps. cxxxix. 5. (b) Gen. x. 30; xxv. 6; Is. ii. 6, &c. [1] Gen. ii. 8; xii. 2, &c. [2] Gen. iii. 24 Josh. vii. 2; Ezek. xi. 23, &c. (c) Job xxix. 2. (d) Deut. xxiii. 15; Ps. lxxviii. 34. (e) Ps. xlv. 2; lxxiv. 2; Is. xxiii. 7, &c. (f) Ps. lxxvii. 6; cxliii. 5. (g) Jer. xxx. 20; Lam. v. 21. (h), [1] Neh. xii. 46. [2] Ps. lxxiv. 12; lxxvii. 12; Is. xlv. 21, &c. (i) Prov. viii. 23. Hence, קִדְרָה, *Eastward*, Gen. xxv. 6; Exod. xxvii. 13; xxxviii. 13, &c.

קִדְרָם, v. Kal non occ.

Pih. קִדְרָה, pres. קִדְרִים. Constr. immed. (a) *Preceded*, in place, abs. (b) *Came before*, into the presence of; met with presents or offerings. (c) *Came upon*, or *against*, hostilely. (d) *Came before a place*. (e) *Preceded*, in time. (f) *Hastened, was early*. (a) Ps. lxxviii. 26; lxxxix. 15. (b) Deut. xxiii. 5; Neh. xiii. 2; Ps. lxxxviii. 14; Is. xxi. 14; Mic. vi. 6. (c) 2 Sam. xxii. 6. 19; Job xxx. 27. (d) 2 Kings xix. 32. (e) Ps. cxix. 148. (f) Ps. cxix. 147. Imp. קִדְרִי, (c) Ps. xvii. 13.

קִדְרָם, Chald. i. q. קִדְרָם, aff. קִדְרִי, *Causat. of Kal.* (a) *Before*, [1] *In the presence of*. [2] *In the judgment of*. (b) קִדְרָם, [1] *From the presence of*. [2]

By command of. [3] *From the power of*. (a), [1] Dan. ii. 10, 11. 24, 25, &c. [2] Dan. iii. 32; vi. 2. (b), [1] Dan. ii. 15; vii. 10, &c. [2] Ezra vii. 14. [3] Dan. v. 19; vi. 26.

קִדְרָה, fem. constr. קִדְרָה, aff. קִדְרָה, *Former condition*. (b) *Beginning, origin*. (c) *Before*, in time. (a) Ezek. xvi. 55; xxxvi. 7. (b) Is. xxiii. 7. (c) Ps. cxxix. 6.

קִדְרָה, f. Chald. קִדְרָה. *Former state or time*. קִדְרָה, *Before*, Ezra v. 1; Dan. vi. 11.

קִדְרָה, f. constr. קִדְרָה, i. q. קִדְרָה. *Eastward of*, Gen. ii. 14; iv. 16; 1 Sam. xiii. 5; Ezek. xxxix. 11.

קִדְרָה, fem. קִדְרָה. *Eastern*, Ezek. xlvii. 8.

קִדְרָה, m. pl. קִדְרָה, f. קִדְרָה. (a) *Eastern*. (b) *Former, ancient*. (c) *Fem. pl. Former things*. (a) Ezek. x. 19; xi. 1; xlvii. 18; Joel ii. 20; Zech. xiv. 8. (b) 1 Sam. xxiv. 13; Ezek. xxxviii. 17; Job xviii. 20. (c) Is. xliii. 18; Mal. iii. 4.

קִדְרָה, pl. def. קִדְרָה, fem. def. קִדְרָה, *First, former*, Dan. vii. 4. 8. 24.

קִדְרָה, m. aff. קִדְרָה, קִדְרָה, קִדְרָה. *The crown of the head*, Deut. xxviii. 35; xxxiii. 20; 2 Sam. xiv. 25, &c. Arab. قَدْرٌ, *dissecuit; per longum secuit*; مَقَدْرٌ, *locus aqualis; pars occipitis inter aures*.

קִדְרָה, v. Arab. قَدَرٌ, *immundus et spercus fuit, sondui*. Cogn. كَدَرٌ, *impurus urbidusque fuit liquor, color*; كَدَرٌ, *Id.* *Incommodis et adversæ fortunæ casibus turbata fuit vita*. (a) *Was dark, black, was darkened, was blackened*. (b) *Metaph. Was gloomy, distressed*. (a) Jer. iv. 28; Joel ii. 10; iv. 5; Mic. iii. 6. (b) Jer. viii. 22; xiv. 2. Part. קִדְרָה, pl. קִדְרָה. (a) Job xxx. 28. (b) Job v. 11; vi. 17; Ps. xxxv. 14; xxxviii. 7; xlii. 10; xliii. 2.

Hiph. קִדְרָה, pres. קִדְרָה. *Causat. of Kal.* *Made dark*, Ezek. xxxi. 15; xxxii. 7, 8.

Hith. קִדְרָה. *Became dark*, 1 Kings viii. 45.

קדרות, f. *Darkness*, Is. l. 3.

קדרנית, adv. *Gloomily, mournfully*, Mal. iii. 14.

קדש, masc. aff. קדש, קדש, קדש; pl. קדשים, and קדשים, constr. קדש, aff. קדש קדש, קדש, and קדש, קדש, קדש. (a) *Holiness*. (b) *Any thing or place consecrated to God, holy*. (c) *Any person consecrated to God*: as, [1] The priests and Levites; [2] The Israelites. (d) Following a noun in construction, i. q. קדש, *Holy*. (e) **קדש**, *The Holy Place, the Sanctuary*. (f) **קדש קדש**, *The Holy of Holies, the Most Holy Place*, [1] in the Tabernacle, [2] In the Temple. (g) **קדש קדש**, *Most holy*. (a) Exod. xv. 11; Amos iv. 2, &c. (b) Exod. xxix. 33, 34; xxx. 37; xxxi. 14, &c. (c), [1] 2 Chron. xxiii. 6; Ezra viii. 28. [2] Deut. xxxiii. 2; Jer. ii. 3. (d) Exod. iii. 5; xii. 16; xvi. 23, &c. (e) Exod. xxvi. 33; xxviii. 29, 35, &c. (f), [1] Exod. xxvi. 33; Num. iv. 19; 1 Chron. vi. 34. [2] 1 Kings viii. 6; 2 Chron. iii. 8. 10; v. 7. (g) Exod. xxix. 37; xxx. 10. 29, 36, &c.

קדש, v. pres. קדש. (a) *Was hallowed, consecrated*, abs. (b) Constr. *immed. Either, Rendered sacred, by contact, or was set apart from*. (a) Exod. xxix. 21. 37; Num. xvii. 2; 1 Sam. xxi. 6, &c. (b) Is. lxxv. 5. See Exod. xxix. 37.

Niph. קדש, pres. קדש. (a) *Was rendered holy*. (b) *Was revered*. (a) Exod. xxix. 43. (b) Lev. x. 3; xxii. 32; Ezek. xx. 41, &c.

Infin. aff. קדש, (b) Ezek. xxvi. 23; xxxviii. 16.

Pih. קדש, pres. קדש. Constr. *immed. (a) Hallowed, consecrated, set apart, a person or thing*. (b) *Reverenced*. (c) *Regarded as sacred, kept holy*. (d) *Rendered sacred, by contact*. (e) *Purified, by religious rites*. (f) *Appointed a religious service*. (g) *Prepared a person or thing*. (a) Gen. ii. 3; Exod. xxviii. 41; Lev. xvi. 19; Num. vi. 11, &c. (b) Deut. xxxii. 51. (c) Lev. xxv. 10; Jer. xvii. 22; Ezek. xlv. 24, &c. (d) Ezek. xlv. 19. (e) Exod. xix. 14; 1 Sam. xvi. 5; Job i. 5, &c. (g) Mic. iii. 5. Comp. sign. (e).

Infin. קדש, aff. קדש, קדש, Exod. xx. 5; xxix. 1; Lev. viii. 11, &c.

Imp. קדש, pl. קדש, (a) Exod. xiii. 2. (e)

Josh. vii. 13. (f) 2 Kings x. 20; Joel i. 14. (g) Jer. vi. 4.

Part. קדש, aff. קדש, קדש, Exod. xxxi. 13; Lev. xxi. 15; Ezek. xxxvii. 28, &c.

Puh. Part. קדש, pl. קדשים, aff. קדש. Pass. of Pih., 2 Chron. xxvi. 18; xxxi. 6; Ezra iii. 5; Is. xiii. 3; Ezek. xlviii. 11.

Hiph. קדש, pres. קדש. I. q. Pih. signn. (a), (b), (e), and (g). (a) Lev. xxvii. 14; Deut. xv. 19; 2 Sam. viii. 11, &c. (b) Is. viii. 14; xxix. 23. (e) 2 Chron. xxix. 19. (g) Zeph. i. 7.

Infin. קדש, קדש, aff. קדש, קדש, (a) Judg. xvii. 3; 1 Chron. xxiii. 13; 2 Chron. ii. 3. (b) Num. xx. 12; xxvii. 14. (g) Jer. xii. 3.

Part. קדש, pl. קדשים, (a) Lev. xxii. 2; xxvii. 15.

Hith. קדש, pres. קדש. (a) *Caused himself to be revered*. (a) A religious ceremony was celebrated. (c) *Purified himself by religious rites*. (d) *Kept himself from pollution*. (a) Ezek. xxxviii. 23. (c) 2 Chron. v. 11; xxx. 3. 17, &c. (d) Exod. xix. 22; Lev. xiii. 44; xx. 7, &c.

Infin. קדש, (b) Is. xxx. 29. (c) 2 Chron. xxix. 34.

Imp. plur. קדש, (c) 1 Chron. xv. 12; xxix. 5.

Part. f. קדש, pl. קדשים, (a) Is. lxvi. 17. (c) 2 Sam. xi. 4.

קדר, m. pl. קדרים, fem. קדרה, pl. קדרות. (a) *A Catamite*; or, probably, *a priest of Baal-Peor*. (b) Fem. *A prostitute*. (a) Deut. xxi. 18; 1 Kings xiv. 24; xv. 12; 2 Kings xxii. 46; xxiii. 7; Job xxxvi. 14. (b) Gen. xxxviii. 21, 22; Deut. xxi. 18; Hos. iv. 14.

קדרה, v. pres. קדרה. Arab. قري

non appetivit, fastidivit cibum. Were set on edge, of the teeth, Jer. xxxi. 29, 30; Ezek. xviii. 2.

Pih. קדרה. *Became blunt, of an instrument*, Eccl. x. 10.

קדרה, masc. constr. קדרה, aff. קדרה, קדרה. Syr. ܩܕܪܗ, *collegit*. (a) *A meeting*. (b) *An assemblage of persons*. (c) *A multitude*. (d) **קדרה**, *The general assembly of the people*; apparently the whole people: [ed also, [1] קדרה דה; [2] קדרה דה; [3] קדרה דה; [4] קדרה דה; [5] קדרה דה. (a) Deut. ix. 10; x. 4;

xviii. 16; Judg. xxi. 8, &c. (b) 1 Kings viii. 65; 2 Chron. xxx. 13; Ezra x. 1, &c. (c) Gen. xxxv. 11; xlviii. 4; Ezek. xxxviii. 4. 15, &c. (d) Lev. iv. 14; xvi. 33; Num. x. 7, &c. [1] Num. xx. 4; xxxiii. 2—4, &c. [2] Judg. xx. 2. [3] Lev. xvi. 17; Deut. xxxi. 30, &c. [4] Judg. xii. 6. [5] Num. xiv. 5.

קורל, v. Kal non occ.

Niph. קָרְאוּ, pres. קָרָה. *Assembled themselves*, Exod. xxxii. 1; Num. xvi. 3; Esth ix. 16, &c.

Infin. קָרְאוּ, Num. xvii. 7; Esth. viii. 11.

Part. pl. קָרְאוּ, Ezek. xxxviii. 7.

Hiph. קָרְאוּ, pres. קָרָה, קָרָה. *Causat. of Niph. Called together, summoned*, Exod. xxv. 1; Num. viii. 9; Job xi. 10, &c.

Infin. קָרְאוּ, Num. x. 7.

Imp. קָרְאוּ, pl. קָרְאוּ, Num. xx. 8; Deut. xxxi. 28, &c.

קורל, f. constr. קָרְאוּ, i. q. קָרָה, Deut. xxxiii. 4; Neh. v. 7.

קורל, m. Part. act. of קָרָה, with ה of unity. See lett. ה (b) above: once, Eccl. vii. 27, as fem.: but which should, perhaps, be read קָרְאוּ. See lxx. vr. 28. Singular, excellent, *Preacher*, applied to Solomon, Eccl. i. 1, 2. 12, &c.

קור, and **קור**, m. aff. קָרָה. *A thing stretched out; a line, cord.* (a) *A measuring-line.* (b) *A boundary-line.* (c) *A limit, rule, doctrine*, to direct the conduct. (a) 1 Kings vii. 23; 2 Chron. iv. 2; Ezek. xlvii. 3, &c. (b) Job xxxviii. 5; Is. xxxiv. 17. In Ps. xix. 5, sign. (c), appears quite applicable. Gesenius, however, takes the φθόγγος of the lxx., and supposes that the word is to be interpreted as *a string of a harp*, and hence its *sound*. But, in this case also, we may take it as a distinct

word, and compare the Arab. قَوَّ, *clamavit*. Some suppose that קָרָה is the true reading. In Is. xlviii. 2. 7, we have קָרָה, to which three suitable interpretations may be given. (1) If Egypt is meant, *A land marked out by lines*, i. e. cut up by canals. (2) If Judea is meant, *A land of rule upon rule*, i. e. of precept upon precept. (3) *A land of great*

desolation. Comp. Arab. قَوَّيَ, *hominibus vacua fuit domus*; قَوَّيَ, *desertum, deserta terra*. lxx. ἔθνος ἀέλματος. The second

is to be preferred. Aquila, ὑπομένον. Vulg. *gentem expectatam*. See קָרָה.

קורב, m. f. q. קָרְבַּת. *A helmet*, 1 Sam. xvii. 38; Ezek. xxiii. 24, al. non occ.

קורב, v. Syr. كَرَبَ, *expectavit; mansit, permansit*. Arab. كَرَبَ, *robur; potentia; auxilium*. Looked to, for strength or help; hoped in, waited for. Constr. immed.

Part. plur. constr. קָרְבָּה, aff. קָרְבָּה, קָרְבָּה, Ps. xxv. 3; xxxvii. 9; lxix. 7; Is. xl. 30; xlix. 23; Lam. iii. 25.

Niph. קָרְבָּה, pres. קָרְבָּה. See קָרְבָּה. (a) *Were bounded, limited; were collected within a boundary.* (b) *Were collected.* (a) Gen. i. 9. (b) Jer. iii. 17.

Pih. קָרְבָּה, pres. קָרְבָּה, apoc. קָרְבָּה. Constr. immed. it. med. קָרְבָּה, קָרְבָּה. Intens. of Kal. (a) *Looked or hoped for, trusted in, expected.* (b) *Watched, for evil.* (a) Gen. xlix. 18; Job iii. 8; vii. 2; Ps. xxv. 5; cxxx. 5, &c. (b) Ps. lvi. 7; cxix. 95.

Infin. קָרְבָּה, and קָרְבָּה, Ps. xl. 2; Jer. viii. 15; xiv. 19.

Imp. קָרְבָּה, Ps. xxvii. 14; xxxvii. 34; Prov. xx. 22.

קורב, see קָרְבָּה, Is. lxi. 1.

קורט, v. קָרַט, pres. קָרָט. Constr. abs. it. med. קָרַט. I. q. קָרַט. *Was wearied of, loathed, scorned*, Ps. xcvi. 10; Ezek. xvi. 47.

Niph. קָרְטוּ, קָרְטוּ. *Were loathed*, Ezek. vi. 9; xx. 43; xxxvi. 31.

Hith. pres. in pause, קָרְטוּ. I. q. Kal, Ps. cxix. 158; cxxxix. 21.

קורט, v. pres. קָרָט. Arab. قَرَضَ, *ruptus fuit*. Is (about to be) broken, Job. viii. 14.

קורל, m. aff. קָרָה, &c.; pl. קָרְאוּ. Arab.

قَوْلٌ, *dictum, verbum*.

Syr. كَرَبَ, *vox*. (a) *Voice*: [1] Of man.

[2] Of God. (b) *Sound or cry of animals.*

(c) *Sound*, [1] Of words. [2] Of inanimate things. [3] Of shouting, rejoicing, or weeping.

(d) Pl. קָרְאוּ, [1] *Thunder*. [2] *Sound of water.* (e) קָרָה, *A loud voice or noise*.

(f) קָרָה, *Id.* (g) קָרָה, *Thunder*. (h) קָרָה, *Uttered a sound, lifted up his voice*.

(i) קָרָה, *Id.* (k) קָרָה, *Listened to the words of*. (l) קָרָה, *Id.* (m) *A proclamation*, in the plur. [1] קָרָה, *Id.* (a),

Made a proclamation. [2] קָרָה, *Id.* (a),

[1] Gen. xxvii. 2; Judg. xviii. 3; 1 Sam. xxvi. 17, &c. [2] Deut. xviii. 16; xxvi. 4. Is. vi. 8, &c. (b) 1 Sam. xv. 14; Job iv. 10; Cant. ii. 12. (c), [1] Lev. v. 1; Deut. i. 34; v. 28, &c. [2] Exod. xix. 19; Lev. xxvi. 36; 2 Sam. v. 24; 1 Kings xiv. 6, &c. [3] 1 Sam. iv. 6. 14; Is. xxxiii. 11. lxv. 19; Jer. ix. 18, &c. (d), [1] Exod. ix. 23; xix. 16; 1 Sam. xii. 17, &c. [2] Ps. xciii. 4. (e) Deut. v. 22; 2 Sam. xv. 23; xix. 5, &c. (f) Deut. xxvii. 14. (g) Ps. xxix. 3—5. (h) Ps. lxxvii. 18; civ. 12. Lam. ii. 7, &c. (i) Ps. xlv. 7; lxviii. 34. (k) 1 Sam. viii. 7; xv. 19, &c. (l) Gen. ii. 17; Exod. xv. 26; 1 Sam. ii. 25, &c. (m). [1] Exod. xxxvi. 6; 2 Chron. xxx. 5; xxxvi. 22, &c. [2] 2 Chron. xxiv. 9.

קום, v. pret. קם (once קם, Hos. x. 14)

pres. קים, קם, apoc. קם. Arab. قام r. قوم, *stetit, surrexit*. Syr. and Æth. *Id.*

Arose, stood. Constr. abs. it. med. לָקַם, לָקַם, לָקַם. (a) *Rose up.* (b) *Arose from bed.* (c) *Rose* from a place of ambush or secrecy. (d) With לָקַם, לָקַם, or לָקַם, *Arose against*, in anger or hostility. (e) *Stood up.* (f) Lying down or sitting, being the ordinary position of rest *Arose*, denotes the commencement of any undertaking, whether journey or not. (g) *Existed, came into being, made his appearance.* (h) *Took place.* (i) *Stood firm* against an enemy. (k) *Stood, remained firm, was of force*, of a promise or resolution. (l) *Was secured, was permanent*, of property or an office. (m) *Was fixed*, incapable of action, of the eyes. (a) 2 Sam. xii. 21; 1 Kings viii. 54; Esth. vii. 7; Job vii. 4, &c. (b) 1 Kings iii. 21; Job vii. 4; Eccl. xii. 4, &c. (c) Deut. xix. 11; Josh. viii. 19; 1 Sam. xx. 41, &c. (d) Gen. iv. 8; 2 Sam. xiv. 7; Ps. xxvii. 12; Is. xiv. 22; Mic. vii. 6, &c. (e) Exod. xxxiii. 10; Lev. xix. 32; 2 Kings xiii. 21; Esth. v. 9, &c. (f) Deut. xvii. 8; xxxi. 16; 1 Sam. xvii. 48; 2 Sam. xxxiii. 10, &c. (g) Num. xxiv. 17; Deut. xxxiv. 10; Judg. v. 7; 2 Kings xxiii. 25, &c. (h) Gen. xli. 30; Prov. xxiv. 22. (i) Neh. ix. 4. (k) Lev. xxvii. 14; Num. xxx. 5; Deut. xix. 15; Jer. li. 29, &c. (l) Lev. xxv. 30; xxvii. 19; 1 Sam. xxiv. 20; Job xv. 29, &c. (m) 1 Sam. iv. 15; 1 Kings xiv. 4.

Infin. קום, aff. קום, קום, קום, קום, קום, Gen. xix. 33. 35; xxxi. 35; Deut. vi. 7; Is. ii. 19; Zeph. iii. 8. (i) Josh. vii. 12, 13.

Imp. קום, קום, קום, f. קום, pl. קום, קום, f. קום, Gen. xiii. 17; xix. 14; xxi. 18; Num. x. 35; Deut. ii. 13; Josh. vii. 10; Is. xxxii. 9, &c.

Part. pl. קום, קום, aff. קום, קום, קום, קום, קום. Always in sign. (d), either with לָקַם, or with aff., Exod. xv. 7; xxxii. 25; Deut. xxxiii. 11; 2 Sam. xxii. 40; 2 Kings xvi. 7; Ps. iii. 2; xlv. 6, &c.

Pih. has two forms: I. קום, pres. קום. Causat. of Kal, signn. (i) and (k). (a) *Strengthened, supported.* (b) *Kept a resolution, confirmed an engagement.* (c) *Fixed a time.* (b) Ps. cxix. 106. (c) Esth. ix. 27. 31, 32.

Infin. קום, (b) Ruth iv. 7; Ezek. xiii. 6. (c) Esth. ix. 21. 29. 31.

Imp. aff. קום, (a) Ps. cxix. 28.

II. Pres. קום. (a) *Set up, rebuilt, restored.* (b) *Set himself up.* (a) Is. xlv. 26; lviii. 12; lxi. 4. (b) Mic. ii. 8.

Hiph. קום, pres. קום, apoc. קום, קום. Constr. immed. Causat. of Kal. *Caused to arise or stand, raised up, set up.* (a) *Caused to rise up.* (b) *Raised up* a fallen person or thing. (c) *Strengthened.* (d) *Set up, placed, fixed.* (e) *Brought into being, brought forward, raised up, appointed.* (f) *Made or confirmed a covenant.* (g) *Confirmed*, [1] An engagement. [2] In authority. [3] A kingdom, or throne. (k) *Put in force.* (a) Gen. xlix. 9; 2 Kings ix. 2; Is. xiv. 9, &c. (b) Eccl. iv. 10; Amos x. 11. (c) Ps. lxxxix. 44. (d) Exod. xxvi. 30; xl. 18; Num. xxx. 14, 15; Josh. v. 9. 20; Prov. xxx. 4; Ezek. xxvi. 8, &c. (e) Josh. v. 7; Judg. ii. 18; 1 Kings xiv. 14; Jer. xxix. 15, &c. (f) Gen. vi. 18; ix. 17; Exod. vi. 4; Ezek. xvi. 60, &c. (g), [1] Num. xxx. 14, 15. [2] 2 Sam. vii. 2; 1 Chron. xvii. 11. [3] 1 Kings ix. 5; 2 Chron. vii. 18. (k) Gen. xxvi. 3; 1 Sam. xv. 11. 13; Jer. xxxiv. 18, &c.

Infin. קום, קום, aff. קום, Num. ix. 15; Deut. xxii. 4; 2 Sam. xii. 17, &c.

Imp. קום, aff. קום, plur. קום, Gen. xxxv. 8; Ps. xli. 11; Jer. li. 12, &c.

Part. קום, aff. קום, קום, Gen. ix. 9; Ps. exiii. 7; Amos v. 2, &c.

Hoph. קום, קום, Pass. of Hiph. signn. (d), (e), and (g), Exod. xl. 17; 2 Sam. xxii. 1; Jer. xxxiv. 14.

Hith. part. aff. קום, קום, קום, pl. קום, קום, קום, I. q. Kal, sign. (d), ob xx. 27; xxvii. 7; Ps. xvii. 7; lix. 2.

קום, v. Chald. קום, pres. קומ. I. q. Heb. signn. (a), (b), (f), (g), (h), and (l). (a) Dan. iii. 24. (b) Dan. vi. 20. (f) Ezra v. 2. (g) Dan. ii. 39; vii. 17. 24. (h) Dan. vii. 10. (l) Dan. ii. 44.

Imp. f. קומ, Dan. vii. 5.

Part. קומ, pl. קומים, def. קומים, Dan. ii. 31; iii. 3; vii. 16.

Pah. Inf. קומ. I. q. Pih., (b) Dan. vi. 8.

Aph. קומ, aff. קומם, and קומם, pres. קומ, and קומם. I. q. Hiph. (a) *Set up*. (b) *Established*. (c) *Appointed*. (d) *Confirmed*. (a) Dan. iii. 1—3. 7, &c. (b) Dan. ii. 44. (c) Ezra vi. 18; Dan. iv. 14; v. 11. 21, &c. (d) Dan. vi. 9.

Inf. aff. קומם, (c) Dan. vi. 4.

Part. קומם, (c) Dan. ii. 21.

Hoph. קומם. Pass. of Aph. *Was set up*, Dan. vii. 4.

קומה, f. constr. קומה, aff. קומה, קומה, קומה. Height, [1] Of a person. [2] Of a thing. [1] 1 Sam. xvi. 7; xxviii. 20; Cant. vii. 8. [2] Gen. vi. 15; Exod. xxv. 10; 1 Kings vii. 26; Ezek. xxxi. 14, &c. קומה, persons of *all heights*, Ezek. xiii. 18.

קומה, adv. *At full height, erect*, Lev. xxvi. 13.

קון, v. See קון.

Pih. קון, pres. קון. Constr. immed. it. med. קון, קון. Uttered a funeral or mourning lamentation; lamented, 2 Sam. i. 17; iii. 33; 2 Chron. xxxv. 25; Ezek. xxvii. 32; xxxii. 16.

Part. pl. fem. קונות. Mourning women, who were hired at funerals to express, by loud lamentations, the sorrow of the relatives, Jer. ix. 16. See Matt. ix. 23.

קוף, m. pl. קופים. I. q. Sans. कपि.

Pers. کپی, and کپوس. Apes, 1 Kings x. 22; 2 Chron. ix. 21.

קוץ, v. קוץ, pres. קוץ, apoc. קוץ. Constr. med. קוץ. I. q. קוץ. (a) *Was wearied of, loathed*. (b) *Hated*. (c) *As a ground of dislike, Feared*. (a) Gen. xxvii. 46; Lev. xx. 23; Num. xxi. 5; Prov. iii. 11. (b) 1 Kings xi. 25. (c) Exod. i. 12; Num. xxii. 3.

Part. קוץ, (c) Is. vii. 16.

Hiph. pres. aff. קוץ, Is. vii. 6.

קוץ, or קוץ, v. Kal non occ.

Hiph. קוץ, pres. קוץ. I. q. קוץ. (a) *Awoke, intrans.* (b) *Was awake*. (c) *Arose from the sleep of death, came to life*. (d) *Roused himself, was vigilant, active*. (a) Ps. iii. 6; Prov. xxiii. 35; Is. xxix. 8, &c. (b) Prov. vi. 22. (c) 2 Kings iv. 31; Job xiv. 12; Jer. li. 39, &c.

Inf. קוץ, Ps. xvii. 15; lxxiii. 20.

Imp. קוץ, pl. קוץ, (b) Ps. xlv. 24; lix. 6; Is. xxvi. 19, &c.

קוץ, m. pl. קוץ, constr. קוץ. According to Celsius, *A generic name for thorny plants, a thorn-bush*, Gen. iii. 18; Exod. xxii. 5; 2 Sam. xliii. 6; Judg. viii. 7. 16, &c.; Hierobot., ii. 223.

קוצות, pl. f. aff. קוצות. Syr. ܩܘܨܬܐ, cincinnati. Arab. قَصَّة, capillas frontis. Locks, of hair, Cant. v. 2, only.

קור, v. קור. Cogn. נק, and נר. Dug a well, 2 Kings xix. 24; Is. xxxvii. 25.

Hiph. קור. A well threw up water; produced abundantly, Jer. vi. 7.

Inf. קור, Ibid.

Pih. redup. קור. (a) *Dug down a wall*. (b) *Destroyed a people*. (b) Num. xxiv. 17.

Part. קור, (a) Is. xxii. 5.

קורא, see קרא.

קורה, f. aff. קרה, pl. קורות, r. קרה. (a) *A beam*. (b) *A roof*. (a) 2 Kings vi. 2. 5; 2 Chron. iii. 7; Cant. i. 17. (b) Gen. xix. 8.

קורים, pl. m. constr. קרי, constr. קרים. Arab. قُر, planta gossipii; gossipium novum; funis è gossipio. Threads, Is. lix. 5, 6.

קוש, v. pres. קוש, i. q. קש. Ensnared, Is. xxix. 21, only.

קטב, m. Cogn. קטב, קטב, קטב. Cutting, cutting down; destruction, Deut. xxxii. 24; Ps. xci. 6; Is. xxviii. 2.

קטב, m. aff. קטב, Id., Hos. xii. 14.

קטורה, fem. r. קטר. Incense, Deut. xxxiii. 10.

קטל, masc. Arab. قتل, amputavit, succidit. Syr. ܩܬܠ, interfecit. Arab.

קטל, and Aeth. 𐩧𐩢𐩨 : Id. Cutting, killing. Slaughter, Obad. 9.

קטל, v. pres. קטל. Constr. immed.

Law, Job xlii. 15; xli. 14; Ps. cxxxix. 19, *fat*, constr. *immed.* (a) 2 Kings xvi. 4; *non occ.* xlii. 8; Is. lxx. 7, &c.

קטל, v. Chald. *Id*

Part. *קטל*, Dan. v. 19.

Peil, *קטל*, *קטל*, pass. *Was slain*, Dan. v. 30; vii. 11.

Ithpe. Infinitive *קטל*, *Id.*, Dan. ii. 13.

Pah. *קטל*. I. q. *Kal*, Dan. iii. 22.

Infinitive *קטל*, Dan. ii. 14.

Ithpa. part. plur. *קטל*. Pass., Dan. ii. 13.

קטל, masc. constr. *קטל*. *Small*, in size, quantity, or importance; *young*, Gen. xlii. 13; 1 Sam. ii. 19; xv. 17; xx. 35; 1 Kings iii. 7; 2 Chron. xxi. 17; Is. liv. 7, &c.

קטל, m. aff. *קטל*, fem. *קטל*, pl. *קטל*, constr. *קטל*, fem. *קטל*. *Id.*, Gen. ix. 24; Num. xxii. 18; 1 Sam. ix. 21; 2 Kings ii. 23; Ps. civ. 25; Jer. vi. 13, &c.

קטל, v. *קטל*, pres. *קטל*. *Was small*; *was of little importance*, Gen. xxxii. 10; 2 Sam. vii. 19; 1 Chron. xvii. 17.

Hiph. Infinitive *קטל*. Causat. of *Kal*. *Made small*, Amos vii. 5.

קטל, m. aff. *קטל*, and *קטל*. *The little finger*, 1 Kings xii. 10; 2 Chron. x. 10.

קטל, v. pres. *קטל*. Cogn. *קטל*, *קטל*

Arab. *قطف*, *vindemiavit, decerpit uvas.*

Syr. *ܩܬܝܬ*, *Id.* *Plucked off*, a branch, ears of corn, Deut. xxiii. 26; Ezek. xvii. 4, 22.

Part. pl. *קטל*, Job xxx. 4.

Niph. pres. *קטל*. *Was cut off*; *withered*, Job viii. 12.

קטל, v. *Kal* non occ. Arab. *قتل*,

nidorem exhalavit assa caro, &c.; *قتل*,

nidor, odor. Cogn. *عطر*, *aroma.* *Emitted an odour.* Part. pass. f. pl. *קטל*.

In Ezek. xli. 22, *קטל*, has been variously translated. (1) Taking *קטל* in its usual acceptation; *smoky*, from the fires made in them. (2) Taking *קטל* in its Chaldean sense, i. q. Heb. *קטל*, *joined, united, covered in.*

Pih. *קטל*, pres. *קטל*. *Raised an odour by burning.* (a) *Burned incense*, constr. abs. it. *immed. it. with* *ל*, of the object of worship. (b) *Fumigated*, constr. *immed.* (c) *Burned*

fat, constr. *immed.* (a) 2 Kings xvi. 4; xlii. 8; Is. lxx. 7, &c.

Infinitive *קטל*, Jer. xl. 13, 17, &c. (b) Amos iv. 5; (c) 1 Sam. x. 36.

Part. plur. *קטל*, fem. *קטל*, xlviii. 4; Jer. xlv. 15, &c.

Puh. Part. f. *קטל*. Pass. of Pih. *Was perfumed*, Cant. iii. 6.

Hiph. *קטל*, pres. *קטל*, apoc. *קטל*. (a) *Burned incense.* (b) *Burned a sacrifice.*

(c) *Burned incense or sacrifices.* (a) Exod. xxx. 7; xl. 27; 2 Chron. xxix. 7. (b) Lev. i. 9; ii. 2; ix. 10, &c. (c) 2 Chron. xxviii. 3; Hos. ii. 15.

Infinitive *קטל*, Exod. xxx. 20, &c.

Imp. *קטל*, 2 Kings xvi. 15.

Part. *קטל*, pl. *קטל*, f. *קטל*, 1 Kings iii. 3; xi. 8; xiii. 20, &c.

Hoph. pres. *קטל*. Pass. of Hiph., Lev. vi. 15.

Part. *קטל*, Mal. i. 11.

קטל, m. *Incense*, Jer. xlv. 21, only.

קטל, masc. pl. *קטל*, constr. *קטל*. Syr. *ܩܬܝܬ*, *lgavit. Joints, ligatures, knots, diffi-*

culties, Dan. v. 6. 12. 16.

קטל, f. aff. *קטל*. *Incense*, whether of (1) Spices, or (2) Fat. (1) Exod. xxx. 1. 7; xxxi. 11; Ezek. xvi. 18, &c. (2) Ps. lxvi. 15.

קטל, m. aff. *קטל*. Arab. *قيء*, r. *قيء*, vomuit. *Æth.* *ῥῆξι*: *Id.* *Vomiting.* *A vomit*, Is. xix. 14; xxviii. 8; Jer. xlviii. 26.

קטל, v. pret. fem. *קטל*, pres. *קטל*. Constr. *immed. it. abs.* (a) *Vomited, threw up.* (b) *Metaph. Expelled with disgust.* (a) Job xx. 15; Prov. xxiii. 8; Jonah ii. 11.

(b) Lev. xviii. 25. 28; xx. 22.

Imp. pl. *קטל*, (a) Jer. xxv. 27.

Hiph. pret. aff. *קטל*, *Id.*, Prov. xxv. 16.

קטל, m. Chald. i. q. Heb. *קטל*. *Summer*, Dan. ii. 35.

קטל, masc. r. *קטל*. (a) *Smoke.* (b) *Vapour.* (a) Gen. xix. 28; Ps. cxix. 83. (b) Ps. cxlviii. 8.

קטל, m. aff. *קטל*, r. *קטל*. *Rising up.* *One that rises up; an adversary*, Job xxii. 20. See *קטל*, sign. (d), part.

קטל, m. Chald. r. *Id.* *Any thing established; a decree*, Dan. vi. 8. 16.

קין, m. aff. קין, Arab. قنّاء, *canna* et *hasta*. *A cana, spear made of cane; a spear*, 2 Sam. xxi. 16.

קין, fem. pl. קינות, aff. קינותים, r. קין. *A lamentation for the dead*, 2 Sam. i. 17; 2 Chron. xxxv. 25; Ezek. ii. 10; xxxv. 25, &c. Syr. قنّاء, *canticum*. Arab.

קין, r. קין, *collegit in unum rem dispersam, recteque composuit*. II. *Compsit et adornavit*. The original idea appears to be an enumeration of the excellencies of the deceased, and a setting off of his character to the greatest advantage. The Irish have both the thing and name in their caoine, pron. *keene*.

קין, m. aff. קיץ, Arab. قَاط, r. قِيط, *admodum ferbuit, uti mediâ æstate dies; æstiva habuit*; قِيط, *mediâ æstas*. Syr. قِيط, *æstas, æstus*. (a) *Summer*. (b) *Summer fruits*. (a) Gen. viii. 22; Ps. xxxii. 4; lxxiv. 17; Prov. vi. 8, &c. (b) 2 Sam. xvi. 1, 2; Is. xvi. 9; Jer. xl. 10, 12, &c.

קין, v. pret. קָץ. *Spent the summer, summered*, Is. xviii. 6, only.

קין, m.—f. קִיצוֹת, from קָץ. *The last*, Exod. xxvi. 4, 10; xxxvi. 11, 17.

קין, m. *The Palma Christi, ricinus communis*, called in Egypt קין, Jonah iv. 6, 9, 10. See Celsii Hierob., ii. p. 273.

קין, m. once, Hab. ii. 16. According to Ewald, for קִין, r. קִין, or קִין. *Contempt, shame*. Lxx. ἀριμία. But Vulg. vomitus ignominie, as if for קִין. Auth. Vers. *Shameful spewing*.

קין, m. pl. קינות, aff. קינותים, r. קין. (a) *A wall*, [1] Of a city. [2] Of a house. (b) *Side of an altar*. (c) Pl. *Sides of the heart*. (d) Probably *A city*. See קִין. (a), [1] Num. xxxv. 4; Josh. ii. 15. [2] 1 Sam. xix. 10; 1 Kings vi. 5; 2 Kings iv. 10; Ezek. xli. 13, 22, &c. (b) Exod. xxx. 3;

Lev. i. 15; v. 9, &c. (e) Jer. iv. 19. (d) Is. xv. 1; xvi. 7. The etymology of this word is doubtful. Possibly it may be derived from קָץ, i. q. נָץ, and נָץ, and may originally have meant *a ditch and rampart*, and hence any *wall* of a town, and subsequently the *wall* of a house; just as our word *wall* is derived from *vallum*.

קין, Chald. i. q. nidapis. *A harp*, Dan. iii. 5. 7. 10. 15. Syr. قِيط, *Id*.

קין, m.—fem. קִין, pl. קִינים, r. קין. (a) *Swift*, Job xxiv. 18; Eccl. ix. 11; Is. xix. 1; Jer. ii. 23, &c. (b) *Swiftly*, Is. v. 26; Joel iv. 4. (c) *Swiftly*, 2 Sam. ii. 18; Amos ii. 15.

קין, m. Chald. i. q. Heb. קִין. (a) *A voice*. (b) *A sound*. (a) Dan. iv. 28; vi. 21. (b) Dan. iii. 5. 7. 10, 11; vii. 11.

קין, v. Kal non occ. Syr. قِيط, *contempsit*. Arab. قِيط, *odit*. Cogn. קין.

Despised, thought lightly of.

Niph. קִין. *Was despised*, Deut. xxv. 3; Is. xvi. 14.

Part. קִין. *Despised, of little importance, mean*, 1 Sam. xviii. 23; Prov. xii. 9; Is. iii. 5.

Hiph. Part. קִין. F. q. Kal, Deut. xxvii. 16.

קין, v. Syr. قِيط, *frizit*. Æth.

קין: and Arab. قِيط, *Id*. *Roasted; burnt alive*, Jer. xxix. 22.

Part. pass. קִין, Lev. ii. 14; Josh. v. 11.

Niph. part. קִין, Ps. xxxviii. 8. Apparently *A burning disease*.

קין, m. constr. קִין, aff. קִין. (a) *Worthlessness; base conduct*. (b) *Consciousness of unworthiness, shame, confusion*. (c) *Contempt*, from others. (d) *Pudenda*. (a) Prov. xviii. 3; Hos. iv. 18. (b) Job x. 15; Ps. lxxxiii. 17. (c) Prov. iii. 35; vi. 33; ix. 7. (d) Jer. xiii. 26; Nah. iii. 5.

קין, fem. twice, 1 Sam. ii. 14; Mic. iii. 3. *A vessel for boiling, a caldron*. The etymology is uncertain.

קין, v. only in part. pass. קִין. Arab. قِيط, *valde brevis*; قِيط, *deformitas*, *contractus, diminutus fuit*. Either *Dwarfish* or *defective*, Lev. xxii. 23. xxx. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

קָלִי, masc. r. קָלוּ. *Corn roasted in the ear*, which was a common kind of food, Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xxv. 18; 2 Sam. xvii. 28.

קָלִיָּה, m. *Id.*, 1 Sam. xvii. 17.

קָלָל, v. קָלַל, קָלִי, pres. קָלִי, (sign. b).

Arab. **قَلَّ**, *paucus, imminutus fuit*. Syr.

קָלַל, and Æth. **ቀለለ**: *Id. Was or became small in quantity, weight, or importance. (a) Was diminished, became shallow. (b) Was swift. (c) Was worthless, unworthy. (a) Gen. viii. 8. 11. (b) 2 Sam. i. 23; Job vii. 6; ix. 25; Jer. iv. 13; Hab. i. 8. (c) Job xl. 4; Nah. i. 14.*

Niph. **קָלַל**, pres. **קָלִל**, **קָלִל**. (a) *Was thought a small or easy thing. (b) Was thought worthless, was despised. (c) Lowered himself. (d) Became easy. (a) 2 Kings iii. 18; xx. 10; Is. xlix. 6, &c. (b) Gen. xvi. 4, 5; 1 Sam. ii. 3. (c) 2 Sam. vi. 22. (d) Prov. xiv. 6.*

Pih. **קָלַל**, pres. **קָלִל**. Constr. immed. it. med. **קָלַל**. *Spoke contemptuously of, reviled, declared worthless, wished ill to, Lev. xx. 9 1 Sam. xvii. 43; 2 Sam. xvi. 9. 13; Eccl. vii. 22, &c.*

Infinit. **קָלַל**, aff. **קָלִל**, **קָלִל**, Deut. xxiii. 5 2 Sam. xvi. 7; Neh. xiii. 2.

Imp. **קָלַל**, 2 Sam. xvii. 10.

Part. **קָלִל**, aff. **קָלִל**, plur. **קָלִלִּים** Gen. xii. 3; Exod. xxi. 17; 1 Sam. iii. 13 Eccl. vii. 21, &c.

Puh. pres. **קָלַל**. Pass. of Pih., Job xxiv. 18; Is. lxx. 20.

Part. pl. aff. **קָלִלִּים**, Ps. xxxvii. 22.

Pih. redup. **קָלַל**. (a) I. q. Arab. **قَلَّل** commovit rem. *Shook the arrows, in divining, constr. med. **קָלַל**, Ezek. xxi. 26. (b) Probably Lightened of rust, polished; sharpened, Eccl. x. 10. But Lxx. ἐράπαγε.*

Hiph. **קָלַל**, pres. **קָלִל**. (a) *Slighted, treated as of little weight. (b) Lightened, or removed a load. (a) 2 Sam. xix. 44; Ezek. xxii. 7.*

Infinit. **קָלַל**, (b) Jonah i. 5.

Imp. **קָלַל**, (b) 1 Kings xii. 4. 9; 10, &c.

Hith. redup. **קָלַל**. Pass. of Pih. redup. *Was shaken, Jer. iv. 24.*

קָלִל, m. *Polished, shining, Ezek. i. 7; Dan. x. 6.*

קָלִלָה, f. constr. **קָלִלָה**, aff. **קָלִלָה**, **קָלִלָה**,

pl. **קָלִלִּים**. (a) *Reviling. (b) A curse. (c) The object of reviling or cursing. (a) 2 Sam. xvi. 22; 1 Kings ii. 8. (b) Deut. xxvii. 13; xxviii. 15; xxix. 27, &c. (c) Deut. xxi. 23; Jer. xxvi. 6; Zech. viii. 13, &c.*

קָלָם, m. *Scorn, contempt, Ps. xlv. 14; Jer. xx. 8.*

קָלַם, v. Kal non occ.

Pih. Infinit. **קָלַם**. *Mocked, scorned, Ezek. xvi. 31.*

Hith. pres. **קָלַם**, plur. **קָלַם**. Constr. med. **קָלַם**. *Id., 2 Kings ii. 23; Ezek. xxii. 5; Hab. i. 10.*

קָלַם, fem. i. q. **קָלַם**. *Scorn, contempt, Ezek. xxii. 4.*

קָלַע, m. aff. **קָלַע**, pl. **קָלַע**, constr. **קָלַע**.

Arab. **قَلَعَ**, *loco dimovit, vel extraxit, evulsit;*

قَلَعَ, *instabilis fuit; قَلَعَ*, *velum navis;*

قَلَعَ, *funda. Removing, plucking out,*

whirling. (a) A sling. (b) A curtain, from its tremulous motion. (a) 1 Sam. xvii. 40. 50; xxv. 29; 2 Chron. xxvi. 14; Job xli. 19; Zech. ix. 15. (b) Exod. xxvii. 9. 11, 12. 14; xxxv. 17, &c.

קָלַע, v. constr. immed. (a) *Cut out, curved. (b) Slung. (c) Metaph. Threw out, as with a sling; expelled. (a) 1 Kings vi. 29. 32. 35.*

Part. **קָלַע**, **קָלַע**, (b) Judg. xx. 16. (c) Jer. x. 18.

Pih. pres. **קָלַע**. *Slung a stone, 1 Sam. xvii. 49; xxv. 29.*

קָלַע, m. pl. **קָלַע**. *A slinger, 2 Kings iii. 25.*

קָלִלָה, masc. r. **קָלִל**, once, Num. xxi. 5. *Either Worthless, or unsubstantial food.*

קָלִשׁוֹן, masc. once, 1 Sam. xiii. 21. *A pitchfork.* The etymology is uncertain. Some take **קָלִשׁ**, to be identical in signification with **קָלַשׁ**, gathered. Comp.

Arab. **قَلَر**, *percussit, jecit; vestigium impressit.*

קָמֹחַ, fem. constr. **קָמֹחַ**, pl. **קָמֹחַ**, r. **קָמֹחַ**. *Standing corn, pec. corn in the ear, Deut. xxiii. 26; Judg. xv. 5; 2 Kings xix. 26; Hos. viii. 7, &c.*

קָמֹחַ, and **קָמֹחַ**, m. *The nettle, Is.*

xxxiv. 13; Hos. ix. 6. See Celsii Hierobot. ii. 206.

קמח, m. Arab. **قمح**, *tritricum. Flour*, of any kind, Gen. xviii. 6; Num. v. 15; 2 Sam. xvii. 28; Is. xlvii. 2; Hos. viii. 7, &c.

קמח, v. pres. aff. **קמחש**. Syr. **مطح**, *corrugatus, maculatus est*; **مطح**, *ruga*.

macula. Arab. **قمت**, *constrinxit fune*;

قمت, *funis*. Either *Covered with wrinkles*, or *bound as a captive or criminal*, Job xvi. 8. See my note.

קמח. Pass. of Kal. Either *Became wrinkled, withered away, or were seized and carried away*, Job xxii. 16, al. non occ.

קמח, v. twice, Is. xix. 6; xxxiii. 9.

Syr. **مطح**, *agrotavit, infirmatus est*;

مطح, *mucor panis. Withered*.

קמח, masc. aff. **קמחי**, pl. **קמחים**. Arab.

قمت, *collegit, cepitque extremis digitis*;

قمت, *manipulus. Grasping in the hand*.

(a) *The hand*. (b) *A handful*. (c) **קמחים**, *In abundance*. (a) Lev. vi. 8. (b) Lev.

ii. 2; v. 12. (c) Gen. xli. 47.

קמח, v. constr. immed. (a) *Grasped*,

took up in the hand, Lev. ii. 2; v. 12;

Num. v. 26.

קמחים, plur. masc. *Nettles*, Prov.

xxiv. 31. Hierobot. Cels., ii. 206.

קמח, m. **קמח**, aff. **קמחי**, pl. **קמחים**. (a) *A*

nest. (b) *A dwelling*. (c) *Family*. (d) *Pl*

Cells, chambers. (a) Deut. xxii. 6; Job

xxxix. 27; Ps. lxxxiv. 4; Is. xvi. 2, &c.

(b) Num. xxiv. 21; Jer. xlix. 16, &c. (c)

Job xxix. 18. (d) Gen. vi. 14.

קמח, v. Kal non occ.

קמח, pres. **קמחי**. (a) *Was jealous of a*

wife, constr. immed. (b) *Envied*. (c) *Re-*

dered jealous, provoked. (d) *Was jealous*

for. (a) Num. v. 14. (b), [1] Constr.

immed., Gen. xxvi. 14; Is. xi. 13; Ezek.

xxxix. 9. [2] Med. **קמח**, Gen. xxx. 1; Ps.

xxxvii. 7; Prov. iii. 31, &c. [3] Med. **קמח**,

Ps. cvi. 16. (c) Deut. xxxii. 21; 1 Kings

xiv. 22. (d) Num. xxv. 13; 1 Kings xix.

10. 14; Zech. i. 14, &c.

Infin. **קמח**, aff. **קמחי**, Num. xxv. 11;

2 Sam. xxi. 2; 1 Kings xix. 10. 14.

Part. **קמחי**, Num. xi. 29.

Hiph. pres. **קמחי**. *Make jealous or angry*,

Deut. xxxii. 16. 21; Ps. lxxviii. 58.

Part. **קמחי**, for **קמחי**, Ezek. viii. 3.

קמח, v. Chald. pres. **קמחי**, i. q. Heb.

קמח. *Acquired, procured*, Ezra vii. 17.

קמח, m. *Jealous, applied to God only,*

and in reference to idolatry, Exod. xx. 5;

xxxiv. 14; Deut. iv. 24; v. 9; vi. 15.

קמחי, fem. constr. **קמחי**, aff. **קמחי**, pl.

קמחי. (a) *Jealousy*. (b) *Envy*. (c) *Anger*.

(d) *Zeal*. (a), [1] In a husband, Num. v.

14, 15; Prov. vi. 34; Cant. viii. 6. [2] In

God, Num. xxv. 11; xxix. 20; Ezek. viii.

3. 5, &c. (b) Job v. 2; Is. xi. 13. (c) Is.

xlii. 13; Zeph. iii. 8. 18, &c. (d) 2 Kings

x. 16; Ps. lxix. 10; Zech. i. 14, &c.

קמח, m. constr. **קמח**, pl. **קמחים**, constr. **קמחי**,

it. fem. aff. **קמחי**. Syr. **قنطار**, *calamus aroma-*

ticus, mensensorius, &c. Arab. **قنطرة**, *canna,*

hasta; siphon, &c. Engl. *Cane*. (a) *Reed*

or cane, of lakes, &c., 1 Kings xiv. 15;

Is. xix. 6; Job xl. 21. (b) *Sweet or*

aromatic —, Exod. xxx. 23; Is. xliii. 24;

Jer. vi. 20; Ezek. xxvii. 19. In Ps. lxviii.

31, **קמח**, *beast of the reed*, i. e. bearing

the precious article for offerings to God.

Comp. the context, and see **קמח**, p. 193

above. LXX. *rois θηπιος του καδμου*. (c)

Measuring —, *rod or perch, of six cubits*,

Ezek. xl. 3: see Ib. xli. 8. (d) *Rod, beam,*

of the balance, Is. xlv. 6. (e) — *stem,*

talk, of wheat, Gen. xli. 5. 22. (f) *Branch*

of the candlestick, Exod. xxv. 31. 36;

xxxvii. 19. 22: forming a sort of canal for

conveying the oil to the burners, i. e. **קמחי**.

Comp. Zech. iv. 12. (g) Also, *The tibia, or*

arm-bone above the elbow, Job xxxi. 22:

see my note. (h) Used also as a staff to

lean upon: whence the phr. **קמחי**, *support of a reed*, 2 Kings xviii. 21; Is.

xxxvi. 6; Ezek. xxix. 6. Whence, also,

קמחי, *broken reed*, i. e. metaph. a

person broken down by over much pressure,

s. xlii. 3. Aff. **קמחי**, Job i. c., &c.

Whence—

קמח, v. pres. **קמחי**, apoc. **קמחי**. Arab.

قنا, r. **قنا**, *creavit Deus; acquisivit sibi*.

Syr. **قنا**, *profecit*. Æth. **ቀነ**: *domi-*

natus est, possedit. Constr. *immed. it. med.* אָר, לְ, pers. it. קָן, from, אָ, instr. (a) *Create, produce, of God, Gen. xiv. 19. 22; Deut. xxxii. 6; Prov. viii. 22. See קָרָר, above. Thence, (b) Make, acquire, appropriate, to self, Gen. iv. 1; Ps. lxxviii. 54, &c. — by purchase, Gen. xxv. 10; xxxiii. 19; xlvii. 23; xlix. 30; Lev. xxv. 14. 28; Josh. xxiv. 32; Prov. xx. 14; 2 Sam. xxiv. 24; Jer. xxxii. 9, &c. — by redemption, Exod. xv. 16; Is. xi. 11; Neh. v. 16; Ps. lxxiv. 2, &c.*

Infin. קָנָה, Lev. xxv. 14, &c.: *it.* קָנָה, Prov. xvi. 16.

קָנִי, 2 Sam. xxiv. 24. Constr. קָנָה, Prov. i. c., &c. Aff. קָנִיחָה, Ruth iv. 5.

Imp. קָנִי, Gen. xlvii. 19; with קָנִי, Ruth iv. 4, &c.

Part. קָנִי, Deut. xxviii. 68, &c. Constr. קָנִי, Gen. xiv. 19, &c. Aff. קָנִיחָה, Lev. xxv. 50, &c.: *pl.* קָנִיחָה, Zech. xi. 5.

Niph. קָנִיחָה, pres. *pl.* קָנִיחָה. *Was, became, acquired, purchased, Jer. xxxii. 15. 43, only.*

Hiph. pret. aff. קָנִיחָה. *Appropriated me as a slave (קָנִי, preced.), Zech. xiii. 5, only.*

Part. קָנִיחָה. See קָנִיחָה. *Provoking to jealousy, Ezek. viii. 3, only.*

קָנִיחָה, m.—*pl.* non occ. i. q. קָנִיחָה. *Jealous, Josh. xxiv. 19; Nah. ii. 2, only.*

קָנִיחָה, masc. *Patronym.* קָנִיחָה, Josh. xiv. 6, &c.

קָנִיחָה, constr. קָנִיחָה, m.—*pl.* non occ. (a) *Creature.* See קָנִיחָה, (a) Ps. civ. 24, where we have קָנִיחָה, for קָנִיחָה, in pause. See foot of the page (Heb. Bib.) LXX. κτίσις. Gesen. (b) *Making, acquisition, possession, wealth, of merchandise, cattle, &c., Gen. xxxiv. 23; xxxvi. 6; Lev. xxii. 11; Ezek. xxxviii. 12, 13; Ps. cv. 21; Prov. iv. 7. Aff. Ps. i. c. Prov. i. c. קָנִיחָה, קָנִיחָה.*

קָנִיחָה, m. constr. קָנִיחָה, *pl.* non occ. Gr. κιννάμωμον, κιννάμωμον. Lat. *cinnamum, cinnamomum.* Copt. κανάμωμον. Herodot. Thalia, cxi. Theophrast., ix. c. 7. See Cels. Hierobot., ii. p. 350, s. Cinnamon, Exod. xxx. 23; Prov. vii. 17; Cant. iv. 14; Rev. xviii. 13. Etym. unknown.

קָנִיחָה, v. Kal non occ. Cogn. קָנִיחָה. Syr. ܩܢܐ, *nidificavit.* Cogn. Arab. قَان, r. قَنِ, *concinnavit.* See קָנִיחָה, below.

Pih. קָנִיחָה, pres. קָנִיחָה. Constr. abs. *Build*

a nest, a bird, Is. xxxiv. 15; Jer. xlviii. 28; Ezek. xxxi. 6; Pa. civ. 17, al. non occ. Puh. Part. with pron. 2 pers. fem. aff. קָנִיחָה, Jer. xxii. 23. See Gram. art. 194. 13.

קָנִיחָה, constr. *pl.* for קָנִיחָה, Job xviii. 2. See קָנִיחָה below.

קָנִיחָה, masc. *pl.* קָנִיחָה. Syr. قَسَمًا,

divinatio. Arab. قَسَم, *consilium, sententia;*

قَسَم, *divinator.* See Pocock, Spec. Hist.

Arab., p. 98, seq. *Divination, enchantment, which among the Arabs, see i. c., was carried on with arrows, Deut. xviii. 10; 2 Kings xvii. 17; Ezek. xiii. 6. 23; xxi. 26; 1 Sam. xv. 23. Meton. The reward of —, Num. xxii. 7. In Prov. xvi. 10, Oath.*

Arab. قَسَم, *juramentum, i. e. duly to administer justice, &c., seems to be the meaning.* Gesen. "oraculum." LXX. Μαρτίον.

קָנִיחָה, v. pres. *pl.* קָנִיחָה, pause, קָנִיחָה, constr. abs. *it. med.* אָ, for, *it.* לְ, pers. for. See קָנִיחָה above. *Divine, with arrows, &c., Ezek. xxi. 26; — 2 Kings xvii. 17; Mic. iii. 11; Ezek. xiii. 23: — with familiar spirit, 1 Sam. xxviii. 8.*

Infin. קָנִיחָה, Mic. iii. 6. With Makkáph, קָנִיחָה, Ezek. xxi. 26, &c.

Imp. f. קָנִיחָה, 1 Sam. i. c.

Part. קָנִיחָה, *pl.* קָנִיחָה, Deut. xviii. 10. 14, &c. Aff. קָנִיחָה, Jer. xxix. 8.

קָנִיחָה, f.—*pl.* non occ. i. q. קָנִיחָה. Gesen. in *pl.* קָנִיחָה, Num. iv. 7. Æth. Φῦλον : *hydria.* Gesen. *An ink-pot, usually carried in the girdle of a scribe, Ezek. ix. 2, 3. 11, only.*

קָנִיחָה, m. once, Lev. xix. 28. Arab.

قَع, *incessivit verbis.* IV. Fodiendo incidit

in aquam —; قَعَقَ, *validè manducans dentibus.* Cogn. قَاع, r. قَوَع, *immisit se, incubuit.* Mark, *impression.* LXX. στυρά.

קָנִיחָה, f. constr. קָנִיחָה, *pl.* קָנִיחָה, constr.

קָנִיחָה, aff. קָנִיחָה. Arab. قَعَارَة, *the being deep, &c.* Lit. Any thing made deep, hollowed out; whence, قَعْرَان, *profunda scutella.* Deep saucer or dish, Num. vii. 13.

19, seq. 85. Pl., Num. iv. 7; vii. 84. Aff. Exod. xxv. 29; xxxvii. 16.

קפח, v. pret. קפח. Syr. ܩܦܚܐ, *detentus est*. Cogn. ܩܦܚܐ, *condensatus est*.

Arab. ڪَفَّ, *contracta fuit res*. Cogn. Heb. ִכָּח. *Became hardened, congealed*, of waters, Exod. xv. 8. Of men, — *hardened, stupid*, i. e. senseless, Zeph. i. 12, al. non occ. LXX. καταφρονεῖστας.

Part. pl. ִכָּחִים, Zeph. i. 12, with ִכָּח.

Hiph. pres. aff. ִכָּחִי. *Thou condensest me*, Job x. 10, only. See my note.

קפחין, masc. once, Zech. xiv. 6. See ܩܦܚܐ. LXX. πάγος. *Congealing, hardness, denseness*. The place stands thus, ܩܦܚܐ ܕܩܦܚܐ, which I would translate, *There shall not be the light of things precious, but (excessive) denseness, darkness*, i. e. trouble. The prophecy appears to relate to the fall of Jerusalem and the troubles that should follow. See my Sermons and Dissert., page 360, seq. On this sort of language, see my note on Job vi. 16. See also Suidas, under λευκή ἡμέρα.

קפחך, m. with ח, parag. Syr. ܩܦܚܐ, *corrugatio*. Arab. ڪَفَّدَ, *leviter in occipite*

percussit. Cogn. ڪَفَّرَ, *irruit cum impetu*. *Destruction, ruin*, Ezek. vii. 25, only. Whence—

קפד, v. Kal non occ.

Pih. ִקְפַּדְתִּי, once, Is. xxxviii. 12. Arab.

קפד, *peregit opus*. Syr. ܩܦܕܐ. Ethpe. *præcisus est*. *I have finished, cut short*. Comp. the following verbs. That is, I am brought into the situation of a web cut out of the loom of the weaver prematurely.

קפד, m. — pl. non occ. Syr. ܩܦܕܐ, Arab. ڪَفْدٌ, and ڪَفْدٌ, *erinaceus*. Æth. *histris*. *A hedge hog*, Is. xiv. 23; xxxiv. 11; Zeph. ii. 14. Bochart. Hieroz., i. page 1035.

קפד, m. once, Is. xxxiv. 15. Arab. ڪَفْدٌ. See Hieroz., pp. 23. 68. *Serpens jaculus*. *A sort of serpent that suddenly darts upon its prey*. Others take it to signify a sort of owl. LXX. ἔχινος: reading ִקְפַּד, apparently.

קפץ, v. pres. ִקְפֹּץ. Arab. ڪَفَّضَ, *pedibus constrinxit dorcadem, et constrictum apprehendit*. Constr. immed. it. med. ִקְפֹּץ, *Shut, close up, constrict*, the mouth, hand, metaph., bowels, Deut. xv. 7; Is. lii. 15; Ps. lxxvii. 10; cvii. 42; Job v. 16.

Niph. pres. ִקְפֹּצִי, once, Job xxiv. 24. *They are,—become, shut up*. See my note. Gesen. "congregatus est."

Pih. Part. ִקְפֹּצִי, masc. once, Cant. ii. 8.

Leaping, usually. Arab. ڪَفَّضَ, *agilitas viri; saltitatio*. Comp. ִקְפֹּץ, in the paral.

קפץ, m. pl. constr. only, ִקְפֹּצִי, for ִקְפֹּץ, once, Job xviii. 2. Dagesh being resolved into כ, in the Chaldee manner, r. ִקְפֹּץ. Syr.

קפץ, *convenit*. Cogn. Arab. ڪَفَّضَ, *decrevit*;

קפץ, *totondit, præcidit, secuit*. Samar. *desiit, cessavit*. End, *extremity, limit*. — of space, Is. xxxvii. 24; Jer. l. 26. — time, Gen. viii. 6; xvi. 3; xli. 1: with כ, prefixed, 2 Chron. xviii. 2; Dan. xi. 6. 13. — of action, condition, &c., Job xvi. 3; Is. ix. 6; Job xxviii. 3; Eccl. xii. 12; Ezek. xxi. 30. 34; xxxv. 5. Pec. End, *cessation*, of the Jewish polity, &c., elsewhere styled, ִקְפֹּץ, Ezek. vii. 2. 6; Dan. viii. 17. 19; ix. 26; xi. 27. See my Sermons and Dissert., p. 356, seq. End, *termination, ruin*, Gen. vi. 13; Ezek. vii. 12; Eccl. xii. 12; Amos viii. 2; Dan. xi. 45, &c. Aff. ִקְפֹּץ, ִקְפֹּץ, &c.

קפצב, masc. pl. constr. ִקְפֹּצִי. Arab.

dissecuit, amputavit; ڪَفَّضَ, noun of action, thrice only, 1 Kings vi. 25; vii. 37. (a) *Cut, form, character*, Jonah ii. 7. ִקְפֹּץ, (b) *Sections, clefts*, of the mountains.

קפצב, v. pres. ִקְפֹּצִי. See ִקְפֹּץ. Constr. immed. *Cut wood*, 2 Kings vi. 6, al. non occ.

Part. pass. fem. pl. ִקְפֹּצִי. *Cut, shorn*, of the flock, Cant. iv. 2, only.

קפצה, fem. plur. ִקְפֹּצִי, constr. Arab.

קפצה, *procul distitit; extremitate sua locum conspexit, &c*. *Extremity, border*, Exod. xxvi. 4; xxxvi. 11. — *limit, &c*. of space, Exod. xxv. 19; xxviii. 23, 24. 26. ִקְפֹּץ, — of the earth, Is. xl. 28, &c. ִקְפֹּץ, — of the heavens, Jer. xlix. 36, &c. Metaph.

Job xxvi. 14. קצות קצות, *of the extremities of the people*, i. e. from the least to the greatest, without any regard to the proper tribe, Levi, 1 Kings xii. 31; xiii. 33. Aff. קצותי, קצותי, Exod. xxv. 19; xxxvii. 8. קצותי, Ps. xix. 7, &c.

קצה, m. constr. קצה, pl. aff. קצות, i. q. קצה. *End, extremity, limit*, of space Exod. xiii. 20; Num. xi. 1; xxxiii. 37; Is. v. 26; vii. 18; xiii. 5; Ps. xix. 7. — of time, Gen. viii. 3; Josh. iii. 2; ix. 16 1 Kings ix. 10, &c. — of men, &c., i. e. including the whole, Gen. xix. 4; Num. xxii. 41; Is. lvi. 11; Jer. li. 31, &c. Aff. קצתי, Gen. xlvii. 2. 21. קצתי, Dagesh implied, Gram. art. 109: pl. Ezek. xxxiii. 2.

קצה, m.—pl. non occ. i. q. קצה, Is. ii. 7; Nah. ii. 10; iii. 3—9, only.

קצה, m. pl. constr. only, קצה, i. q. קצה. —

קצה, f. of קצה, sing. non occ. pl. קצות. — Is. xxvi. 15; Ps. xlviii. 11; lxxv. 6. Arab.

קצה, *extremitas*: to which, קצותי, Exod. xxxvii. 8; xxxix. 4, ought perhaps to be referred, and pointed, קצותי. The editions, however, point קצותי, with the Keri, Exod. xxxviii. 5; Ps. lxxv. 9, only. *Extremities, borders*.

קצה, v. Kal non occ. except Infin. See קצה, above.

Infin. constr. קצה. *Cutting off, destroying*, Hab. ii. 10.

Pih. Infin. קצה. *Cutting off, short, down*, 2 Kings x. 33, only.

Part. קצה. *Cutting off*, Prov. xxvi. 6, only, which Gesenius renders, "*cui pedes abscissi sunt*, is bibit patitur injuriam, sic qui verba mittit per manus stulti." But this makes קצה passive. More exactly thus, perhaps, *He who sends words* (a message of good news) *by the hand of a fool, cuts off the feet as to the injured* (הקטש שוה), i. e. acts as one who provides a swift messenger to relieve the distressed, but, before he dismisses him, cuts off his feet.

Hiph. קצה, synonym. קצה, prec. *Cut, scraped, off*, Lev. xiv. 41, only.

Infin. קצה, lb. vr. 43, only.

קצה, m.—pl. non occ. Gr. *Μελάνθιον, μελάνσπερμον*, it. *Σπέρμα μελαν*. Lat. *git, gith, nigella*. A sort of *black seed* used as a condiment, not unlike *black pepper*, perhaps.

See Cels. Hierobot., ii. p. 70, seq.; Is. xxviii. 25. 27, only. Aquila, *μελάνθιον*. See LXX.

קצה, m. constr. קצה, pl. constr. קצה,

r. קצה. Arab. *قَصَب*, *decrevit*; *قَصَب*,

judez. Judge, magistrate, Is. i. 10; iii. 6, 7. *Governor, leader*, Josh. x. 24; Judg. xi. 6. 11; Mic. iii. 1. 9; Dan. xi. 18. Synon. קצה, *Prince, ruler*, Prov. vi. 7; xxv. 15. Aff. קצה, Is. xxii. 3.

קצה, f. pl. once, Ps. xlv. 9. Arab.

קצה. Greek, *κασία*. *Cassia*. See Cels. Hierobot., ii. p. 360.

קצה, m. constr. קצה, aff. קצה, r. קצה. Lit. *Cut, cropped, off*. Thence, (a) *Crop*, as cut down, Lev. xix. 9; xxiii. 22, &c. *Harvest* generally, Gen. viii. 22; xxx. 14; xlv. 6. קצה, *days of* —, Josh. iii. 15; 2 Sam. xxi. 9; — Prov. xxv. 13. קצה, *יום*, time of —, Jer. l. 16, &c. (b) *Branches*, as a produce, Ps. lxxx. 12; Job xiv. 9, &c.

קצה, v. Kal non occ. Arab. *صع*,

unguibus fricavit. Cogn. *قَصَعَ*, *subjugavit, masticavit*. *Scratch, scrape, off*.

Hiph. pres. קצה. Constr. med. קצה. *Scratches, scrapes off*, once, Lev. xiv. 41.

Hoph. part. fem. pl. קצה, once, Ezek. xlvi. 22. Lit. *Scraped off, detached things*, i. e. small courts about the Temple.

קצה, m.—pl. non occ. Aff. קצה, &c.

Arab. *قَصَف*, *fregit*; *قَصَفَة*, *folia arboris*

. . . *tenuia*; *قَصِيف*, *fractus arboris ramus*.

Cogn. *قَصَابَة*, *quicquid de exterioribus ramis*

abscissum decidit; *قَصَب*, *amputavit*. (a)

Broken branch, stick, as seen floating on the face of water, Hos. x. 7. LXX. and Theod. *φρύγανον*. Symm. *ἐπίλεμα, spuma*; and so usually. (b) *Anger, wrath*, of God, Josh.

ix. 20; xxii. 20; Is. xxxiv. 2; lx. 10; Zech. i. 2, &c. — of man, Eccl. v. 16; Esth. i. 18. Phrr. *קצה שפ, inundation of*

nger, Is. liv. 8. *קצה על, wrath came in upon* —, 2 Chron. xxxii. 26. With קצה, and

קצה, Deut. xxix. 28.

קצה, v. pres. קצה. See קצה above.

Arab. **قصف**, *vehemens sono fuit ventus, et fragore tonitru.* Constr. abs. it. immed. it. med. **פָּץ**, **פָּץ**. *Broke out into anger, was angry, wroth; enraged*, Gen. xl. 2; xli. 10; Exod. xvi. 20; Deut. ix. 19; 2 Kings v. 11; Is. lvii. 16; lxiv. 4; Lam. v. 22; Esth. i. 12, &c.

Infin. **פָּצָה**, Is. liv. 9, only.

Part. **פָּצָה**, Zech. i. 15, only.

Hiph. **פָּצַח**, pres. plur. **פָּצְחִים**. Constr. med. **פָּץ**. *Make angry, provoked to anger*, Deut. ix. 7, 8; Ps. cvi. 32.

Infin. **פָּצַח**, Zech. viii. 14, only.

Part. pl. m. **פָּצְחִים**, Deut. ix. 23, only.

Hithp. **פָּצַח**. *Was, became, angry*, wroth, Is. lviii. 21, only.

הַפָּחָה, fem. once, Joel i. 7. See **הַפָּחָה** above. "*Fractum, fractura*," Gesen. LXX.

συνκλασμός. Arab. **قصف**, *qui languet cum famescit.* Cogn. **قصف**, *macie extenuatus fuit. Languor, weakness, wasting.* Comp. Is. xxiv. 7, and vr. 12, here. Syr. Vers. **ܚܦܠܡܐ**, *divulsio.*

הַבִּי, v. pres. non occ. See **פָּץ** above. Constr. med. **פָּץ**. *Cut off, the hand, beard*, Deut. xxv. 12, only.

Part. pl. constr. **הַבִּי**. *Persons cut of* —, Jer. ix. 25; xxv. 23; xlix. 32, only.

Pih. **פָּצַח**, pres. **פָּצְחִים**. Constr. immed. it. med. **פָּץ**. *Cut off, as in Kal*, Exod. xxxix. 3; Judg. i. 6; 2 Sam. iv. 12; 2 Kings xvi. 7; xxiv. 13; Ps. xlvi. 10, &c.

Puh. Part. pl. **הַבִּי**, Judg. i. 7, only.

הַבִּי, v. Chald. **ܦܚܐ**. Imp. once, Dan. iv. 11. **הַבִּי**. *Cut down, of a tree.*

הַבִּי, masc. once, in phr. **חַסַּד**. Lit. *Cutting off, short, of spirit, i. e. impatience*, Exod. vi. 9.

הַבִּי, m. constr. **הַבִּי**, pl. non occ. i. q. **הַבִּי**, **הַבִּי**, *impatience*, Prov. xiv. 29; Ib. xiv. 17. **הַבִּי**, id. **הַבִּי**, *short of days*, Job xiv. 1. Pl. constr. **הַבִּי**, *persons of short, small, power*, 2 Kings xix. 26; Is. xxxvii. 27. The form is, therefore, most probably, **הַבִּי**, not **הַבִּי**, as Gesenius, &c., make it; for which he cites Ezek. xlii. 5; but **הַבִּי** occurs there. The error originated in Buxtorf's Concord., under the v. where we have **הַבִּי** given, as occurring in this place.

הַבִּי, v. pres. **הַבִּי**, **הַבִּי**. Constr. abs.

Arab. **قصر**, *diminuit, abbreviavit. Is, becomes, short, deficient, unable for* —, Is. xxviii. 20; Mic. ii. 7. Comp. Job xxi. 4. **הַבִּי**, *is the spirit shortened, contracted?* See **הַבִּי** above. With **הַבִּי**, see **הַבִּי** above, Num. xi. 23; Is. l. 2, &c. With **הַבִּי**, Num. xxi. 4; Judg. x. 16; xvi. 16; Zech. xi. 8: *unable to bear up, "discouraged."*

So the Arab. **قَصِيرُ الْيَدِ**, *short of hand, unequal to* —; **قَصَرْتُ نَفْسِي**, *my mind is deficient; cannot bear* —; **قَصِيرُ الذَّرَاعِ**,

of arm, id. opp. to الْيَدِ الطَّوْلِي, Gesenius. But this last rather means *oppressive hand, than powerful hand.*

Infin. **הַבִּי**, Is. l. 2, only.

Part. pass. fem. plur. **הַבִּי**, Ezek. xlii. 5, only.

Pih. **הַבִּי**, trans. of Kal. *Made short, once*, Ps. cii. 24.

Hiph. **הַבִּי**, i. q. Pih., once, Ps. lxxxix. 46. Pres. **הַבִּי**, *they crop, reap*, Job xxiv. 6, according to the *Kethiv*. See the *Keri*. See **הַבִּי**.

הַבִּי, f. for **הַבִּי**, from **הַבִּי**, as **הַבִּי**, is from **הַבִּי**, Gesen.: but always with **הַבִּי**, prefixed, as **הַבִּי**, for **הַבִּי**; so that Dagesh is implied, Gram. art. 109. But, as the word occurs always in the state of construction, except where a pronoun is affixed, why may not **הַבִּי**, be for **הַבִּי**? and **הַבִּי**, for **הַבִּי**? by a slight variation of the vowels only: a thing certainly not very uncommon, i. q. **הַבִּי** above. *End, extremity, limit*; of time, Dan. i. 15. 18. Meton., including *part, or the whole intervening, pers. or thing, as the context may require*: so **הַבִּי**, and **הַבִּי**, above. Dan. i. 2, **הַבִּי**, *of the limit, whole, of the vessels of the house of God, i. e. some of them*. So Ib. vr. 5; Neh. vii. 70. Comp. Gen. xlvii. 2, **הַבִּי**. Aff. **הַבִּי**, Dan. i. 5: pl. non occ.

הַבִּי, and **הַבִּי**, Chald. id. always in constr. — of time, Dan. iv. 26. 31. Ib. ii. 42, **הַבִּי**, *of part, the kingdom shall be, i. e. from one quarter, partly*. In two, out of these three instances, **הַבִּי**, is the form: which is sufficient to show the irregularity of the vowels: and, in my estimation, to con-

from the remark offered above on the same word, Heb.

קָרָה, m. once, Gen. viii. 22, r. קָרָה. Arab.

קָרָה, *frigit* dies; קָרָה, *frigidus* dies.

Syr. קָרָה, *frigescere*; קָרָה, *frigus*. Cold, season.

קָרָה, m. pl. קָרָה. See קָרָה above. Cold, waters, Jer. xviii. 14; Prov. xxv. 25. — of the mind, cool, quiet, Prov. xvii. 27. So

Arab. קָרָה, *quievit*, al. non occ.

קָרָה, see קָרָה.

קָרָה, v. pres. קָרָה. Syr. קָרָה, *clamavit*, *vocavit*, *invitavit*, *legit*, *cantavit*. Arab.

קָרָה, *legit*, &c. Constr. abs. it. immed. it.

med. קָרָה, קָרָה, קָרָה, &c., variously. Eng. cry, crow, *synon.* קָרָה, קָרָה. — of things animate or inanimate. I. (a) *Cried, cried out, called, shouted, &c.* generally, abs., &c., Gen. xxxix. 14, 15; xli. 43; xlv. 1; Lev. xiii. 45; Judg. vii. 20; 2 Sam. xx. 16; Is. l. 2; lxv. 12, &c. (b) — to, *called to*, with קָרָה, קָרָה, קָרָה, Judg. xviii. 23; 1 Sam. xxvi. 14; 1 Kings xvii. 11; Is. xxxiv. 14, &c. (c) — for some person or thing, immed., Gen. xxvii. 1; Exod. ii. 8; 1 Sam. iii. 16, &c., med. קָרָה; Gen. xx. 9; Lev. ix. 1; Hos. xi. 1; קָרָה, Gen. iii. 9; Exod. iii. 4; — 2 Kings viii. 1, with קָרָה. (d) — after, with קָרָה, 1 Sam. xx. 37, &c.; Jer. xii. 6. (e) *Cry to, call upon*, in petition, prayer, abs., Ps. iv. 2; xxii. 3; xxxiv. 7; and with קָרָה, Ps. iv. 4; xxviii. 1; xxx. 9, &c., with קָרָה, Ps. lvii. 3, &c. with קָרָה, *against* some one, Deut. xv. 9. — in the name of God, with קָרָה, Gen. iv. 26; xii. 8; Exod. xxxiii. 19, &c. — of Baal, 1 Kings xviii. 26. (f) — *call by name* some one, i. e. *give, make, him a name*; famous; celebrate, Ps. xlix. 12; Is. xlv. 5; Ruth iv. 11. (g) *Call, i. e. name, with קָרָה*, pers. or thing named, Gen. xxvi. 18; Ruth iv. 17; Ps. cxlvii. 4, &c. So Gen. i. 5, קָרָה... קָרָה, *he called the light, day*. Comp. vr. 8. 10, &c., seq.; 1 Sam. iv. 21; Ruth i. 20, &c. — immed. in both places, or with קָרָה, Gen. iv. 25, &c. Sometimes impers., Is. ix. 5, קָרָה קָרָה, *and one, i. e. men generally, shall call his name* —. Ib. vi. 14, קָרָה קָרָה, *she shall call his name*. Comp. קָרָה, Gram. art. 203. In all similar cases קָרָה may be considered, i. q. קָרָה, *be*;

the name being supposed to imply what the person or thing really is. (h) — *called together*, an assembly, congregation, with קָרָה, &c., Gen. xli. 8: קָרָה, Ib. xlix. 1: immed., Joel i. 14; Is. i. 13; — Lev. xxiii.

13. 22: with קָרָה, 1 Kings i. 9, 10; abs., 41.

49, &c. (i) *Called into question, litigation*, abs., Job v. 1; xiii. 22: with קָרָה, Is. lix. 4.

(k) —, i. e. appointed one to an office, Is. xlii. 6; xlvi. 12; xlix. 1; li. 2, &c., various. (l) — *forth soldiers*, Is. xlii. 3,

immed. pers. קָרָה, thing. (m) — *proclaim, publish, preach*, Exod. xxxiii. 19: with

קָרָה, — of wisdom, Prov. i. 21; viii. 1.

Prov. xx. 6, קָרָה קָרָה, *man (one) will*

proclaim his goodness. Comp. Is. xl. 6; lviii. 1; Zech. i. 14. Phrr. קָרָה וְקָרָה, Joel

iv. 9. קָרָה... קָרָה, Jer. xxxiv. 8. קָרָה —, Ib. xxxvi. 9, &c. (m) — *read*, as in a

book, generally, Deut. xvii. 19; 2 Kings v. 9; xix. 14; xxii. 8. (n) — *read out*,

aloud, Exod. xxiv. 7; Josh. viii. 34; Neh. viii. 8. 18; ix. 3, &c., variously, med. קָרָה, קָרָה, &c., as the writer or speaker may

require.

Infin. קָרָה, Gen. iv. 26, &c. Aff. קָרָה, Ps. iv. 2, &c. קָרָה, Deut. iv. 7. קָרָה, 1 Kings viii. 52, &c., it. —

קָרָה, Judg. viii. 1, only.

Imp. קָרָה, Deut. xxxi. 14, &c. Aff. קָרָה, Ps. l. 15. Comp. Jer. xxxvi. 15.

— pl. קָרָה, Judg. xvi. 25, &c. Pause, קָרָה, Is. xxxiv. 16. Aff. קָרָה, Is. lv. 6.

Fem. plur. קָרָה, Exod. ii. 20. קָרָה, Ruth i. 20.

Part. קָרָה, קָרָה, Job xii. 4; Ps. xlii. 8, &c. — pl. קָרָה, Ps. xcix. 6. Constr. קָרָה, Ib. Aff. קָרָה, Ps. lxxxvi. 5. Comp. Ib. cxlv. 18.

— pass. קָרָה, plur. קָרָה, Esth. v. 12; 2 Sam. xv. 11, &c. Aff. קָרָה, Zeph. i. 7. Comp. Prov. ix. 18.

Niph. קָרָה, pres. קָרָה. *Be, become, called, named*. (a) pec. *Called for, summoned*, Esth. iii. 12; iv. 11; viii. 8. (b) — *together, assembled*, Is. xxxi. 4; Jer. iv. 20.

קָרָה קָרָה, *breach upon breach is assembled*, accumulated, i. e. as if called up by some one; or, made to meet: see II. below. (c)

named, with קָרָה, pers. or thing named, as, קָרָה קָרָה, *the name of Jehovah is*

named upon thee, Deut. xxviii. 10: with קָרָה, Gen. ii. 23; Prov. xvii. 21, &c. Comp. 2 Sam. vi. 2; 1 Kings viii. 43; 2 Chron. vi.

33, &c.: abs., Eccl. vi. 10. קראו פשו, Dan.

x. 1. קראו, Gen. xlviii. 6. With קרא, Lev.

xlv. 26. With קרא, in, Deut. xxv. 10, with

קרא, from, i. e. as the cause, Is. xlviii. 2.

— קראו קדש, from the holy city. And

thence, as things are named from their prop-

erties, (d) *Being, becoming, the thing so*

called, Is. i. 26; Zech. viii. 3. Comp.

Is. xlviii. 2, with קרא above: Ib. xliii. 7, &c.,

where the naming implies the belonging

to such person or thing. So, Gen. xxi. 12,

קראו קראו, in Isaac shall thy seed be

called, i. e. thy posterity shall be of him, or

belonging to him. So also, Ib. xxxv. 10,

קראו קראו, Israel (prince of God) shall

thy name (thou) be. Hence also, (e) *Become*

named, be famous, Is. xiv. 20. Comp.

קראו קראו, Gen. vi. 4; Ruth iv. 14. (e) —

called out; *read, recited*, Esth. vi. 1: with

קרא, Neh. xliii. 1.

Part. קראו, Is. xliii. 7, only.

— pl. קראו, Is. xlviii. 1.

Puh. קראו, pres. non occ. i. q. Niph. (c)

Called, named, with קרא, Is. xlviii. 8; lvi. 8.

12; lxi. 3; lxii. 2; Ezek. x. 13, with קרא, Is.

lxv. 1.

Part. aff. קראו. *My called, chosen*, Is.

xlvi. 12, only.

קראו, pres. קראו, for קראו. See Gram.

art. 202. 4. Arab. قَرَا, r. قَرِي, for قَرَا,

legit. Freytag. Lex. sub voce. *Hospitio*

excepit amicum; collegit aquam, &c. Cogn.

قَرَا, r. قَرَا, tetendit ivit. II. *Proceed*

towards —, meet; happen. Pec. (a) *Verg-*

ing or proceeding towards, over against, Gen.

xv. 10; 1 Sam. iv. 2. In a hostile sense,

Josh. viii. 14; xi. 20; Judg. vii. 24, &c.

(b) — *meet*, Gen. xlv. 29; Exod. iv. 27;

xviii. 7, &c. Infin. (b) — *happen*. Constr.

immed., Gen. xlii. 4. 38; Job iv. 14; Jer.

xiii. 22: med. קראו, Ib. xlix. 1; Lev. x. 19;

Deut. xxxi. 29: abs., Exod. i. 10.

Infin. קראו, for קראו, always

with קרא pref. ll. cc. under (a), (b), &c. In

Num. xxiv. 1, קראו קראו, lit. *to meet*

serpents; to observe perhaps by what he

could gather, as a soothsayer, from the

fortuitous action, &c., of serpents, what

answer he ought to return. Lxx. εἰς συναν-

τησιν τοῖς ὀφιδόεσσιν. Syr. قَرَا, divinatio.

Aff. קראו, קראו, &c., Num. xxii. 34;

Gen. xxxii. 6;—Deut. i. 44; Gen. xiv. 17;

xxiv. 17.

Part. pl. fem. aff. קראו. *Things meeting*

(happening to) *thee*, Is. li. 19, only.

Niph. קראו, pres. קראו, constr. abs. it. med.

קראו, קראו. (a) *Met; happened to meet*,

Exod. v. 3; 2 Sam. xviii. 9; Deut. xxii. 6.

(b) *Was, accidentally, happened*, 2 Sam. i. 6;

xx. 1.

Infin. קראו, 2 Sam. i. 6.

Hiph. pres. 2d pers. sing. קראו. *Thou*

causest to meet, happen to. Constr. med.

קראו, once, Jer. xxxii. 23.

קראו, v. Chald. pres. קראו. Constr.

abs. it. immed. it. med. קראו. *Read,*

recited, from a book, Dan. v. 7, 8. 15—17;

Ezra iv. 18. 23.

Infin. קראו, Dan. ii. cc.

Part. קראו, Ezra ii. cc.

Pah. קראו, pres. non occ. constr. med. קראו.

Proclaimed, published, Dan. iii. 4; iv. 11;

v. 7, al. non occ.

Ithp. pres. קראו. *Be called, summoned*,

Dan. v. 12, only.

קראו, m.—pl. non occ. twice only, viz.,

1 Sam. xxvi. 20; Jer. xvii. 11. *A partridge,*

so called, as it is thought, from the *crowing*

sort of noise it makes. Bochart, however,

Hieroz., ii. p. 80. seq., makes it the قَارِيَّة,

kāriat, of the Arabs; which they describe as

a green coloured bird with short legs and a

long bill, and which Bochart styles, *rus-*

ticulae seu gallinaginis genus. On Jer. l. c.

see Ib. p. 84, and קראו, in its place above.

קראו, masc. pl. aff. once, קראו, Ps. ciii. 1.

Aff. קראו, קראו, &c. Syr. قَرَا, appropin-

quavit, tetigit. Arab. قَرَب, id. From the

notion of approaching and coming in contact

with any thing, that of being in the *midst*, if

several were supposed to be present, would

necessarily follow. This is the case with this

word, which, as Gesenius has remarked, has

acquired the usage of a preposition. *The*

midst, or inward part, of any thing or person.

Pec. (a) *The inward part, entrails, of an*

animal; the heart, &c. (Arab. قَلْب), of

man, Gen. xli. 21; Exod. xxix. 13. 22;

Lev. i. 13; iii. 3. 9. 14; iv. 8;—Ps. v. 10;

lxii. 5. Comp. Ib. xxxix. 4; li. 12; lxiv. 7;

Is. xvi. 11, &c. (b) *Amidst, among, &c.*,

often with קרא, or קרא, prefixed, Gen. xlv. 6;

xlvi. 16; Exod. viii. 18; Num. v. 27;—

Exod. xxxi. 14; Lev. xvii. 4. 10; xviii. 29, &c. — of time, Hab. iii. 2. *In the midst of years*, i. e. during the remainder of the Hebrew polity: that which was to follow having no end, and to which this term קרב could apply no more than that of "the last days" could.

קרב, masc. pl. fem. קרבות. Syr. ܩܪܒܐ, *bellum*. Lit. drawing near: thence *contest, &c.* *Contest, conflict, battle, war*: with סלחמה, Job xxxviii. 23. Comp. Zech. xiv. 3; — 2 Sam. xvii. 11; Ps. lv. 19. 22; lxxviii. 9; cxliv. 1; Eccl. ix. 18: pl., Ps. lxxviii. 31. It. Chald., Dan. vii. 21, only.

קרב, masc. pl. קרבים. See קרב above. *Approaching, drawing near*, Num. i. 51; iii. 10. 38; xviii. 7; Deut. xx. 3; Ezek. xl. 46; xlv. 4, &c. Whence—

קרב, or קרב, v. קרב. See קרב above. Constr. abs. it. med. קרב, ל, &c., variously. *Approached, drew near*, generally, of persons, things, or time. (a) *Drew near, approached*, Exod. xiv. 20; xxxii. 19, &c.: with אל, Lam. iii. 57; iv. 18; Deut. xv. 9, &c.; abs., Deut. ii. 19: with מל, Job xxxiii. 22: with ל, Ps. xci. 10: with ב. Pec. (b) — of God, to help, Lam. i. c. Ps. lxix. 19. — men, 1 Kings ii. 7. (c) — of God's priests or people to serve him, Lev. xvi. 1: with לפני, Ezek. xl. 46; Zeph. iii. 2. (d) Arab. تقرب. — to a woman or wife, Gen. xx. 4; Is. viii. 3; Ezek. xviii. 6. (e) — for war, to battle, אל, ל, לקרא, Deut. xx. 2, 3; 1 Sam. xvii. 48. — against a city, אל, Deut. xx. 10; Josh. viii. 5. With על, against any one, Ps. xxvii. 2. (d) — to thyself, i. e. keep by thyself, with אל, Is. lxxv. 5. Comp. גשחמה, Gen. xix. 9† with הלא, — *hither*, Exod. iii. 5.

Inf. קרב, Ps. xxxii. 9. קרב, 2 Sam. xv. 5: it. fem. קרבה, Exod. xxxvi. 2; Lev. xvi. 1, &c. It. קרב, aff. קרבם, Deut. xx. 2. It. constr. קרבו, Is. lviii. 2; Ps. lxxiii. 28: fem. of קרב.

Imp. קרב, Lev. ix. 7. With ה parag. קרבה, Ps. lxix. 19. — pl. קרבו, Exod. xvi. 9, &c.

Part. קרב, pl. קרבים. See this word above. See Gram. art. 192. In the Arab. intransitive verbs have not usually the participial form, فاعل. Heb. פועל.

Niph. קרב, pres. non occ. *Should, ought*

to, draw near. See Gram. art. 157. 20, where the reflective sense is taken. Upon further consideration, I think *ought, should*, as in קרבו, Ib. is the exact force of this verb, Exod. xxii. 7; Josh. vii. 14, al. non occ. See LXX.

Pih. קרב, pres. קרבו, constr. immed. *Made, caused, to come near*, Is. xli. 13; Hos. vii. 6, in sign. (d) above, Ps. lxxv. 5; — i. q. Kal, Job xxxi. 37; Ezek. xxxvi. 8.

Imp. קרב, Ezek. xxxvii. 17, only.

— pl. קרבו, Is. xli. 21, only.

Hiph. קרב, קרבו, pres. קרבו, apoc. קרב, constr. immed. it. med. קרב, obj. ל, pers. מן, of, from, על, on, upon, לפני, before, &c., i. q. Kal, abs., Exod. xiv. 10; Gen. xii. 11, &c. *Made, caused, bade, approach, draw near*. Men, אל, Exod. xxxviii. 1; xxix. 4: לפני, Num. viii. 9, 10: immed., Jer. xxx. 21. — times, Ezek. xxii. 4. — *present, gift, sacrifice*, Judg. iii. 18; v. 25; Lev. iii. 1; vii. 8; Num. ix. 13, &c. — a cause to the judge, Deut. i. 17. — field to field, Is. v. 8: with ב, — from, i. e. *remove*—according to Gesen.—with מן, 2 Kings xvi. 14. וקרבו מאחורי פני היתה, so he caused (it) to be near—from the front of the house . . . and placed it—on the side, &c. The passage, however, appears to me to be elliptical and parenthetical. If so, the word has no new meaning here.

Inf. קרבו, קרבו, Lev. vii. 38; Num. iii. 4. Aff. קרבו, Lev. vii. 16. See Num. xxviii. 26; xxvi. 61.

Imp. קרב, Exod. xxviii. 1, &c. Aff. קרבו, Mal. i. 8.

Part. קרבו, pl. קרבים, constr. קרבו, Lev. iii. 1; xxi. 6; Num. xvi. 35.

קרב, v. Chald. i. q. Heb. קרב. Constr. abs. it. med. קרב, ל, pres. non occ. *Approached, drew near*, Deut. iii. 8. 26; vi. 13; vii. 16.

Inf. aff. קרבו, Dan. vi. 21.

Pah. pres. only, קרבו. *Thou offer*, Ezra vii. 17.

Aph. pret. pl. קרבו. *They offered*, Ezra vii. 17. Aff. קרבו, קרבו, *they caused him to approach, brought him near*, with קרב, Dan. vii. 13.

Part. pl. masc. קרבו. *Persons offering*, Ezra vi. 10, only.

קרבו, and קרבו, constr. קרב, pl. קרבו, aff. only, קרבו, r. קרב. Arab. قَرَّبَ :

sacrificium, &c. Syr. מִזְבֵּחַ, id. Æth. id. According to Josephus, contra Apionem, lib. i. 22, ὁμοῖον Θεοῦ; the term itself being used as an oath among the Hebrews and Syrians only; by which a *vow* is probably meant. Comp. Mark vii. 11. See Schleusner and Wahl sub voce. *An offering*, bloody or unbloody, Lev. ii. 4. 12; vi. 13 Num. vii. 10, seq. Aff. קָרְבָּנִי, Num. xxviii. 2, &c.

קָרְבָּנָה, f. constr. Infin. v. קָרַב above.

קָרְבָּנִים, m. pl. קָרְבָּנִים, fem. קָרְבָּנָה, and

קָרְבָּנִים, Judg. ix. 48. Arab. قَرْدَوُ

securis; the dagesh being resolved into ר as in some other instances. *An axe* for cutting wood, Judg. i. c., Ps. lxxiv. 5; 1 Sam. xiii. 20, 21; Jer. xlv. 22, al. non occ. Aff. קָרְבָּנִי.

קָרָה, f.—pl. non occ. aff. קָרָה, r. קָר Cold, *chilliness*, Nah. iii. 17; Ps. cxlviii. 17; Prov. xxv. 20; Job xxiv. 7; xxxvii. 9, al. non occ.

קָרָה, m. once, with קָרָה, pref. constr. in קָרָה, *from accident of the night*, accidental pollution during sleep, Deut. xxiii. 11, only. See קָרָה below.

קָרָה, v. pres. קָרָה, apoc. קָרָה, of which קָרָה, II. above, is only another form. Constr. immed. it. med. קָרָה, לְ, it. abs. Arab.

קָרָה, r. קָרָה, *intendit, contendit, prosequutus fuit; collegit—congressit*. The primitive notion seems to have consisted in *tending towards*; thence, *joining, accumulating, &c.* Whence, *beam, conjoining do., meeting together, city, &c.* Met. happened, Gen. xlv. 29; Num. xi. 27. Deut. xxv. 18; Eccl. ii. 15; Esth. iv. 7; vi. 13, &c.; immed. with קָרָה, Eccl. ii. 14; ix. 11; with לְ, Dan. x. 14; abs., Ruth ii. 7.

Niph. קָרָה, pres. קָרָה, apoc. קָרָה. (a) *Was, became, meeting; accidentally met with, dropt in with*, med. קָרָה, Exod. iii. 18. Num. xxiii. 4. 16. Ib. vr. 15. קָרָה, Ib. xxiii. 3. קָרָה, in, of place, 2 Sam. i. 6.

Pih. pret. pl. aff. קָרָה. *They made it join, framed it together*, as with timbers, Neh. iii. 3, 6, pres. non occ.

Infin. קָרָה, Neh. ii. 8; 2 Chron. xxxiv. 11, only.

Part. קָרָה, Ps. civ. 3, only.

High. קָרָה, pret. non occ. — with קָרָה.

Made, caused, to meet, drop in, with me, Gen. xxvii. 20. לְ, for, *Make suitable, convenient*, for, Num. xxxv. 11.

Imp. קָרָה, Gen. xxiv. 12, al. non occ.

קָרָה, קָרָה, masc. pl. קָרָה, קָרָה. —

קָרָה, קָרָה, f. pl. קָרָה, . . . —

r. קָרָה. *Near, at hand*, of (a) Person, neighbour: (b) Station: (c) Time: (d) Place: (e) Things. Also, (f) adverbially, with various constructions as in the verb. (a) Of God, Ps. xxxiv. 19, &c. — man, Gen. xlv. 10; Exod. xlii. 17; Deut. xxii. 2, &c. (b) Ps. xxxviii. 12; Job xix. 14. — *hundred*, Lev. xxi. 2; Num. xxvii. 11; Ps. xxxviii. 12; Ruth ii. 20; iii. 12. (c) Deut. xxxii. 35; Is. xiii. 6; Ezek. vii. 7, &c. (d) Gen. xix. 20; 1 Kings viii. 46; 2 Chron. vi. 36; Deut. xxxii. 17; Ezek. xxii. 5, &c. (e) Deut. xxx. 14. In Job xvii. 12, קָרָה, קָרָה, Gesenius translates, "*lux prope abest a tenebris*," i. e. "mox in tenebras mutabitur." Which gives no very definite sense, and seems irreconcilable with the context. See my translation and note on the place. — of righteousness, Is. li. 5. — distress, destruction, Ps. xxii. 12; Jer. xlviii. 16. — God's name; person named, Ps. lxxv. 2. Comp. Jer. xii. 2. (f) Adv.

mostly with קָרָה, Arab. عَنْ قَرِيبٍ,

and مِنْ قَرِيبٍ, lit. from *near*, i. e. at hand,

not requiring time to arrive at. *Short, shortly, soon*, Job xx. 5; Ezek. vii. 8. Comp. Num. xxiv. 17, קָרָה, I shall see him, but not shortly, i. e. in a short time. Comp. קָרָה, in the parallel. Comp. קָרָה, Prov. x. 13; Is. lvi. 1. קָרָה — *shortly to come in*. Aff. קָרָה, Exod. xxxii. 27. קָרָה, Job xix. 14.

קָרָה, masc.—plur. non occ. (a) *Cold*. Meton. (b) *Frost*. (a) Gen. xxxi. 40; Jer. xxxvi. 20; Job vi. 16. (b) Job xxxvii. 10; xxxviii. 29; Ezek. i. 20. *A precious stone* so called apparently. Lxx. κρυστάλλου, al. non occ.

קָרָה, m. once, aff. קָרָה. *His frost, ice*, Ps. cxlvii. 17. Lxx. κρυστάλλου αὐτοῦ.

קָרָה, once, קָרָה, f. of the last, pl. non occ. Aff. קָרָה, Mic. i. 16, only. *Lit. Iciness*. See קָרָה above; thence, smoothness, *Baldness*, Lev. xxi. 5; Deut. xiv. 1; s. iii. 24; xv. 2; xxii. 12, &c. Hence—

קרי, v. pres. plur. קרים, Lev. xxi. 6. the *Keri*. Shave, make bald, al. non

occ. f. קרי. Make thee bald, once, Mic. i. 16.

Niph. pres. קרים. Be, become, bald, shorn, once, Jer. xvi. 6.

Hiph. pl. קרים. They have made (themselves) bald, for thee, with אַל, once, Ezek. xxvii. 31.

Hoph. Part. קרים. Made, become, bald, once, Ezek. xxix. 18.

קרי, masc.—pl. non occ. See v. קרי above. Bald, person, opp. נקי, applying rather to the top, than the fore part, of the head, Lev. xiii. 40, 2 Kings ii. 23, only.

קרי, masc. patronym. of קרי, Num. xxvi. 58; 1 Chron. xii. 6, &c.

קרי, fem. i. q. קרי, Lev. xiii. 42, 43, Ib. vr. 53. Bare, of the pile or knap of cloth, al. non occ. Aff. קרי.

קרי, m.—pl. non occ. r. קרי. In pause, קרי. Meeting, opposing, in a hostile manner, always with v. קרי, with א, once, במח, Lev. xxvi. 28; Ib. xxvi. 24. 27. 40, 41. Adverbially, or א, omitted by the ellipsis, Lev. xxvi. 21. 23, al. non occ.

קרי, masc. pl. constr. קרים. See Keri, it. קרי, Num. i. 16; xvi. 2; xxvi. 9, only.

קרי, fem. r. קרי, once, Jonah iii. 2. Cry, proclamation.

קרי, f. constr. קרי, pl. non qcc. r. קרי.

Arab. قريّة. Syr. סין, urbs, &c. Lit.

meeting, associating. A town or city, i. q. קרי, but used mostly in the loftier style. See, however, Deut. ii. 36; iii. 4; 1 Kings i. 41. 45;—Is. i. 21. 26; xxii. 2; xxv. 2; xxvi. 5; xxxii. 13; Jer. xlix. 25; Ps. xlviii. 3; Prov. x. 15; Job xxxix. 7, &c. Also used as a proper name, Gen. xxiii. 2, &c.

קרי, and קרי, Chald. def. קרי, pl. non occ. i. q. Heb. A town or city, Ezra iv. 10. 12. 13. 15. 16. 19, al. non occ.

קרי, v. pres. קרים. Constr. immed. it. med. על. Syr. סין, incrustavit. Overlaid, cased, twice, Exod. xxxvii. 6. 8.

קרי, masc. pause, קרי, dual, קרים, קרים, constr. קרי, pl. f. קרי, constr. קרי. Aff. קרי, pl. קרי, and קרי, it. קרי. Syr. סין,

Arab. قرن, cornu. The horn of any horned animal, Ps. xxii. 22; xcii. 11. (a) Used as a vessel for oil, &c., 1 Sam. xvi. 1. 13; 1 Kings i. 39. (b) — as a trumpet, Josh. vi. 5. (c) — apparently for Mount Tabor, Is. v. 1, as representing the Holy Land by its fruitfulness. See Lowth's note on the place. (d) — applied also to men and states, signifying power—from the strength of oxen butting with their horns, Dan. viii. 3. 5, 6. 9. 20, 21; Mic. iv. 13. See under קרי, p. 190, above. Comp. 1 Kings xxii. 11. Hence, metaph. implying, Strength, power, either in a (e) Good, or (f) Bad, sense. (e) With קרי, 1 Sam. ii. 10; 1 Chron. xxv. 5; Ps. cxxxii. 17, &c. (f) Ps. lxxv. 5; Jer. xlviii. 25. With קרי, as a weapon, 2 Sam. xxii. 3; Ps. xviii. 3. The same is probably the sense in Job xvi. 15, "caput meum," says Gesenius, "in quo summum decus summaque gloria." However the term be taken, splendour, glory, or the like, must have been meant. He also thinks Alexander

had the title of الْقَرْنَيْن, possessing horns, because he was powerful. The Arabs might, however, have adopted this from the coins of Alexander, which so represent him. In Ezek. xxvii. 15, קרי, horns of tooth, is used for elephants' teeth apparently. (g) — applied also to pike-like ornaments placed at each corner of the altar, in קרי, horns of the altar, Lev. iv. 7, seq.; viii. 15; ix. 9; xvi. 18, &c. (h) — also to rays of light, or perhaps streams of lightning, Hab. iii. 4. See my note on Job xxxvi. 32. Comp. Is. xlix. 2.

קרי, m. Chald. def. קרי. Syr. סין, dual, קרי, def. קרי, i. q. Heb. Dan. vii. 7. 8. 20, 21. 24. Also a musical instrument so called, Dan. iii. 5. 7. 10, &c.

קרי, v. pres. non occ. See קרי, Heb. (h). Emitted rays, shone, of the skin of the face of Moses, Exod. xxxiv. 29. 30. 35, only.

Hiph. Part. קרי. Producing, thence, having horns, once, Ps. lxxix. 32. Lxx. κέρατα ἐκφύοντα.

קרי, masc. pl. קרים, constr. קרי. Aff. קרי. Syr. סין, contractus fuit. Hook, link, loop, Exod. xxvi. 6. 11. 33; xxxv. 11; xxxvi. 13; xxxix. 33, &c.

קרי, v. pret. pl. קרי, once, Is. xlv. 2.

See קָרַס above. *They were, or became bent, bowed, down.* with קָרַס.

Part. קָרַס, Ib. vr. 1, only. The Ancient Versions seem to have understood this word as synonymous with קָרַץ. Arab. قَرَصَ.

קָרַס, m. aff. twice, קָרַס, Ps. xviii. 37; 2 Sam. xxii. 7; in the phr. מִשְׁעֵי קָרַס.

My ancles. Arab. أَفْزَلُ, emaciata crura

habens; v. قَرَلَ, *incessit ac si pes truncatus, et huc illuc vacillans.* Cogn. Heb. קָרַס, Gesen. The ר inserted perhaps for euphony, as in some other cases. On usages of this sort, see my note on Job xii. 5.

קָרַץ, v. pres. יִרְצֵעַ. Constr. immed. it.

abs. it. med. קָרַץ, כָּן, מָל, קָ, Arab. قَرَعَ.

dilaceravit. Tore, rent, as a garment, &c., Lev. xiii. 56; 2 Sam. xiii. 19; 2 Kings v. 8;—Gen. xxxvii. 29; Josh. vii. 6, &c. — the heavens, Is. lxiii. 19. — a kingdom away from some one, 1 Sam. xv. 28; 1 Kings ii. 11—13, &c. Metaph. — *the heart*, Joel ii. 13; Hos. xiii. 8. Once, of the eyes, Jer. iv. 30, הִקְרַצְתָּ בְּשֵׁךְ עֵינֶיךָ, lit. *thou rendest thy eyes with stilbium*, i. e. adornest them to such a degree as to inflame them; or, it may be, *patchest them* with it: from קָרַץ, — *tearest*, i. e. *cuttest*, with a knife, once, Jer. xxxvi. 23. — windows in a wall, Jer. xxii. 14. Metaph. with words or other injurious means, Ps. xxxv. 15.

Infin. קָרַץ, 1 Kings xi. 11; Eccl. iii. 7. Aff. קָרַץ, Ezra ix. 5.

Imp. pl. קָרַץ, 2 Sam. iii. 31, &c.

Part. קָרַץ, 1 Kings xi. 31, only. — pass. קָרַץ, 2 Sam. xv. 32; pl. קָרַץ, 1 Sam. iv. 12, &c. Constr. קָרַץ, 2 Kings xviii. 37, &c.

Niph. קָרַץ, pres. יִרְצֵעַ, יִרְצֵעַ. *Be, become, torn, rent*, Exod. xxviii. 32; xxxix. 23; 1 Kings xiii. 3, 5, al. non occ.

קָרַץ, m. pl. only. *Rendings, pieces.* See קָרַס above, 1 Kings xi. 30, 31; 2 Kings ii. 12. — *rags*, Prov. xxiii. 21.

קָרַץ, masc. once, Jer. xlvi. 20. Arab.

قَرَصَ, n. of action of v. قَرَصَ, *concidit, prosccidit, &c. A cutting off, destruction.*

קָרַץ, v. pret. non occ. pres. יִרְצֵעַ. Arab.

قَرَصَ, *concidit; digittle prehensum com-*

pressit. (a) *Closing, pressing together*, the lips or eyes, indicating secret fraud, cunning, &c., Prov. xvi. 30; x. 10. Immed. and med. קָ. Cogn. Arab. قَرَصَ, *ruminavit; dixit; exterminavit.*

Part. קָרַץ, Prov. vi. 13, al. non occ.

Puh. קָרַץ, once, Job xxxiii. 6. *I have been-cut, hewn, out.* Comp. Is. li. 1.

קָרַץ, masc. Chald. aff. pl. קָרַץ, and קָרַץ, i. q. קָרַץ, & interchanging with קָ in Heb and Chald. words. *Rendings*; and with קָל, *accusations*, Dan. vi. 25; iii. 8, al. non occ. Comp. קָרַץ, in Hos. xiii. 8, and the Syr. اَقْرَضَ, as applied to Satan, and see my note on Job xiii. 14.

קָרַץ, m.—pl. non occ. Syr. مَصْدَحًا,

solum, fundum. Cogn. Arab. قَرَصَ, *terra aequabilis. Bottom, foundation, basis, of the Tabernacle*, Num. v. 17. — of Solomon's Temple, 1 Kings vi. 15, 16, 30; vii. 7. This last place is best explained by Ib. vi. 16. Gesen. "*a fundo ad lacunar s. tegumentum*" . . . i. e. "*in omnibus parietibus ab imo ad summum.*" — of the sea, Amos ix. 3, al. non occ.

קָרַץ, masc. pl. קָרַץ, constr. קָרַץ, aff.

קָרַץ. Arab. قَارِشَة, *scissio. A plank, or board*, as used in constructing the Tabernacle, &c., Exod. xxvi. 16—22; xxxvi. 22, &c. — benches of a ship, Ezek. xxvii. 6.

קָרַץ, masc.—pl. non occ. r. קָרַץ. Lit. joining, frame-work: probably *A pulpit*. See my note on Job xxix. 7. Usually, i. q. קָרַץ, in the more elevated style only. Occ. Job l. c. Prov. viii. 3; ix. 3, 14; xi. 11.

קָשָׁה, f. pl. קָשָׁה, constr. קָשָׁה. Arab.

قَشَوٌ, *qualus, quasillus. A sort of small vessel, Patten, phial, or the like*, Exod. xxv. 29; xxxvii. 16; Num. iv. 7; 1 Chron. xxviii. 17. LXX. σπονδεῖον.

קָשָׁה, f.—pl. non occ.—thrice only, Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11. A piece of money so called, consisting apparently of a certain weight of silver, as the word itself signifies something weighed.

Arab. قَسَطٌ, *a pair of scales.* See my note on Job xlii. 11. Gesenius tells us that it was of either gold or silver: but no mention

of gold occurs in connexion with this word. From a comparison of Gen. xxxiii. 19, with Ib. xxiii. 15, 16, the *kesita* would seem to be of the value of four *shekels*. The notion that this was a coin bearing the impression of a lamb, appears to be entirely without foundation. See Bochart. Hieroz., i. lib. ii. cap. xliii., and Rosenmüller, on Gen. xxxiii. 19. The most recent notice, however, of this coin, is to be found in a communication from Mr. Thomas Yeates to the Numismatic Society, and published in their proceedings of 1837-38, p. 141. But, here, the exploded story of its bearing the impression of a lamb, &c. is trumped up without the least attempt whatever to afford proof of this; not to insist on other matter equally worthless.

הַשְׂקָה, f. pl. **הַשְׂקָהוֹת**, and **הַשְׂקָהוֹת**, aff. **הַשְׂקָהוֹת**. Usually, (a) *The scales* of a fish: thence applied, (b) *To armour*, as resembling these. (a) Lev. xi. 9, 10, 12; Deut. xiv. 9, 10; Ezek. xxix. 4. (b) 1 Sam. xvii. 5. I am inclined to believe, however, that this word signifies *fin*, rather than *scales*, and, also, that **הַשְׂקָה**,—the word usually translated *fin*,—signifies *scales*, and is but another form of the Coptic **ϣενφι**, *shenfi*, *squamæ piscium*. See my note on Job xl. 25, p. 531, and **הַשְׂקָה** above.

הֶשֶׁךְ, and **הֶשֶׁךְ**, m.—pl. non occ. Arab. **هَش**, *aruit herba*; **هَش**, *stipula*, r. **הֶשֶׁךְ**. The whole stalk, with the ear, of corn dried; apparently: whence, (a) *Stubble*, Exod. v. 12; xv. 7; Is. v. 24; xlvii. 14, &c. (b) *Chaff*, Job xiii. 25; Is. xl. 24; xli. 2, &c.

הַשְׂקָה, m. pl. **הַשְׂקָהוֹת**. Arab. **هَش**. Syr. **هَش**, *cucumis*; **هَش**, *asininus*. Cucumbers, once, Num. xi. 5. See Celsii Hierobot., ii. 247. So called, perhaps, from the difficulty felt in digesting them. See Plin., xix. c. v., and r. **הַשְׂקָה**.

הַשְׂקָה, m.—pl. non occ. Syr. **هَش**, *notification*. Cogn. **הַשְׂקָה**, Lit. keenness. *Attention*, 1 Kings xviii. 29; 2 Kings iv. 31; Is. xxi. 7. Phr. **הַשְׂקָה** **הַשְׂקָה**, *he attended* (with) *great attention*, al. non occ.

הַשְׂקָה, fem. **הַשְׂקָה**. See **הַשְׂקָה**. *Attentive*, Neh. i. 6. 11, only.

הַשְׂקָה, fem. pl. **הַשְׂקָהוֹת**, i. q. **הַשְׂקָה**, Ps. cxxx. 2; 2 Chron. vi. 40; vii. 15, al. non occ.

הַשְׂקָה, v. pres. pl. fem. **הַשְׂקָהוֹת**. *They attend, listen*, once, Is. xxxii. 3.

Hiph. **הַשְׂקָה**, pres. **הַשְׂקָה**, apoc. **הַשְׂקָה**. See **הַשְׂקָה** above. Constr. abs. it. immed. it. med. **הַשְׂקָה**, **הַשְׂקָה**, **הַשְׂקָה**. Of person or thing, *Attended to, regarded*, Ps. x. 17; lxvi. 19; Prov. ii. 2; xvii. 4; Is. xxi. 7; xlviii. 18; Jer. vi. 19; xxfiii. 18; Job xiii. 6, &c.

Infinitive, **הַשְׂקָה**, 1 Sam. xv. 22, &c.

Imp. **הַשְׂקָה**, Job xxxiii. 31. With **הַשְׂקָה** parag. Ps. v. 3, &c.

— f. **הַשְׂקָה**, Is. x. 30, &c.: pl. **הַשְׂקָהוֹת**, Is. xxviii. 23, &c.

Part. **הַשְׂקָה**, Prov. i. 24, &c.: pl. **הַשְׂקָהוֹת**, Cant. viii. 13.

הַשְׂקָה, m. constr. **הַשְׂקָה**, pl. **הַשְׂקָהוֹת**, constr. **הַשְׂקָהוֹת**.

הַשְׂקָה, f. constr. **הַשְׂקָה**, pl. **הַשְׂקָהוֹת**.

Syr. **هَش**. Arab. **هَش**, *durus*. *Hard*,—either, (a) *Actively*, or (b) *Passively*,—(a) *Obdurate, unyielding*, 1 Sam. xxv. 3; 2 Sam. iii. 39; Is. xlviii. 4, &c. — *difficulty*, Exod. xviii. 26. — *vehement, cruel*, Gen. xlii. 30; Is. xxi. 2; 2 Sam. ii. 17; 1 Kings xiv. 6; Ps. lx. 5; Cant. viii. 6. Phrr. **הַשְׂקָה**, *obdurate of neck*, Exod. xxxii. 9; xxxiii. 3, &c. **הַשְׂקָה**, — *of face*, impudent, Ezek. ii. 4. **הַשְׂקָה**, — *of heart*, Ib. iii. 7. — *powerful, irresistible*, Is. xix. 4; xxvii. 8. (b) — *hard of servitude*, i. e. subject to such, Exod. i. 14; vi. 9; Deut. xxvi. 6; 1 Kings xii. 4. Phr. **הַשְׂקָהוֹת**, — *of day*, i. e. whose days are grievous, Job xxx. 25. Phr. **הַשְׂקָהוֹת**, — *of spirit*, overwhelmed, depressed, 1 Sam. i. 15.

הַשְׂקָה, v. pres. **הַשְׂקָה**, apoc. **הַשְׂקָה**. Syr.

Arab. **هَش**, r. **هَش**, *durus fuit*. Constr. abs. it. med. **הַשְׂקָה**, obj. **הַשְׂקָה**, of comp. it. **הַשְׂקָה**, in, with. *Was, became*, (a) *Hard, grievous, overpowering*, Gen. xlix. 7; Deut. xv. 18; 1 Sam. v. 7; 2 Sam. xix. 44. (b) *Difficult*, Deut. i. 17.

Niph. **הַשְׂקָה**, pres. non occ. once, Is. viii. 21. *Subjected to hardship, difficulty*.

Pih. pres. f. apoc. **הַשְׂקָה**, once, Gen. xxxv. 16, i. q. Hiph. (a) 2, Ib., vr. 17.

Hiph. **הַשְׂקָה**, pres. **הַשְׂקָה**, apoc. **הַשְׂקָה**. Constr. immed. it. med. **הַשְׂקָה**, obj. **הַשְׂקָה**, against. *Made hard, hardened*, either (a) really, or (b) by declaration only, i. e. pronounced to be hard, see Gram. art. 157. 6. (a) I. *Obdurate*, Jer. xix. 15; Neh. ix. 29; Prov.

xxviii. 14; xxix. 1; 2 Chron. xxxvi. 13 Ps. xcv. 8, &c. 2. *Grievous, difficult*, 1 Kings xxii. 4; 2 Chron. x. 4. Phr. *הַקָּשָׁה לְשַׁלְּחָהּ*, made (it) a difficulty to send us, Exod. xiii. 15. *הַקָּשָׁה לְשַׁאֵל*, thou hast made it hard for request; hast made a hard, difficult, request, 2 Kings ii. 10. *הַקָּשָׁה בְּהַעֲשֹׂתָהּ*, in her making (it) a difficulty in her bringing forth, i. e. in her having hard labour, pains, Gen. xxxv. 17. 3. *Difficult, refractory*, Prov. xxviii. 14; Job ix. 4 ellip. *לְהַ*, or the like. (b) Exod. vii. 3 Deut. ii. 30.

Infin. aff. *הַקָּשָׁה*, Gen. i. c.

Part. *מִקָּשָׁה*, Prov. xxix. 1, &c.

קָשָׁה, m. Chald. pl. non occ. i. q. Heb. *קָשָׁה*. *Truth*, Dan. iv. 34. Abstr. for concrete, *True*, i. e. according to his own law. Phr. *בֶּן קָשָׁה*, of a truth, verily, Dan. ii. 47, al. non occ.

קָשָׁה, v. Kal non occ.

Hiph. *הִקָּשָׁה*, pres. *מִקָּשֶׁה*, constr. immed.

Synon. Hiph. *רוּחַ קָשָׁה*. Arab. *قَسَحَ*, *durus fuit*. I. *Made hard, obdurate*, Is. xliii. 17. II. *Treat hardly*, Job xxxix. 16. The verb, however, is probably impersonal here. If so, some one *considers* (them) *hard*, i. e. her young, as unnaturally unattached to the parent. See my note on the place, al. non occ.

קָשָׁה, and *קָשָׁה*, masc.—pl. non occ.

Arab. *قَسَطَ*. Syr. *ܩܫܬܐ*, *veritas*. Twice only, Ps. lx. 6; Prov. xxii. 21. *Religious truth*.

קָשָׁה, masc. r. *קָשָׁה*, once, Deut. ix. 27. *Hardness, obstinacy*.

קָשָׁה, m.—pl. non occ. aff. *קָשָׁה*. Arab.

قَشَر, *cortex, crusta*, &c.; *قَاشَر*, *omnia excorians; malo affectus*. The primitive notion seems to consist in covering, binding, as bark does a tree; thence, uneasiness, evil, &c. See *קָשָׁה* below. Covenant; thence, *Conspiracy, treachery, or treason*, 2 Kings xi. 14; xii. 21; xiv. 19; xv. 30; xvii. 4; Is. viii. 12; Jer. xi. 9, &c. Aff., 1 Kings xvi. 20. Thence—

קָשָׁה, v. pres. *קָשֶׁה*. See *קָשָׁה* above. *Æth. ቀጥረ*: *clausit, obseravit*. Constr. abs. it. immed. it. med. *בָּ*, *עַל*, *לְ*, *מִן*. (a) *Tied, bound, to, or upon, person or thing,*

עַל, *בָּ*, *לְ*, Gen. xxxviii. 28; Deut. vi. 8; xi. 18; Prov. vii. 3; Jer. li. 63; Job xxxix. 10; xl. 29, &c. Metaph. Gen. xlv. 30; Prov. vi. 21; xxii. 15. (b) Bound each other, *Conspired against*, &c., 1 Kings xv. 27; xvi. 9. 16. 20; 2 Kings x. 9; xv. 15. 30; Amos vii. 10, &c.

Imp. aff. *קָשָׁה*, (a) Prov. iii. 3, &c.

Part. pl. *קָשָׁה*, (b) 2 Sam. xv. 31.

— pass. f. *קָשְׁתָּהּ*, (a) Gen. xlv. 30, &c.

Niph. fem. *נִקְשְׁתָּהּ*, pres. f. *נִקְשֶׁת*. *Bound, made sure, firm*, Neh. iii. 38. Metaph., 1 Sam. xviii. 1, al. non occ.

Pih. pret. non occ. Pres. *תִּקְשֶׁר*. *Bind on as ornaments*, Is. xlix. 18; Job xxxviii. 31: *secure to thyself*. See my note.

Puh. Part. fem. pl. *מִקְשְׁרוֹת*. Lit. *Bound; compact, strong*, Gen. xxx. 41, only.

Hithp. plur. *הִתְקַשְּׁרוּ*, pres. *הִתְקַשְּׁרִים*. *Was, became bound in conspiracy, conspired*, 2 Chron. xxiv. 25; 2 Kings ix. 14, only.

Part. pl. *מִתְקַשְּׁרִים*, 2 Chron. xxiv. 26, only.

קָשָׁה, m. pl. See *קָשָׁה*, and the verb above. *Bandages, belts, of women*, Jer. ii. 32; Is. iii. 20, only. See Schröder. de Vest. Mulier., c. ix. Aff. *קָשְׁתָּהּ*, Jer. i. c.

קָשָׁה, v. Kal non occ. except in—

Imp. plur. *קָשֶׁה*. Arab. *قَشَّ*, *collegit*. *Collect, assemble, together*, Zeph. ii. 1, only.

Pih. Imp. pl. *קָשְׁשׁוּ*. *Let them collect, gather*, Exod. v. 7, only.

Infin. *קָשֶׁה*, Ib. v. 12, only.

Part. *מִקְשֶׁשׁ*, Num. xv. 32, 33, only.

— f. *מִקְשֶׁשׁ*, 1 Kings xvii. 10. 12, only.

Hithp. Imp. pl. *הִתְקַשְּׁשׁוּ*. *Be ye collected, assembled; assemble yourselves*, Zeph. i. 2, only.

קָשָׁה, f. pl. *קָשָׁה*, constr. *קָשָׁה*. Arab.

قَوْس, *arcus*. Syr. *ܩܫܬܐ*, id. (a) *A bow for shooting arrows*, Gen. xxi. 16; Is. xlii. 18; Job xx. 24, &c. Phrr. *קָשָׁה* —, of *copper*. See my note, Ib. *בְּגִדֵּי קָשָׁה*, *treaders of the bow*, 1 Sam. ii. 4. *קָשָׁה*, *equipped (with) the bow*, p. 144. *בְּקָשָׁה*, an arrow, Job xli. 20. *רֶשֶׁת קָשָׁה*, id., Ps. lxxvi. 4. See my notes on Job v. 7; vi. 4. *קָשָׁה רֶשֶׁת*. See note on Job xxiv. 20. Comp. 2 Sam. i. 22. *מִקְשֶׁה קָשָׁה*, *drawers of the bow*, Is. lxvi. 19. *מִלֵּא יָדוֹ בְּקָשָׁה*, lit. *filled his hand with the bow; drew it to its*

full extent, 2 Kings ix. 24. In 2 Sam. i. Gen. xlix. 24. (b) *The rainbow*, Gen. ix. 18, קֶשֶׁת, should, according to Gesenius, be construed with יָמִינִי, and imply a composition respecting the bow, on the event there in question. As to *break the bow*, was to destroy a weapon of war, the phrase, שָׁבַר אֶת־קֶשֶׁתוֹ, Hos. i. 5, &c., was used to denote *discomfiture*, and the like. Comp. see, Dan. iii. 5, &c.

קֶשֶׁת, masc. once, Gen. xxi. 20. *An archer*.

קֶרִי, m. Chald. *Keri*, for קֶרֶרֶס, which denote *discomfiture*, and the like. Comp. see, Dan. iii. 5, &c.

ר, *Resh*, pronounced like our *r*, is the twentieth letter of the Hebrew alphabet. In the Rabbinic notation it stands for the number 200, see Gram. art. 4. It is classed with the liquids ל, ס, ו, Ib. art. 24. It is considered as incapable of receiving *Dagesh*, and is, therefore, very rarely found with it. When the *Dagesh* is so omitted, a compensation takes place in the preceding vowel which is said then to be either *expressed*, or *implied*, Ib. art. 109.

In some cases ר is inserted for the purpose of supplying the place of *Dagesh forté*, as in דַּמַּשְׁקִי, דַּמַּשְׁקִי, *Damascus*. קֶרֶם, for Arab. *قَرَم*, an *aze*. קֶרֶס, Chald. for the Heb. *קֶרֶס*, a *throne*, &c.

It occasionally interchanges with ל, or ו, being a letter of the same organ, as in אֶרְמִיָּהוּ, and אֶרְמִיָּהוּ, *palaces*. שְׁנֵים, Chald. *שְׁנֵים*, *two*: as also—but very rarely—with the sibilants ו, ס, as in בָּרַח, בָּרַח, *certain*. Gesen. But this is any thing but certain.

רָחַב, m. constr. רָחַב, once, Job x. 15.

Arab. رَآيَ, *videns, spectator*. Person *seeing, looking on*.

רָחַב, v. pres. רָחַב, apoc. רָחַב, and רָחַב.

Arab. رَآيَ, *vidit*. Gr. *ὀράω*. Constr. abs. immed. it. med. *רָחַב*, *רָחַב*, *רָחַב*, &c. (a) *Saw, viewed, observed*, abs., Lev. v. 1; xiii. 56; Ps. x. 11; xl. 4; cxiv. 3; Hab. iii. 5, &c. — favourably, with pleasure, &c. Med. *רָחַב*, Gen. xxix. 32; Ps. xxii. 18; liv. 9; Is. lxvi. 24, &c. — with pain, Gen. xxi. 16; xlv. 34, &c. — down upon, unfavourably, Job xl. 11; xli. 26; Cant. i. 6. — the face, countenance, of any great personage, i. e. be admitted to his presence favourably. — of God, Exod. xxiv. 10; xxxiii. 20.

Comp. Ps. xi. 7; xvii. 15: — otherwise fatal, see Gen. xvi. 13; xxxii. 31. Comp. Esth. iv. 11; v. 2, seq. — of kings, 2 Kings xxv. 19; Jer. lii. 25; Esth. i. 14. (b) — *looked out, provided, chose, cared for*. Med. *רָחַב*, Gen. xxii. 8. 14; Exod. v. 21. Med. *רָחַב*, Gen. xxxix. 23. Immed., Ib. xli. 33; Deut. xii. 13; 1 Kings xii. 16, &c. — to, Is. xvii. 7, &c.: with *רָחַב*. (c) — *visited*, as a person in sickness, 2 Sam. xiii. 5; 2 Kings viii. 20; Ps. xli. 7. (d) *See the sun*, i. e. *live*, Eccl. vii. 11. Comp. ix. 9; Is. xxxviii. 11. Thence, *See good*, Ps. xxxiv. 13; Jer. xxix. 32; Mic. vii. 9; Eccl. l. 1. — *misery*, Lam. iii. 1. — *evil*, Prov. xxvii. 10; Jer. xlv. 17; Obad. vr. 13, &c. (e) Thence, metaph. *Perceived, discovered, found, felt*, Eccl. i. 16; ii. 12; Jer. ii. 31; xx. 12, &c. — *experienced*, Is. xl. 5; Job iv. 8, &c. With *רָחַב*, med. (f) *Discern, discriminate*, Mal. iii. 18. (g) — as a prophet, meteorologist, heathen priest, &c., Is. xxx. 10; Eccl. xi. 4; Ezek. xxi. 26. Phrr. *רָחַב* —, *through the windows*, Eccl. xii. 3. *רָחַב* —, *the welfare of*, Gen. xxxvii. 14. Followed by a sentence having *רָחַב* prefixed, *Saw, observed, that* —, Gen. vi. 5; Judg. xx. 41; 2 Sam. xvii. 23, &c.

Infin. *רָחַב*, *רָחַב*, *רָחַב*, *רָחַב*, Exod. iii. 7; Gen. xxvi. 28; Ezek. xxviii. 17, &c.; it. *רָחַב*, Is. xlii. 20: constr. *רָחַב*, Exod. x. 28, &c.: it. with *רָחַב*, *רָחַב*, *רָחַב*, pref., 1 Chron. xxi. 28; Gen. xxiv. 30; ii. 19; xxvii. 1. Aff. *רָחַב*, Gen. xlv. 30. *רָחַב*, Exod. x. 28, &c. *רָחַב*, 2 Sam. xxiv. 17, &c.

Imp. *רָחַב*, Gen. xxvii. 27. Used also to excite attention, *Behold, observe*, Gen. xli. 1; Exod. vii. 1, &c.

— f. *רָחַב*, 1 Sam. xxv. 35, &c.

— pl. m. *רָחַב*, Gen. xxxix. 14, &c.; fem.

רָחַב, Cant. iii. 11.

Part. *רָחַב*, Gen. xlii. 15; xxxi. 5, &c.,

i. q. **רוֹאֶה**, *A seer, prophet*, 1 Sam. ix. 9 1 Chron. ix. 22; xxvi. 28, &c. Also, i. c. **רוֹאֶה**, *vision*, using the concrete for the abstract, Is. xxviii. 7. Aff. **רוֹאֵה**, Is. xlv. 10. **רוֹאֵה**, Is. xxix. 15. Pl. **רוֹאִים**, const. **רוֹאֵה**, Num. xiv. 22; Esth. i. 14. Aff. **רוֹאֵה** Ps. xxii. 8. **רוֹאֵה**, Is. xiv. 16, &c.

— f. **רוֹאֵה**, pl. **רוֹאִים**, Prov. xx. 12, &c.; i. **רוֹאֵה**, Deut. iii. 12, &c.

Niph. **נִרְאָה**, pres. **נִרְאֶה**, apoc. **נִרְאֵה**. Const. abs. it. med. **נִרְאָה**, **נִרְאֵה**, **נִרְאָה**, &c. *Was, became, seen, apparent, appearing*, Gen. xlviii. 3; Exod. iii. 16. Phr. **נִרְאָה בְּעֵינַי**, *eye to eye*, clearly, Num. xiv. 14. **נִרְאָה לְפָנֵי יְהוָה**, *as to the presence of Jehovah*, i. e. in his presence, Exod. xxxiv. 24; 1 Sam. i. 22 it. **נִרְאָה**, omit., Exod. xxiii. 15; xxxiv. 20, &c.: it. with **נִרְאָה**, Dan. i. 13. See (a) 4, Kal. **נִרְאָה**, *in former times*, 2 Chron. ix. 11. *Be provided*, (b) above, in Kal, Gen. xxii. 14.

Infin. **נִרְאָה**, Judg. xiii. 21, &c.: it. **נִרְאָה**, Lev. xiii. 14. **נִרְאָה**, 2 Sam. xvii. 17, &c. and **נִרְאָה**, Deut. xxxi. 11, &c. Aff. **נִרְאָה**, Lev. xiii. 7.

Imp. **נִרְאָה**, 1 Kings xviii. 1.

Part. **נִרְאָה**, Gen. xii. 7; xxxv. 1.

Puh. pret. pl. **נִרְאָה**, once, Job xxxiii. 21, i. q. Niph. The *Dagesh*,—Gesenius prefers supposing Mappik,—is here implied, Gram. art. 109.

Hiph. **הִרְאָה**, and **הִרְאֶה**, pres. **הִרְאֵה**, apoc. **הִרְאָה**. Constr. immed. it. med. **הִרְאָה**, **הִרְאֵה**, **הִרְאָה**, (a) *Made, caused, to see; showed*, Gen. xli. 28 xlviii. 11; Exod. xxvii. 8; Num. viii. 4; Deut. xxxiv. 4, &c. — of prophets, things, to come, 2 Kings viii. 10. 13; Ezek. xi. 25; Amos vii. 1, &c. 1. Med. **הִרְאָה**, to see with pleasure, delight, Ps. l. 23; lix. 11; xc. 16: it. with **הִרְאָה**, 2 Sam. xv. 25. 2. *See, feel, experience evil*, Ps. lx. 5; lxxi. 20; Hab. i. 3; Eccl. iv. 7. — good, Ps. iv. 7; Eccl. ii. 24.

Infin. **הִרְאָה**, Deut. iii. 24, &c. Aff. **הִרְאָה**, Exod. ix. 16; Ezek. xl. 4, &c.

Imp. aff. **הִרְאָה**, Exod. xxxiii. 18. **הִרְאָה**, Judg. i. 24, &c.: f. aff. **הִרְאָה**, Cant. ii. 14.

Part. **הִרְאָה**, Exod. xxv. 9; Ezek. xl. 4, only.

Hoph. **הִרְאָה**, pres. non occ. (a) i. q. Niph. Lev. xiii. 49. (b) *Was made, caused, to see, was shown*, Exod. xxvi. 30; Deut. iv. 35.

Part. **הִרְאָה**, Exod. xxv. 40.

Hithp. pret. non occ. pres. plur. **הִרְאָה**, **הִרְאָה**, **הִרְאָה**. *Be, become, looking at, viewing*,

each other in uncertainty, Gen. xlii. 1. In anger, or for warlike purposes, i. e. meet for contention, 2 Kings xiv. 8. 11; 2 Chron. xxv. 17. 21. So the Arab. conj. vi. *invicem viderunt*, e regione *fuil*, ex adverso *spectavit*.

VIII. *Deliberavit*; **נִרְאָה**, *disputare, contendere*.

נִרְאָה, see Part. Kal of **נִרְאָה**.

נִרְאָה, f. once, Deut. xiv. 13; the name of an unclean *bird*; which, in the parallel place, Lev. xi. 14, is written **נִרְאָה**, and is most probably the correct reading. See page 124, above. *A sort of vulture*, apparently. Bochart. Hieroz., ii. pp. 191, 192, *milvus*; a *kite*.

נִרְאָה, an Infin. of **נִרְאָה**, see above.

נִרְאָה, f. r. **נִרְאָה**. *Seeing, viewing*, once, Eccl. v. 10. *Keri*.

נִרְאָה, f. pl. constr. apparently of some sing. now lost, once, 2 Chron. xxvi. 5. *visions*: as the context seems to require. Eichh. Simonis, "Proprie est infinitivus nominascens." Gesenius takes no notice of it. Lxx. *ἐν φόβῳ κυρίου*. *ἀλλ' ἐν ὁράσει κυρίου*. *ἀλλ' ἐν ὁράσει Θεοῦ*.

נִרְאָה, m. once, Job xxxvii. 18. *Mirror*, of polished metal. See my note on the passage.

נִרְאָה, m. in pause, **נִרְאָה**, m.—pl. non occ.

נִרְאָה, (a) *Vision, revelation*, Gen. xvi. 13, in **נִרְאָה**, **נִרְאָה**, *God of vision, appearance*, i. e. who reveals himself. Followed by, **נִרְאָה**, **נִרְאָה**. Have I even thus far seen lived, see **נִרְאָה**, v. above), (d) *after vision*, e. revelation? None being able to see God and live. This she mentions as an instance of mercy, it. Ib. 14; xxiv. 62. b) I. q. **נִרְאָה**, *Appearance, view, sight*, Sam. xvi. 12; Job vii. 8; xxxiii. 21. See my note here. (c) *Monstrosity, παράδειγμα, example*, Nah. iii. 6, only.

נִרְאָה, see **נִרְאָה**.

נִרְאָה, see **נִרְאָה**.

נִרְאָה, fem. i. q. **נִרְאָה**, above, Eccl. v. 10. *ethiv*.

נִרְאָה, v. fem. **נִרְאָה**, once, Zech. xiv. 10, **נִרְאָה**, as **נִרְאָה**, Hos. x. 14, of **נִרְאָה**. *Was prophet. shall be*, raised, elevated. Aquila, ymm., Theod., *ὑψωθήσεται*.

נִרְאָה, **נִרְאָה**, and **נִרְאָה**, masc.—plur.

רָאָם, רָאָם. Arab. **أَم**, *oryx*. And this.

Bochart. Hieroz., i. p. 948, seq., argues, is the animal in question here. Gesenius, with A. Schultens, on Job xxxix. 9, 10, will have it to be a sort of wild ox, viz., the *Buffalo*. The LXX. makes it the *unicorn*, *μονοκέρωτα*, which, although found to exist (see Quarterly Review, No. 47), is not at all likely to be the animal. Gesenius prefers considering it the *buffalo*, from Ps. xxix. 6, where **רָאָם**, is found in the parallel with **עֵז**, a *calf*. The word occurs, Num. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 22; xxix. 6; xcii. 11; Is. xxxiv. 7. From these passages of Job and Isaiah, too, this animal is manifestly mentioned as one of the ox tribe. Schultens and Gesenius are, therefore, probably right.

רָאָמוֹת, f. pl. r. **רָאָם**, i. q. **רָאָם**. Things high, sublime, above comprehension, Prov. xxiv. 7. — high in value, most precious, Job xxviii. 18. See my note. Sym. *ὑψηλά*, Ezek. xxvii. 16.

רָאָשׁ, masc. pl. **רָאָשִׁים**, and **רָאָשׁ**, r. **רָאָשׁ**, i. q. **רָאָשׁ**. Poor, opp. **רָאָשׁ**, 2 Sam. xii. 1. 4;—Prov. x. 4.

רָאָשׁ, m. i. q. **רָאָשׁ**, r. **רָאָשׁ**,—pl. non occ. Poverty, Prov. xxx. 8. Aff. **רָאָשׁ**, Ib. vi. 11.

רָאָשׁ, m. def. **רָאָשׁ**, pl. **רָאָשִׁים**. Aff. **רָאָשׁ**, Chald. i. q. Heb. **רָאָשׁ**. (a) *The head*, Dan. ii. 38; iii. 27; iv. 2. 7. 10; vii. 1. 6, &c. (b) *Chapter, summary*, Ib. vii. 1. Aff. pl. **רָאָשִׁים**, Ezra v. 10.

רָאָשׁ (for **רָאָשׁ**, Gram. art. 73), masc. **רָאָשִׁים** (for **רָאָשִׁים**, Ib.), constr. **רָאָשִׁים**. See also Gram. art. 152. 3, where **רָאָשִׁים** is taken as the primitive form. Aff. **רָאָשׁ**, **רָאָשִׁים**, Is. xv. 2. **רָאָשִׁים**, for **רָאָשִׁים**, apparently. So LXX. *κεφαλῆς*. Pl. **רָאָשִׁים**, **רָאָשִׁים**, &c. Syr. **رأس**. Arab.

رأس. Æth. **ረእሰ**: *caput*. (a) *The head* of [1] Man. [2] Beast, or thing. Metaph. [3] In station, chief, supreme, prince; city, &c. [4] *Capital, amount, or sum*, in number. [5] *Source, commencement, &c.* (b) The name of a certain plant. According to Celsius, Hierobot., ii. 46, *cicuta*, or *hemlock*. Gesen. contends for the *poppy*. Oedmann for the *colocynth*: and Michaelis (Suppl. Lex. Heb., p. 2220), for the *lodium*,

or *tares*. All that is certain is, that it was considered a poison. (a), [1] Gen. xl. 20; xlviii. 14, &c. [2] Gen. iii. 15; Exod. xxix. 15. 19; Lev. iv. 4. 15. 24; v. 8, &c. — of thing, Lev. i. 4; iii. 2. 8; iv. 29. 33, &c. *Head, or top of* —, Gen. viii. 5; xi. 4; xlvii. 31; Exod. xvii. 9, 10; xix. 20; xxxiv. 2; Num. xxi. 20, &c. [3] 1 Sam. xv. 17; Is. vii. 8. — of the fathers, families, Exod. vi. 14. 25; Num. vii. 2; xxxii. 28; xxxvi. 1. — of the priests, 2 Chron. xix. 11; xxiv. 6. — *city*, Josh. xi. 10; Is. vii. 8. — *stone of the corner*, Ps. cxviii. 22. — of *perfumes*, Exod. xxx. 23; Cant. iv. 14; Ezek. xxvii. 22, &c. [4] *Sum, amount, &c.*, Lev. v. 24. With **רָאָשׁ**, Exod. xxx. 12; Num. i. 2, **רָאָשִׁים**. Comp. vr. 49; iii. 40. — of a body of men, *detachment*, Judg. vii. 16. 20; ix. 34. 37. 43; 1 Sam. xi. 11; 1 Chron. xii. 23. — of each, Judg. v. 30. — of words, Ps. cxix. 160. Metaph. **רָאָשׁ**, *whole amount of my (earthly) joy*, Ps. cxxxvii. 6. [5] *Heads, sources*, Gen. ii. 10. — of the way, *commencement, beginning*, Ezek. xvi. 25. — of the open or outer parts, Lam. ii. 19. — of captives, *front*, Amos vi. 7. — of time, Is. xl. 21; Exod. xii. 2. In Prov. viii. 26, **רָאָשׁ**, Gesenius makes, “prima gleba orbis terrarum,” i. e. “quæ prima creata est.” As if one part of the earth were supposed to have been created before another. The context, however, excludes every created part. This passage would rather mean, therefore, *the principal of the lands or places of the earth*. Phr. **רָאָשִׁים**, *I have laid on their own heads*; punished them with —, Ezek. ix. 10, &c. **רָאָשִׁים**, *he will fall upon our heads*; ruin us, 1 Chron. xii. 19. **רָאָשׁ**, Job xxix. 25, *I sit (as) chief*, like the Latin, “*incedit regina*.” **רָאָשׁ**, *they have become for the head*, i. e. become chief,—is a very common usage noted under **רָאָשׁ**, page 153 above. **רָאָשׁ**, Num. vi. 9. Comp. vr. 18. **רָאָשׁ**, *he shall bruise thee, the head*, i. e. *capitally*, Gen. iii. 15. Other idioms will be found under **רָאָשׁ**, **רָאָשׁ**, &c. **רָאָשׁ**, *head and tail*; high and low, Is. ix. 13. (b) **רָאָשׁ**, and **רָאָשׁ**. *Poison, venom*, Deut. xxix. 17; xxxii. 32; Hos. x. 4; Amos vi. 12; Ps. lxi. 22; Lam. iii. 5. 19. — of adders, Deut. xxxii. 33; Job xx. 16. Phr. **רָאָשׁ**, *water of* —, Jer. yiii. 14; ix. 14; xxiii. 15: which Gesenius takes to signify, “*opium*.”

ראש, fem. once, Ezek. xxxvi. 11, pl. aff. ראשית, *Your beginnings*, i. q. ראש, [5] above.

ראש, fem. once, Zech. iv. 7. *Chief, principal*, ראש, [3] above.

ראשון, m. twice, ראשון, Josh. xxi. 10, Job xv. 7; once. ראשון, Job viii. 9: pl. ראשונים, r. ראש.—

ראשונה, and **ראשונה**, f. pl. ראשונות, and ראשונות.—

masc. (a) *First or former*, as to [1] Time: [2] Order or place: [3] Dignity. [1] Gen. xxvi. 1; Is. xli. 4; xlv. 6; xlviii. 12, &c.: opp. ראשון. So ראשונים, *ancestors*, Deut. xix. 14, &c. Comp. 2 Chron. xvi. 11. [2] Gen. xxv. 25; xxxii. 18; Exod. xii. 2, &c. [3] 1 Chron. xviii. 17. Applied also to persons, things, times, months, day, &c. It. adverb, Jer. l. 17, &c. Fem. [1] Is. xlii. 9; xliii. 9; xlviii. 3, &c. [2] Is. lx. 9; Zech. vi. 2, &c. Adverb, Gen. xxxiii. 2; xxxviii. 28, &c. Phr. ראשונה, *as formerly*, Deut. ix. 18, &c. בראשונה, *in front*, Is. lx. 9. לראשונה, *as to the first*; Is. i. 26. לראשונה, *as to the first*; at the first, *formerly*, Judg. xviii. 29. So. בראשונה, Gen. xiii. 4. First of all, Deut. xiii. 10, opp. ראשונה, לראשונה, lit. *as to what at the first*, or, *in the first place*; i. q. ראשונה + ה + ה + ה, לראשונה, 1 Chron. xv. 13.

ראשונה, f. once, Jer. xxv. 1. *First*.

ראשונה, f. constr. מן pref. once, 1 Sam. xxvi. 12, מראשונה שואל. *From the head* (furniture, implements, or the like) of Saul. Lxx. ἀπὸ προσκεφαλῆς αὐτοῦ. See מראשונה, p. 389, above.

ראשית, once, ראשית, fem.—pl. non. occ. r. ראש. Syr. رَأْسِيَّة, *initium, principium*; opp. ראשונה. *First, or former*, (1) *State*, in either order, or dignity. (2) — *time*. (3) — *produce*, fruit, or offspring. (4) — *way*, proceedings. (1) — *first, or beginning*, Gen. i. 1; x. 10; Num. xxiv. 20: see my note on Job xl. 15, p. 519: Is. xlii. 10; Job viii. 7; xlii. 12; Eccl. vii. 8; Hos. ix. 10, &c. (2) *First, beginning*, as to time, period, Deut. xi. 12. (3) — *produce, fruits, &c.*, as offered, Lev. ii. 12; xxiii. 10; Num. xv. 20; Deut. xviii. 4; xxvi. 10; Jer. ii. 3. Thence, of *offspring*, Gen. xlix. 3; Ps. lxxviii. 51; cv. 36. Thence, *the best*, 1 Sam. ii. 29; Jer. xlix. 35; Amos vi. 1; Dan. ix. 41, &c.

So, Deut. xxxiii. 21, וְהָאֵלֹהִים לֹא, *so he looked out, provided, for himself*; a (lit.) *headship*, state of wealth. (4) *First, of way*, proceedings. ראשית —, Prov. viii. 22; Job xl. 19. See my note ib. on vr. 15. Aff. ראשית, Job viii. 7. ראשית, Ib. xlii. 12. See also Hos. ix. 10; Num. xviii. 12.

רב, m. pause, רב, pl. רבים, constr. רבִּי.—

רבה, f. constr. רבה, pl. רבות.—

Arab. رَبَّ, *auxit, collegit; dominus fuit*.

Æth. رበ: *extendit*. Syr. رَاب, *magnus*. (a) *Much*, or (b) *Many*, as applied to quantity, or individuality. Also, (c) *Abundant, enough*. (d) *Great, vast*, in extent, station, &c. (a) Gen. xxiv. 25; Exod. xii. 38; 1 Kings x. 2; Ps. xix. 11, &c. Adverb, רב שקבענו, *we are much filled with contempt*, Ps. cxxiii. 3; Is. xxi. 7. (b) Gen. xxvi. 14; Deut. xx. 1; Josh. xvii. 14; 1 Kings iii. 8; Job xxxvi. 28; Ps. lxxxix. 51. Phr. וְנָפַל מִפְּנֵי רַב, *and many of them fell*, Exod. xix. 21: opp. ראש, Num. xiii. 18; 1 Sam. xiv. 6, רבבם, *Comp. Num. xxvi. 56; 2 Chron. xiv. 10, עָמְדוּ רַב בְּמִצְוֹתָיו*; Ib. xxxii. 7, *more with us, than with him*. (c) Gen. xxxiii. 9; xlv. 28; Deut. i. 6; iii. 26; 2 Sam. xxiv. 16; 1 Kings xix. 4, &c. (d) — as to space, extent, Gen. vii. 11; Esth. i. 20; 1 Kings xix. 7. — of God's goodness, Ps. xxxi. 20. — of calamity, Num. xi. 33; 2 Chron. xiii. 17. — sin, Ps. xix. 14. — station, dignity, Job xxxv. 9: but see my note here. טַרְדִּים —, 2 Kings xxv. 8. טַרְדִּים —, Dan. i. 3. — קִישָׁל, Dan. xi. 4. עֲדֵשִׁיץ —, Is. lxiii. 1. — as to birth, Gen. xxv. 23. — age, Job xxxii. 9. — in art, Prov. xxvi. 10, &c. So Gesenius: but see מחולל, p. 187, above. Phr. רב חכמה, *great of (in) intelligence*, Prov. xiv. 29. רבת בנים — *in children*, having many, 1 Sam. ii. 5. רבת עם — *in people*, Lam. i. 1: with ' , parag., Gram. art. 175. 16. Hence—

רבין, *his arrows*, once, Job xvi. 13.

The notion of shooting out being cognate with that of increase, extent. See my note on this place.

רב, m. Chal. def. רבא, pl. רבין, aff. רבין, &c. Fem. def. רבא, pl. רבין, and רבין, &c. I. q. Heb. (1) *Great, large*, Dan. ii. 31. 35; v. 1; vii. 7. — in extent,

Dan. vii. 2; iv. 27. — *power*, Dan. vii. 3. 17. (2) *Great*, in station, dignity. — of God, Dan. ii. 45; Ezra v. 8. — of kings, &c., Dan. ii. 10. 14. 48; iv. 6; v. 11; Ezra iv. 10. *Great*, important, Dan. vii. 20. — *fearful*, Dan. iii. 33; vii. 8. 11. *Great men*, *Nobles*, Dan. iv. 33; v. 2. 23; vi. 18, &c.

רב, see רב.

רב, or רוב, and רב, plur.

constr. רב, aff. רבם, רבם, r. רב. *Multitude*, *abundance*, Lev. xxv. 16; Ps. xxxiii. 16; li. 3; and so Job iv. 14: see my note: Is. i. 11. — in extent, Josh. ix. 13. רב, to *abundance*, *abundantly*, Gen. xxx. 30; xlviii. 16; Deut. i. 10. Phrr. רב שנים, *abundant in years*, old, Job xxxiii. 7. Comp. Eccl. xi. 1. לא יספר מרב, *shall not be counted from abundance*, Gen. xvi. 10. Comp. 1 Kings iii. 8. רבי חוקי, *the abounding of my law*, its abundant provisions, Hos. viii. 12.

רבב, v. pret. רבב, pres. non occ. See רב above. Cogn. רבה. Constr. abs. it. med. כן, than. I. *Be, become many, numerous*, 1 Sam. xxv. 10; Ps. iii. 2; lxix. 5; civ. 24, &c. Infin. רב, Gen. vi. 1.

II. Pret. רב, pl. רבב. See רבב, under רב, above. *Shot*, as arrows, lightning, Gen. xlix. 23; Ps. xviii. 11.

Puh. Part. pl. f. מרבבות, once, Ps. cxliv. 13. *Made very numerous*: but the occurrence of מרבבות, from Num. אלף, plainly suggests that מרבב, should be considered as the ground form of this word. Lit. *Ten thousanded*, i. e. produced to that extent. LXX. πηλθύνοντα.

רבב, f. pl. רבבות, constr. רבב, r. רבב.

Arab. ربي, mille. Lit. Many, put to express an indefinitely large number, as in Ezek. xvi. 7, many as the shoots of the field, Ezek. xvi. 7, i. e. just as we say, *ten thousand*. Aquila, Symm., μυριάς, μυριάδες, Deut. xxxiii. 2, i. q., רב, Gen. xxiv. 60; Lev. xxvi. 8; Deut. xxxii. 30; Ps. xci. 7, &c.: Pl., 1 Sam. xviii. 8. Constr., Num. x. 36; Deut. xxxiii. 17, &c. Aff. רבבתי, 1 Sam. xviii. 7.

רבב, v. pret. רבבתי, once, Prov. vii. 16, i. q. רב. See my note on Job xvii. 13. Arab. ربد, constitit, substitit: whence

רב, λεισίων, stabulum. See מרבב above, p. 389. Spread, strewed, made up. Aq., Theod., περιστρώμασι περιστρώσα.

רבב, v. pres. רבב, apoc. רב, חרב. Cogn. רב. See also רב, opp. רב, מצט. Constr. abs. it. med. על, on; ל, to, towards; כן, than. (a) *Be, become, much or many, multiply*, Gen. i. 22; viii. 17; xliii. 34; Exod. i. 10. 12. 20; Deut. vi. 3; viii. 13; xxx. 16; 1 Sam. xiv. 30. (b) *Great, powerful*, Job xxxiii. 12; Prov. xxix. 2: but comp. vr. 16.

Infin. רבב, רבב, Exod. xi. 9, &c.

Imp. רבב, pl. רבב, Gen. xxxv. 11; L. 22, &c.

Part. רבב, Gen. xxi. 20, in רבב שנים, *he became increasing* (i. q. רבב, ib.), i. e. growing up an archer. Arab. ربي, adolevit.

Pih. רבב, once only, Ps. xlv. 13. *Made much*, i. e. obtained great price, or wealth.

Hiph. רבב, pres. רבב, apoc. רב. Constr. immed. it. med. רב, כן, ל, than; רב, in; רב, as, like. (1) *Multiplicated, increased*, Deut. i. 10; Judg. xvi. 24; Job ix. 17; x. 17, &c. (2) *Extended, enlarged*, 1 Chron. iv. 10; Num. xxvi. 54; Ps. lxxi. 21. (3) *Made great*, Ps. xviii. 36;—Job. xxxiv. 37, Gesen. Phrr. רבבתי להקדש, *she did much to pray*, i. e. prayed much, 1 Sam. i. 12, &c. רבבתי, ye speak much, 1 Sam. ii. 3, Gram. art. 222. רבב, opp. רבב, יקדש, Exod. xxx. 15.

Infin. abs. רבב, Deut. xvii. 16. Constr. רבב, 2 Sam. xiv. 11. See Kethiv. adv. רבב, Gen. iii. 16; xvi. 10, &c.: it. רבב, variously. רבב מאד, *very much, exceedingly*, Gen. x. 1; xli. 49; Deut. iii. 5, &c. רבב נפל, *much, many, fell*, lit. *multiplyingly*, i. e. in great number, fell, 2 Sam. i. 4, opp. רבב, קצט, Eccl. v. 11. רבב נקבה, lit. *multiplying righteousness*, i. e. assuming it to self. Comp. מרבב in the next member, Eccl. vii. 16: see also vr. 17, &c.

Imp. רבב, Ezek. xxiv. 10, only, apoc. רבב, Judg. xx. 38: f. רבב, Is. xxiii. 16. Pl. רבב, Gen. xxxiv. 12; Amos iv. 4.

Part. רבב, Prov. xxviii. 8; Is. xxxiii. 23. Constr. מרבב, Lev. xi. 42.

— pl. מרבבים, Exod. xxxvi. 5, &c.

רבב, v. Chald. pres. non occ. Arab.

רבב, accessione crevit. Syr. ربد, id.

constr. abs. *Grew, became great*, in quantity or power, Dan. iv. 8. 19, al. non occ.

Pah. once, Dan. ii. 48: med. *ל*, *made great*, in station.

רַבּוֹ, and רַבּוּא, f. dual, רַבּוּת, pl. רַבּוֹת, Neh. vii. 71. Syr. *ܕܒܗܐ*.

Arab. *مِائَات*, *myrias*, i. q. רַבְּנָה. An inde-

finitely large number, *Ten thousand, myriad*, Jonah iv. 11; 1 Chron. xxix. 7; Ezra ii. 64; Neh. vii. *66. Dual, Ps. lxxviii. 18. Pl., Ezra ii. 69; Dan. xi. 12, al. non occ. It would be as erroneous to suppose—with Gesenius—that the sing. should be regularly

רַבּוֹ, as it would, that the Syr. *ܕܒܗܐ*, ought to be written *ܕܒܗܐ*. The truth is, the *ה* is added for the purpose, apparently, of filling up the hiatus which would otherwise occur in the case, construction, affix, &c. רַבּוֹ, is written, perhaps, for רַבּוֹ, or רַבּוֹ. Gram. art. 87. 2.

רַבּוֹ, f. pl. רַבּוֹת, *Keri* רַבּוֹת, Chald. Dan. vii. 10, only. I. q. Heb.—*ר. רבב*.

רַבּוֹ, f.—pl. non occ. Def. רַבּוּתָּהּ. Aff. רַבּוּתָּהּ, *r. רבה*. *Greatness*, in station, power. Dan. iv. 19. 33; v. 18; vii. 27, al. non occ.

רַבּוֹת, see רַבּוֹת.

רַבָּב, m. pl. *ר. רבב*. Arab. *رَبَاب*, *aqua copiosa*, etiam *salubris*, *رَبَاب*, *nubes alba*, as portending rain, prosperity. See my note on Job vi. 16, throughout. *Showers*, so called from their copiousness, and fertilizing properties, Deut. xxxii. 2; Jer. iii. 3; xiv. 22; Ps. lxv. 11; lxxii. 6; Mic. v. 6, al. non occ.

רַבְּדִי, constr. *ר. רבד*, m. r. *ר. רבד*. Arab. *رَبْد*, *impositi invicem dactyli*, &c: it.

رَبْد, *diversicolores lanae partes quæ de cameli, aliisque animalis, collo, vel ex aure appenduntur, ornatus ergo. A chain, or other ornament, hanged about the neck*, Gen. xli. 42; Ezek. xvi. 11, only. *Aquila*, Symm., Gen. *μανιάκης*; Ezek. *κλωὶς*. Lxx. *Theod.*, *κάθεμα*.

רַבִּיעִי, masc. pl. *ר. רביעי*. } Ordinal of the
רַבִּיעִית, f. pl. non occ. } number *four*.
Gram. art. 181. 2. *Fourth*, Gen. i. 19; xv. 16, &c. Fem., Lev. xix. 24; 1 Kings vi. 1, &c. The thing numbered is often

omitted by the ellipsis, Ezek. i. 1, &c. See Gram. art. 227. 6. Phrr. *רַבִּיעִים*, *sons of the fourth* (fathers in order), i. e. of the fourth generation, 2 Kings x. 30; xv. 12. The fem. also signifies *the fourth part*, fractionally, of measure, Exod. xxix. 40; Lev. xxiii. 13, &c. — of time, Neh. ix. 3. — of space, *fourfold*, or — *square*, Ezek. xlvii. 20; Auth. Vers.

רַבִּיעִי, Chald. f. *רַבִּיעִי*, once, *רַבִּיעִי*, *Keri*, *רַבִּיעִי*, in every case; def. *רַבִּיעִי*, i. q. Heb., Dan. ii. 40; iii. 25; vii. 7. 23: def. Ib. 19. 23.

רַבִּי, v. occ. in Hoph. Part. f. only.

Arab. *رَبَك*, *commiscuit, pec. bene paravit jusculo confractum, intritumve panem*.

Hoph. Part. fem. *רַבִּיעִתָּהּ*. *Saturated*, with oil. Synon. *רוֹט*, *לָל*, Lev. vi. 14; vii. 11; 1 Chron. xxxii. 29, only.

רַבִּיעִי, masc. pl. aff. *רַבִּיעִי*, *רַבִּיעִי*, *רַבִּיעִי*.

רַבִּעִי, m.—pl. non occ.—

Arab. *رَبْع*, *quadrans*, *ר. רבע*. *Fourth part* of any thing, Exod. xxix. 40; 1 Sam. ix. 8; —Num. xxiii. 10; 2 Kings vi. 25, al. non occ. sing. Pl. aff. — *side*, i. e. any one side of four, Ezek. i. 8. 16; xliii. 16, 17, al. non occ.

רַבִּעִי, m. aff. *רַבִּעִי*, once, Ps. cxxxix. 3, in *אֶרְצִי וְדַרְצִי*. *My way, path, and my lying down*, reposing, for *רַבִּעִי*, *r. רבץ*, a change peculiar to the Syriac and Chaldaic. Syr. *רַבִּעִי*, *cubavit*. See Rosenmüller on the place. Whence—

רַבִּעִי, I. v. Kal non occ. except—

Infin. *רַבִּעִי*, med. *רַבִּעִי*. *Lying with*, carnally, Lev. xx. 16; Ib. xviii. 23. Aff. *רַבִּעִי*, al. non occ.

Hiph. pres. 2d pers. *רַבִּעִי*, once, Lev. xix. 19. *Cause, suffer, to lie with, gender*. It.—

רַבִּעִי, II. v. r. *ר. רבע*, or *ר. רבע*. Kal non occ. except in—

Part. *רַבִּעִי*, plur. *רַבִּעִים*. } *Four-sided*,
— fem. *רַבִּעִי*, pl. non occ. } having four
sides, Exod. xxvii. 1; xxviii. 16; Ezek. xliii. 16, &c. Pl., 1 Kings vii. 5, only. Fem., Ezek. xli. 21, only.

Puh. Part. *רַבִּעִי*, pl. non occ. } *Made four-*
— fem. *רַבִּעִי*, plur. *רַבִּעִים*. } sided, *four-*
square, 1 Kings vii. 31; Ezek. xl. 47; xlv. 2, al. non occ.

רבע, pl. only, רבעים. Men of the fourth generation, Exod. xx. 5; xxxiv. 7; Num. xiv. 18; Deut. v. 9, al. non occ.

רבע, pl. non occ. Aff. רבוע, רבוע, רבוע.

Arab. رُبِع, *cubuit*. Cogn. رُبِع.

vavit; prolem genuit. See רבע, רבוע, above.

Syr. رُبِع, *cubuit*. Lying down, of cattle, properly, Is. lxv. 10; xxxv. 7; Jer. l. 6. Meton. Place of —, of man, Prov. xxiv. 15, al. non occ.

רבע, v. pres. רבוע. See רבוע. Constr. abs. it. med. ר, in; ל, at; בין, between; under; על, on; עם, with. Lie down, of beasts, Gen. xxix. 2; xlix. 9; Num. xxii. 27, &c. — of a bird brooding over her young, Deut. xxii. 6, only. — of men at ease, Job xi. 19; Is. xiv. 30; xvii. 2. — of the deep, as affording wealth, Gen. xlix. 25. Metaph. — of anger, lie upon one, with ר, Deut. xxix. 19. — of sin, Gen. iv. 7, in רבוע, where, however, the concordance is logical, not formal, Gram. art. 215. 5, seq. Hence it has been supposed, that an animal of some kind ought to be understood; and thence, that the place should be rendered sin-offering. Gesenius thinks that sin lying, as a wild beast in ambush, is the sense of the place. It is, however, of but little importance which of these senses is adopted; for guilt in every case is implied, and thence punishment and degradation (opp. רשע, sin). That guilt was to be cancelled only by sacrifice, is either implied or positively taught throughout the Bible, and is obvious enough in the case of Abel, as implied here, and reasoned on by St. Paul, Heb. xi. 4; where he tells us that Abel's sacrifice was more excellent than Cain's: *πλείονα θυσίαν, a fuller sacrifice*; the fact being, Cain brought no proper sacrifice: it was a mere offering of the fruits of his ground. And, hence, it should seem, he did not well; the context supplying no other cause for his having done ill. If so, his offering evinced nothing beyond gratitude to his Creator; while that of Abel did this, with the additional consideration of his own unworthiness and guilt, a thing incumbent on all, now that man had fallen.

* Part. רבוע, pl. רבועים, Exod. xxii. 5; Gen. xxix. 2.

— fem. רבועה, Gen. xlix. 25, &c. — pl. non occ. High. pres. רבועה, Constr. immed.

med. ר, in. (a) Cause, make, to lie down, of beasts, Is. xlii. 20; Jer. xxxiii. 12; Cant.

7. — of men, Ezek. xxxiv. 15; Ps. xxxiii. 2. (b) Set, precious stones, Is. liv. 11, only.

Part. רבועה, pl. רבועים, Is. l. c. (b), Jer. l. c. (a), al. non occ.

רבוע, pl. m. Chald. of רב.

רבוע, pl. See under רב.

רב, masc. pl. רבנים, constr. רבני. Arab.

رَبَّ, *stabilis, firmus*. The primary notion seems to have consisted in firmness, hardness: thence, cogn. رَجَم, *lapis*. (a) Clods of earth, hard from drought, Job xxxviii. 38. See my note, al. non occ. (b) Stones set up as monuments, Job xxi. 33, only. See my notes on both places.

רב, masc. } — plur. non occ. Aff.

רב, fem. רבנה. Arab. رَجَم. Syr.

רָבָה, *ira, indignatio*. (a) Disturbing, vexation, trouble, Job iii. 17. 26; xiv. 1; Is. xiv. 3. (b) Neighing, as expressive of the fierceness of the war-horse, Job xxxix. 24 (27). (c) Fury, anger, Hab. iii. 2. (d) Rage, roar, of the thunder, Job xxxvii. 2. Fem. once, Ezek. xii. 18. Perturbation, trembling.

רב, v. pres. רב. See רב. Cogn.

רב. Synon. רָעַד, רָעַד. Constr. abs. it. med. ר, in; על, לְעַל, רָעַד. (a) Shook, trembled, — of things, Joel ii. 10; Amos viii. 8; 2 Sam. xxii. 8; Ps. xviii. 8; Is. v. 25, &c. — persons, Jer. xxxiii. 9; Is. xxxii. 10, 11; Joel ii. 1, &c. (b) — became disturbed, agitated, Deut. ii. 25; 2 Sam. vii. 10; xix. 1; Is. xiv. 9; xxviii. 21; lxiv. 1; Hab. iii. 16. רָעַד, — with anger, Prov. xxix. 9; Ezek. xvi. 43; Ps. iv. 5. Comp. Eph. iv. 26. Phr. מִפְּנֵי רָעַדָם, *They shall tremble from their close places*: i. e. their fear shall be heard from these, Mic. vii. 17. רָעַדוֹן הַיָּרֵד, *the curtains of — shall shake*, i. e. the palaces—thence powers—of which these were a part, Hab. iii. 6. Comp. Is. xxxiii. 11.

Imp. pl. רב, Ps. iv. 5, only.

High. רב, pres. רב. Constr. immed. it. med. ר. Move, agitate, Is. xlii. 13; xxxiii. 11; Jer. l. 34. — move to anger, Job xii. 6. — disturb, 1 Sam. xxviii. 15; Is. xiv. 16; Job ix. 6. מִפְּנֵי רָעַדָם —, so that

it is removed *from its station*, dignity. See my note here.

Part. constr. pl. כְּנִיזִי, Job li. cc.

Hithp. Infin. aff. only, הִתְנַחֵץ, *Thy commotion, excitement*, 2 Kings xix. 27, 28; Is. xxxvii. 28, 29, with אֵל, al. non occ.

רגו, v. Chald. occ. only in—

Aph. pret. pl. הִרְגִּינוּ, with ל. *Provoked, excited, to anger*, Ezra v. 12, only.

רגו, m.—pl. non occ. Chald. *Anger*, Dan. iii. 13.

רגו, m.—pl. non occ. *Trembling*, once, Deut. xxviii. 65.

רגל, c. dual, רגלִים, pl. רגלִים, constr.

רגל. Aff. רגל. Syr. رَجُل. Arab. رَجُل,

pes. The foot, of either man or beast, Ezek. xxix. 11; Exod. xxi. 24; Lev. xxi. 19; Num. xxii. 25; Is. xxxii. 20; Ezek. i. 7, &c. Sometimes put (meton.) for the whole person, Job xxiii. 11; xxviii. 4; Ps. xxxvi. 12, &c. Phrr. כִּפְּחֵי רַגְלִי, *from the sole of the foot* to —, Is. i. 6. שְׂרָשֵׁי רַגְלִי, *soles of my feet*, Job xiii. 27. רַגְלִי בִּמְצָחָה, *tottering foot*, Prov. xxv. 19. Comp. Ps. xxxviii. 17; xciv. 18: and see my note on Job xii. 5. רַגְלֵי עָבְרוּ, *they passed over on foot*, Ps. lxvi. 6. לְרַגְלִי, — *for my proceeding*, i. e. on account of me, Gen. xxx. 30. לְרַגְלִי חֲסִילָה, *at the foot*, i. e. according to the pace, *of the property*, Ib. xxxiii. 14. לְרַגְלֵי, *at his feet*, his person, Hab. iii. 5. Comp. 1 Sam. xxv. 42; Job xviii. 11. רַגְלֵיךָ, *at thy feet*, near thee, at hand, Exod. xi. 8. Comp. Judg. iv. 10; v. 15; viii. 5; 1 Sam. xxv. 27; 2 Sam. xv. 17. הִשְׁקֵחַ בְּרַגְלֵךָ, *shalt water with thy foot*, i. e. with as much ease as the channels in a garden are, which may be turned, &c. with the foot. See שָׁלַח. — מֵימֵי רַגְלִים, *water of the feet, urine*, Is. xxxvi. 12. Keri, שֵׁשׁ הַרְגְּלִים, *hair of the feet, pubes*, Is. vii. 20. בֵּין רַגְלֵי, *from between her feet, womb*, Deut. xxviii. 57. רַגְלִים, *for strokes of the feet: thence, times, repetitions*, Exod. xxiii. 14; Numb. xxii. 28, 32, 33. וַיִּשָּׂא רַגְלֵי, Gen. xxix. 1. וַיִּשָּׂא רַגְלֵי, Ib. xli. 44, *shall lift up his foot*, move. Pers. قَدَمِ بَرْدَاشْتِ, *withhold thy foot*, go not, Prov. i. 15. Comp. Jer. ii. 25. *shall keep thy foot*, preserve thee, Prov. iii. 26. רִגְלֵי בִּמְצָחָה, *stool of my foot*, Is. lxvi. 1. קִשּׁוֹם רַגְלִי, *place of my feet, dwelling place*, Ib. lx. 13. To these

many other usages may be added, which the student may take from the Concordance at his leisure.

רגל, f. Chald. dual, רגְלִין, def. רגְלִיָּה. Aff. רגְלִיָּה, רגְלִיָּה, i. q. Heb. רַגְלִי, Dan. vii. 4; ii. 41, 42; Ib. 33, 34; vii. 7.

רגל, v. pres. non occ. Cogn. רגל. Once, Ps. xv. 3, in אֵל רַגְלִי עַל לִשְׁוֹנִי. Lit. *Walks (it) not upon his tongue*; meaning, perhaps, much the same thing as the following context: pec. makes not his tongue a sort of stalking horse, on which to injure his neighbour. Arab. اَرَجَلَ, *vituperavit*. Castell.

Pih. pret. non occ. pres. רגל. (a) *Goes about*, as a busybody (comp. 1 Tim. v. 13), calumniating, 2 Sam. xix. 28. (b) — *exploring*, as a spy, &c., Deut. i. 24; Josh. xiv. 7; Judg. xviii. 2. 14. 17.

Infin. רגל, Num. xxi. 32, &c. Aff. רגְלָה, 2 Sam. x. 3.

Imp. רגל, Josh. vii. 2.

Part. pl. כְּרַגְלִים, Gen. xlii. 9, &c.

רגל, 1st pers. pret. fm. רגלתי.

Arab. اَرَجَلَ, *pedem prehendit*. Gesenius gives, Syr. اَرَجَلَ, "ire docuit." But upon what authority? The verb is formed on a derivative of رַגְלִי, not now in use, and signifying, apparently, *Being at, or near the foot*; or, as we say, *at hand*. See phr. רַגְלִי, under רַגְלִי above. So Lxx. συνεπόδισα; once, Hos. xi. 3. Syr. رَجَلْتُ, *I led*: so the Targum.

רגל, m. pl. רגלִים, m. relative n. of רגל. *Foot soldier, infantry*; with or without אֶשׁ, Exod. xii. 37; Num. xi. 21; Judg. xx. 2, &c. Pl. once, Jer. xii. 5. *Syr. رَجُلَا,

Arab. رَجُلٌ, id.

רגם, v. רגמו, pres. immed. it. med. רָגַם, רָגַם, of pers. or thing, it. רָגַם, of pers. Syr. رَجَمَ, *lapidibus obruit*. Arab. رَجِمَ, id. *Overwhelmed with stones, stoned to death*. Phr. וַיִּרְגְּמוּ אֶתְּךָ בִּשְׁבָּתִים, *they shall overwhelm thee with stones*, Ezek. xvi. 40. —, Ib. xxiii. 46. —, Lev. xxiv. 14. רָגְמוּ, Deut. xxi. 21. רָגְמוּ, Lev. xxiv. 16. רָגְמוּ, Num. xiv. 10. See also, Lev. xx. 27; xxiv. 16. 23; Num. xv. 36, &c.

Infin. רגם, רגם, Lev. xxiv. 16; Num. x 35: it. לרגם, Ib. xiv. 10.

רגמה, f. aff. רגמם, once, Ps. lxviii. 28 r. רגם. LXX. ῥήγνεν. Which suits the passage well. Arab. رَجَمَ, jaculando defendit aliquem, hostes propellens; رَجْمَةٌ, cippus; رَجْمَةٌ, signum. Their stone of defence; sign, monument, of power. The final ה, or ה, moreover, may have been added (see קהל above) to express singularity or excellence; which will add to the force of the passage. Gesenius gives, "caterva, agmen," which suits neither the etymology nor the context well.

רגן, v. pret. pres. non occ. Arab.

رجن, puduit alicujus; erubuit. VIII. Confusum turbatumque fuit negotium. Syr. cogn. رَجَفَ, subduxit se. The primary notion was, perhaps, secret, concealed, disregard or shunning. Thence the expression of this, in murmuring or complaining.

Part. masc. pl. רגנים, once, Is. xxix. 24. Murmurers. Symm., γογγυσσάτι.

Niph. pres. רגני. They set about murmuring, with ר, Ps. cvi. 25; Deut. i. 27. Aquila, προσρησάρε. See LXX. Al. non occ.

רגע, m. pl. רגעים. Arab. رَجَعَ, passus, gressus, jumentum; anteriorumque pedum flexus ac eductus. Thence, perhaps, as in רגל, רגל, above, the notion of rapid, or momentary, succession or following of action. Thence, Instant, moment, of time. Constr. specif., Gram. art. 219, note; Exod. xxxiii. 5; Job xxxiv. 20; Ps. vi. 11, &c.; it. with ר, Is. liv. 7; Job xxi. 13. With ר, Num. xvi. 21; Ps. lxxiii. 19. Pl. with ל. Moment after moment, incessantly, Job vii. 18; Is. xxvii. 3; Ezek. xxvi. 16; xxxii. 10. Phrr. רגש בראש, momentary in his anger, Ps. xxx. 6. With קצץ, Ezra ix. 8; Is. xxvi. 20: with רגל, for emphasis. רגעי, during a moment, momentary, Job xx. 5.

רגע, m. pl. constr. רגעי, once, Ps. xxxv. 20. The quiet, peaceable of —. Aquila, γῆς, E. συνετελεία γῆς. LXX. ἐπ' ὀργῇ δόλους. See the verb below.

רגע, v. pres. non occ. constr. abs. it. immed. Arab. رَجَعَ, rediit, retractavit, iteravit; profecit, bene cessit, convaleuit, restitutus

fuit. The primary notion seems to have been, gradual progress. See רגש above. Thence, coming to the natural result; in certain things, to quick decay; in others, to rest; in others, to restitution of something lost, e. g. (a) Job vi. 5. עורי רגעי, my skin proceeds, decays, and —. (b) רגעי הים, he calms the sea, Ib. xxvi. 12. LXX. κατέπαυσε τὴν θάλασσαν. See my note in each case.

Part. רגעי, (b) Is. li. 15; Jer. xxxi. 35.

Niph. Imp. f. רגעי, i. q. Hiph. (a) Jer. xlvii. 6.

Hiph. pret. f. רגעי, pres. רגעי. Constr. immed. it. med. ל, to; מה, obj. (a) Rest, find rest, Is. xxxiv. 14; Deut. xxviii. 65. (b) Give, restore, or make, to rest, Prov. xii. 19; Jer. xlix. 19; L. 34. 44; Is. li. 4. עמים רגעי, I will restore rest to the Gentiles. רגעי, will be construed better with the word immediately preceding it.

Infin. (b) aff. רגעי, Ib. xxxi. 2, only.

רגש, m. } pl. non occ. See v. רגש,
רגשה, f. } below. Usually, "turba,"

or "turma." Both the etymology, however, and context seem rather to require tumult either in a good or bad sense, e. g. Ps. lv. 15, בבית יהוה נהלך ברגש, we walked in the house of God in (joyous) tumult, i. e. in the sacred processions. Comp. Is. xxx. 29; 2 Sam. vi. 15. In Ps. xxvi. 6, 7, a similar procession round the altar is mentioned. LXX. ἐν ὁμοιοιᾷ. So Syr.—Targ. festinatione. In Ps. lxiv. 3 (al. non occ.), we have, מרגשת פני מן —, which Symm. renders, ἀπὸ κακήσεως ἐργαζομένων ἀδικίας; "a tumult," &c.: and so the Targum. Syr. תסכל, actio, conversatio. Tumult, therefore, suits the context well here; and with this the etymology agrees.

רגש, v. pl. רגשו, once only, Ps. ii. 1.

Syr. رَجَسَ, tumultuatus est. Arab. رَجَسَ, conuult cælum, concussum fuit cum valido

fragore. Cogn. رَجَزَ, fragorem edidit onitru. Syr. رَجَزَ, iratus est. Comp. Heb.

רג; ὀνομαποιητικόν. Are tumultuous, enraged in uproar. LXX. ἐφρόσαβαν. Aquila, ἔθροβησαν. Symm. κακῶ.

רגש, v. Chald.

Aph. pl. רגשו, Dan. vi. 7. 12. 16, only. Assembled angrily, tumultuously.

רג, Imp. of רג.

רהב, רחב, in pause, m. } plur. non
רהב, m. } occ. Syr.

וְחָב, *turbatus est*; וְחָבָל, *timor*,
pavor. Arab. رَهَبٌ, *timuit*; رَهْبَةٌ,

terribilis. See my note on Job ix. 13. Fearfulness: thence, *Insolence, tyranny*, ostentatious exercise of power. רחב, *insolence*, seems to be used to designate Egypt, Ps. lxxxvii. 4, אֲנִי רַחֵב רַחֵב, *I will call to mind, memorialize, insolence* (Egypt, on account of its tyranny) and Babel. Is. li. 9, has רָחַב, in the parallel, evidently alluding to Egypt in a similar manner. Comp. Ezek. xxix. 3, 4; xxxii. 2, 3; and my note on Job xl. 25, p. 530, seq. If this be the case, we need not look to the Coptic for this word: and hence, perhaps, no one has been able to find it in that language. Bochart, however, tells us, Phaleg., pp. 66, p. 294, A. that the *delta* is designated by this word, in the compd. Ἀθριβή, of Αθ + ριβή, signifying, *cor pyri*. The Greek passage, taken from the Egyptian Gram-marian Orion, is this, "Αθριβήν προσηγόρευσαν, ὅπερ ἔστιν Ἑλληνιστὶ βούλοιοτο φράζειν οὐκ ἄλλως ἔχει λέγειν, πλὴν καρδίαν ἀπίων (ἀπίων), οὕτως Ωριων." See the whole of each article. If this may be relied on, the Heb. רחב may have been intended at once to intimate this place, and the character of the whole country, as experienced by the Israelites. A similar play on the name *Jacob* will be found, Gen. xxvii. 36. The word occurs again, Is. xxx. 7, in רַחֵב הַמַּדְבָּר, Gesen. "*insolentia*," i. e. "*insolentes hi sedent*." Lit. *Insolence are they* (as to) *residence*, i. e. insolent throughout their habitations, which evidently refers to Egypt. Examine the former part of the verse. Job ix. 13; xxvi. 12; Ps. lxxxix. 11, al. non occ. רחב, occ. only, aff. in רַחֲבָם. *Their power exercised to create fear, &c.*, ostentatiously, Ps. xc. 10, corresponding to רַחֲבָם, Ib. lxx. πλεῖστον αὐτῶν.

רחב, m. pl. once, רַחֲבִים. See רחב above. *Insolent, tyrannic*, Ps. xl. 5.

רחב, v. pres. pl. רַחֲבִים. See רחב above. Constr. med. א. (a) *Act insolently, irreverently; insult*, Is. iii. 5.

Imp. רחב, Prov. vi. 3, in רַחֲבִים. Lxx. παρόξυνε. Theod. παρόρμησον. *Consider him as an object of fear, danger; deal with him as such*. Constr. inmed.

Hiph. aff. רַחֲבִים, pres. it. aff. רַחֲבִים. Constr. inmed., Cant. vi. 5. *They excite me to daring, insolency, i. e. embolden me*. Lxx. ἀναπτέρωσάν με. Auth. Vers., *overcome me*, pres., Ps. cxxxviii. 3. Lxx. πολυωρήσεις. Symm., σονέστησας τῇ ψυχῇ μου δυνάμεις μου. Auth. Vers., *strengthenedst me*. Lit. *makest me daring; emboldenest me*, by placing power within me; giving me assurances of thy favour, al. non occ.

רחמ, masc. pl. רַחֲמִים. Syr. ܪܚܡܝܢ, *fluxus*. Arab. رَحْمَة, *foramen muris campestris*. (a) *A trough or channel, used in watering cattle*, Gen. xxx. 38. 41; Exod. ii. 16.

(b) Arab. رَحْمَة, *pellis quæ in ligulas scindatur*. *Thongs*, Cant. vii. 6, in רַחֲמִים; which should be read, perhaps, רַחֲמִים, AS, OR LIKE, *a king bound in thongs*. If *THE king* had been meant, the article would most likely have been added, as רַחֲמִים: but, as this is not done, the comparison should apparently be continued. Allusion too seems to be made to the power said to have been lodged in the hair of Sampson. The comparison, therefore, probably consisted in the head, exhibiting a sort of tower or mount, of strength (פָּרָחַל: comp. Is. v.), amiable and lovely by its extreme gentleness and beauty. Which—if the Church is meant—is most appropriate. Gesen. "*cincinnati*."

רחמ, masc. pl. aff. רַחֲמִים, *Keri*; רַחֲמִים, *Kethiv*, Cant. i. 17, only. Arab. رَحَامَة, *supellex domestica*. Perhaps here,—as רַחֲמִים, preceding, seems to apply to the frame-work of the house,—the *inside-work*, as it is termed, as floors, doors, wainscotting, &c., and their finishings, was intended, in the sense of *furniture*, or furnishings. Lxx. φαρνώματα. Vulg., Gesen., &c., laquearia. Syr. ܪܚܡܝܢ, *cinguli, ligamina*: which seems to be applied to the finishings or adornings of the beams.

רח, m. Chald. aff. only, רַח, r. Heb. רָחַץ. *Aspect, appearance*, Dan. ii. 31; iii. 25.

רוח, v. pret. רָח, pres. non occ. Arab. رَوَّى, r. رَوَّى, *discurrit huc illuc mulier apud vicinas suas, &c.* Comp. רַחֲבָם, p. 156, above. Constr. med. רָחַץ,

with; once, Hos. xii. 1, יהודה על דך עסאל, *Judah still walked with* (acted with) *God*. See the rest of the verse. Schröder, and, after him, Gesen. and some others, take דך, in the sense of *vagrant*, &c., manifestly against the tenour of the context. See Rosenmüller on the place. דךני, Jer. ii. 31, i. q. Hiph. Gen. i. c.

Hiph. pres. only, פריד, פריד, twice. Ps. lv. 3, פריד פשידי, *I wander* (mentally) *in my complaint*. See my note on Job xx. 8, פריד פשידי, Gen. xxvii. 40, פריד פשידי, *when thou wanderest*, i. e. becomest a free, wandering people—such as the Arab descendants of Esau were—*then*, &c. See Rosenmüller on the place, where the view of Schröder is probably the correct one.

רוּחָה, masc. }

רוּחָה, fem. }

pl. non occ. Arab. رُوح

r. רוי, n. of action of, *explevit potu*. Syr.

רוּחָה, *madefactus, inebriatus est*. Æth.

רוּחָה: id. (a) *Soaked, satiated*, with water, as a garden, Is. lviii. 11; Jer. xxxi. 12, al. non occ. (b) Fem. — with drink, *drunken*; or, taking the concrete as an abstract, *drunkenness*: once, Deut. xxix. 18. The passage is evidently proverbial. Lit. *On account of the drunken woman's adding the thirsty man*; which seems to me to signify, *because the fornicating* (idolrous Church) *multiplies the thirsting* (for such fornication), i. e. is to itself the generator of its own wickedness. See Rosenmüller on the place.

רוּחָה, v. pres. pl. רוּחָה, Constr. med. פן, of thing. Specif. or abs. Gram. artt. 219, 220. *Be, become, satiated*, as with drinking. — with blood, Jer. xli. 10. — with fatness, Ps. xxxvi. 9. — unlawful love, lust being assimilated to thirst. See שקה, Prov. vii. 18.

Pih. f. רוּחָה, pres. aff. רוּחָה, for רוּחָה, Is. xvi. 9. Constr. immed. it. med. פ, instr. it. in. פן, of thing; i. q. Kal, but intensive perhaps. (a) *Be, become satiated, filled*, Is. xxxiv. 5. 7. (b) *Active, satiate, fill*. — with fatness, wealth; specif. as in Kal, Jer. xxxi. 14; so, Is. xvi. 9. — with tears. Meton., *delight, satisfy*, Prov. v. 19.

Imp. or Infin. רוּחָה. (b) Ps. lxxv. 11.

Hiph. רוּחָה, pres. non occ. i. q. Pih. (b) constr. immed. med. רוּחָה, specif. it. abs., Is. xliii. 24; lv. 10; Jer. xxxi. 25; Lam. iii. 15.

Part. רוּחָה, Prov. xi. 25, al. non occ.

רוּחָה, m.

רוּחָה, f.

רוּחָה, f.

plur. non occ. Arab. رُوح, *interstitium amplum*, &c.;

רוּחָה, quies; رُوحَة, id.: it. *iter vespertino tempore factum*. Hence, رُوح, *ventus*;

רוּחָה, *anhelitus, spiritus*. (a) *Space, distance*, Gen. xxxii. 17. (b) Synon. רוּחָה, *Deliverance, quiet*, Esth. iv. 14: f. רוּחָה, Exod. viii. 11: aff. 2d fem. רוּחָה, Lam. iii. 56, al. non occ. The 1st f. of the fin. פקד. 2d of פקד, and רוּחָה, of either.

רוּחָה, f. pl. רוּחָה, רוּחָה. Aff. רוּחָה, &c.

See רוּחָה above. Here רוּחָה, for רוּחָה, Gram. art. 87. 2: properly, *Distance, space, freedom from restraint*, Comp. רוּחָה. Thence, from its *freedom*, or *extent in space*. (a) *The air*, Job xli. 8; Jer. ii. 24; xiv. 6. Phr. רוּחָה רוּחָה, *cool air of the day, evening*: or, it may be, *quiet of the day, period of retiring from labour*. Comp. Gen. iii. 8; Cant. ii. 17; iv. 6, &c. So the Arab.

برواح من العشي, or — برباح, *initio vesperæ*. رُوح رُوح, *latus dies*. Thence—

II. *Breath*, synon. רוּחָה, Arab. رُوحَة, Job iv. 9; ix. 6; Ps. xviii. 16. — of life, רוּחָה רוּחָה, Gen. vi. 17; vii. 15. Comp. Eccl. iii. 21; viii. 8; xii. 7. Phrr. רוּחָה רוּחָה, Is. xxxviii. 16. רוּחָה רוּחָה, Gen. xlv. 27. שקה רוּחָה, Judg. xv. 19; 1 Sam. xxx. 12. אין רוּחָה בו, Ezek. xxxvii. 8; Hab. ii. 9; 1 Kings x. 5.

III. *Spirit, soul*, — of man as given by God, termed רוּחָה רוּחָה, Job xxvii. 3. רוּחָה, Eccl. xii. 7; Ps. civ. 29, &c. — *embodied, or disembodied*, Gen. vi. 17; Ezek. xxxvii. 8; Job iv. 15; 1 Kings xxii. 21. — of animals, Eccl. iii. 19. 21, &c.

IV. Thence, *Mind, spirit, disposition, &c.* simply, Josh. ii. 11; רוּחָה, Prov. xviii. 14. Phrr. רוּחָה רוּחָה, *spirit, mind, is enlivened*: opp. רוּחָה רוּחָה, (comp. Ps. cvi. 33); Gen. xlv. 27; xxvi. 34. קצר רוּחָה, *shortness of —, impatience*: opp. רוּחָה, רוּחָה, Exod. vi. 9; Eccl. vii. 8. רוּחָה, *hard of — sorrowful*, 1 Sam. i. 15; — רוּחָה רוּחָה, *contrite of —*, Ps. xxxiv.

רום, v. pret. רָם, pres. יָרִים, apoc. יָרָם. Syr. ܕܡܠܚܐ, *sustulit*. (a) *Was high, lofty*. (b) *Raised himself, was raised*. (c)

Was high in rank or power. (d) *Was lifted up, haughty*, [1] Of the heart. [2] Of the eyes. (a) Job xxii. 12; Ps. lxi. 3. (b) (h) Ps. lxxv. 7.

Gen. vii. 17; Is. xlix. 11; Ezek. x. 4, &c. Imp. הָרָם, הָרַם, הָרָמָה, f. הָרָמִי, pl. הָרָמִי, (c) Ps. xviii. 47; xli. 11; xcix. 2, &c. (a, 2) Is. xlii. 2; xl. 9; lviii. 1. (a, 5) (d), [1] Deut. viii. 14; Ezek. xxxi. 10; Exod. xiv. 16. (a, 6) Ps. lxxiv. 3. (b) Hos. xlii. 6, &c. [2] Ps. cxxxi. 1; Prov. xxx. 13. (f) Is. lxii. 10.

Infin. רוּם, רָם, aff. רוּמָם, Deut. xvii. 20; Ps. xii. 9; Ezek. x. 17.

Imp. רוּמָה, Ps. xxi. 14, &c.

Part. רוּם, pl. רוּמִים, constr. רוּמִי, fem. רוּמָה, pl. רוּמוֹת. (a) *High, lofty*. (b) *Loud*, of the voice. (c) *High in rank or power*. (d) *Haughty*. (a) Deut. xii. 2; Is. x. 33; Ezek. vi. 13, &c. (b) Deut. xxvii. 14. (c) Deut. i. 28; Ps. cxlii. 4; Is. lvii. 15, &c. (d) 2 Sam. xxii. 28; Prov. vi. 17; Is. ii. 12, 13, &c.

Pih. רוּמָה, pres. רוּמָם. Constr. immed. (a) *Lifted up*. (b) *Caused to grow*. (c) *Brought up children*. (d) *Raised in rank or power*. (e) *Exalted with praise*. (f) *Raised a building*. (a) Ps. xxvii. 5; cvii. 25. (b) Ezek. xxxi. 4. (c) Is. i. 2; xxiii. 4. (d) 2 Sam. xxii. 49; Job xvii. 4; Ps. xxxvii. 34, &c. (e) Ps. xxx. 2; cxlv. 1; Is. xxv. 1, &c.

Infin. רוּמָם, (f) Ezra ix. 9.

Imp. pl. רוּמָם, (e) Ps. xcix. 5. 9.

Part. רוּמָם, (d) 1 Sam. ii. 7.

Puh. רוּמָם, pres. הָרוּמָמָה. Pass. of Pih (a), (d), and (e). (a) Ps. lxxv. 11. (e) Ps. lxxvi. 17.

Part. רוּמָם, (d) Neh. ix. 5.

Hiph. רוּם, pres. רוּם, apoc. רוּם, and רוּם. (a) *Lifted up*, [1] The hand. [2] The voice. [3] The head. [4] The horn. [5] A rod. [6] The steps. (b) *Took up*. (c) *Took out of a number or quantity as an offering*. (d) *Presented an offering, offered*. (e) *Took away, removed*. (f) *Set up*, [1] A standard. [2] A pillar. (g) *Set on high*. (h) *Exalted in rank or power*. (a), [1] Gen. xiv. 22; xli. 44; 1 Kings xi. 27, &c. [2] Gen. xxxix. 15; 2 Kings xix. 22; Job xxxviii. 34, &c. [3] Ps. cx. 7. [4] Ps. lxxv. 5, 6. [5] Med. רוּם, Exod. vii. 20. (b) Lev. ii. 9; vi. 10, 15; Num. xvii. 2, &c. (c) Num. xviii. 26; xxxi. 28. 52. (d) 2 Chron. xxx. 24; xxxv. 8, 9; Ezra viii. 25, &c. (f), [1] Is. xlix. 22. [2] Gen. xxxi. 45. (g) Job xxxix. 27; Is. xiv. 14. (h) 1 Kings xiv. 7; xvi. 2; Ps. lxxxix. 20, &c.

Infin. רוּם, aff. רוּמָם, רוּמָם, (a, 2) Gen.

xxxix. 18. Med. רוּם, 1 Chron. xv. 16. (a, 4) 1 Chron. xxv. 5. (c) Num. xviii. 30. 32.

Part. רוּם, pl. constr. רוּמִי, aff. רוּמָם, (a, 3) Ps. iii. 4. (a, 5) Is. x. 15. (d) Exod. xxxv. 24. (e) Hos. xi. 4. (h) Prov. iii. 35.

Hoph. רוּם, רוּם, pres. רוּם. Pass. of Hiph. sign. (d) Exod. xxix. 27. (e) Lev. iv. 10; Dan. viii. 11.

Hith. pres. רוּמָם. *Raised, exalted himself*, Dan. xi. 36.

רוּם, v. Chald. *Id.* Pass. רוּם. *Was lifted up, of the heart*, Dan. v. 20.

Pah. part. רוּמָם. *Exalting with praise*, Dan. iv. 34.

Aph. part. רוּמָם. *Exalting in rank or power*, Dan. v. 19.

Hith. רוּמָמָה. *Exaltedst thyself*, Dan. v. 23.

רוּם, m. רוּם. (a) *Height*, Prov. xxv. 3. (b) *Haughtiness*, Prov. xxi. 4; Is. ii. 11. 17; x. 12; Jer. xlviii. 29.

רוּם, Chald. m. aff. רוּם. *Height*, Ezra vi. 3; Dan. iii. 1; iv. 17.

רוּם, m. *Height; on high*, Hab. iii. 10.

רוּמָה, f. *Haughtiness; haughtily*, Mic. ii. 3.

רוּמָמוֹת, fem. pl. constr. *Extolling praises*, Ps. cxlix. 6.

רוּמָמוֹת, fem. aff. רוּמָמָה. *Exaltation; majesty*, Is. xxxiii. 3.

רוּע, v. Arab. رُوعٌ, رُوعٌ, *vociferatus fuit*. Kal non occ., unless we refer רוּע, Is. viii. 9, to this root. Probably *Shout, call together your forces, assemble yourselves*. Aquila, Symm., and Theod., συναθροίσθητε. Vulg. congregamini. But Lxx. ἡγοῶντες, reading רוּע.

Hiph. רוּע, pres. רוּע, apoc. רוּע. (a) *Shouted, in joy, alarm, or war*. (b) *Sounded a trumpet, with רוּע*. (a) Josh. vi. 20; Judg. xv. 14; Ezra iii. 11; Ps. xli. 12, &c. (b) Num. x. 9.

Infin. רוּע, 2 Chron. xiii. 12. 15.

Imp. f. רוּעִי, pl. רוּעִי, Josh. vi. 10; Zech. x. 9.

- Part. pl. קָרָעִים, Ezra iii. 13.

Puh. pres. קָרָעַת. *There shall be shouting,* Is. xvi. 10.

Hith. pres. מִקְרָעֶת, i. q. Hiph. Ps. lxxv. 14; cviii. 10.

Imp. f. מִקְרָעֶת, Ps. lx. 10.

רוּחַ, v. Arab. رَفَّ, *nictavit, palpitavit.*

Syr. קָפַ, *excussit alis. Shook, agitated.*

Puh. pres. קָפַס. Pass., Job xxvi. 11.

רוּץ, v. pret. רוץ, pres. רוץ, apoc.

רוּץ. Eth. ረገጽ: *currere.* (a) Constr. abs. it. immed. *Ran.* (b), [1] Med. ረገጸ, *Ran with, in a race.* [2] Med. ረገጸ, *Ran after, to overtake.* [3] Med. ረገጸ, *Ran against, rushed upon.* [4] Med. ረገጸ, *Id. it. Ran to.* [5] Med. ገ, *Ran into, for refuge; ran on a rock.* (c) *Hastened.* (d) *Did a thing speedily, readily.* (a) Gen. xviii. 7; 1 Sam. viii. 11; 2 Sam. xviii. 23, &c. (b), [1] Jer. xii. 5. [2] 1 Kings xix. 20; 2 Kings v. 20. [3] Job xviii. 14. [4] Job xv. 26; Dan. viii. 6; Gen. xxiv. 20. 29; Num. xvii. 12; 1 Sam. iii. 5, &c. [5] Prov. xviii. 10; Amos vi. 12. (c) Ps. cxix. 32; Prov. i. 16; Jer. xxiii. 21, &c. (d) Hab. ii. 2.

Infinit. רוץ, 1 Sam. xx. 6; Ps. xix. 6; Prov. vi. 18.

Imp. רוץ, 1 Sam. xx. 36; 2 Sam. xviii. 23, &c.

Part. plur. רוצים, once, רוצים, 2 Kings xi. 13. (a) *Running.* (b) *A runner.* (c) *One who rides post.* (a) 2 Sam. xviii. 22. 24. 26, &c. (b) 1 Kings xiv. 27; 2 Kings xi. 11; Job ix. 25, &c. (c) Esth. viii. 10. 14.

Pih. pres. רוֹצֵץ, Intens. of Kul, Nah. ii. 4.

Hiph. pres. רוֹצֵץ. (a) *Caused to run.* (b) *Brought a person or thing quickly.* (c) *Stretched out his hands quickly.* (a) Jer. xli. 19; L. 44. (b) Gen. xli. 14; 2 Chron. xxxv. 1. 3. (c) Ps. lxxviii. 32.

Imp. רוֹצֵץ, (b) 1 Sam. xvii. 17.

רוּשׁ, see ראשׁ.

רוּשׁ, v. pret. רוּשׁ, cogn. ירשׁ. *Was poor, in want,* Ps. xxxiv. 11.

Part. רוּשׁ, pl. רוּשִׁים. *Poor, a poor man,* 1 Sam. xviii. 23; Prov. xiv. 20; xxiii. 7, &c. It. ראשׁים, pl. ראשׁים, 2 Sam. xii. 1. 4; Prov. x. 4; xii. 23.

Hith. part. מִרוּשָׁשׁ. *Feigned himself poor,* rov. xiii. 7. See ראשׁ.

רוּ, Chald. m. def. רוּ, pl. רוּ, def. רוּ.

Syr. ܪܝܢܐ, *arcanum fecit. A secret, any thing unknown,* Dan. ii. 18—47; iv. 6.

רוּחַ, v. constr. med. רוּחַ. Arab. رَزَا, *diminuit rem; رَزِي, extenuatus, enervatus*

tritusque fuit itinere, labore, morbo. Diminished, brought low; destroyed, Zeph. ii. 11. LXX. ἐξολοθρεύσει. Vulg. *attenuabit.*

Niph. pres. ܪܝܢܐ. *Was diminished; wasted away,* Is. xvii. 4.

רוּחַ, f. רוּחַ. (a) *Fat, of an animal.* (b) *Rich, of soil.* (a) Ezek. xxxiv. 20. (b) Num. xiii. 20.

רוּחַ, m. *Wasting, diminution, destruction,* Ps. cvi. 15; Is. x. 16; Mic. vi. 10.

רוּחַ, masc. i. q. רוּחַ. *A prince,* Prov. xiv. 28. But see Gram. art. 152. 10.

רוּחַ, masc. once, Is. xxiv. 16, i. q. רוּחַ, r. רוּחַ.

רוּחַ, v. pres. ܪܝܢܐ, once, Job xv. 12.

Arab. رَزِمَ, *ita emaciatius fuit ut terrae adherens surgere non posset camelus; cepit, accepit rem.* III. *Diu permansit in domo.*

Cogn. رَزَبَ, *firmiter adhæsit loco nec inde prodiit. Fixed, fastened, laid hold of.* See my notes.

רוּחַ, m.. pl. רוּחִים. Arab. رَزِيْنٌ, *gravis pondere res; moribus gravis, dignitate et potentia pollens. Heavy, weighty; a man of weight, a chief, prince,* Judg. v. 3; Ps. ii. 2; Prov. xxxi. 4, &c.

רוּחַ, masc. constr. רוּחַ, pl. constr. רוּחֵי, fem. רוּחֵי, constr. רוּחֵי. Arab. رَحْبٌ, *amplus et spatiosus fuit. Broad, large, extensive, capacious,* Gen. xxxiv. 21; Exod. iii. 8; Ps. civ. 25; Is. xxxviii. 21, &c. רוּחַ, *a man of unlimited desires,* Prov. xxviii. 25. לָבַד —, *Id.*, Ps. ci. 5. לָב —, *Id.*, Prov. xxi. 4.

רוּחַ, masc. pl. constr. רוּחֵי. *Breadth, extent.* Metaph. *Plenty,* Job xxxvi. 16; xxxviii. 18.

רוּחַ, m. aff. רוּחֵי. (a) *Breadth, width,* Gen. vi. 15; Exod. xxvi. 16; xxxvii. 1, &c. (b) *Extent, expanse,* Job xxxvii. 10. (c) רוּחַ, *Breadth of heart; extent of understanding,* 1 Kings v. 9.

רוּחַ, v. *Was broad, wide; was widened,*

enlarged; was opened; see רָחַב, above: 1 Sam. ii. 1; Is. ix. 5; Ezek. xli. 7.

Niph. part. נִרְחַב. *Enlarged, extended*, Is. xxx. 23.

Hiph. נִרְחַב, pres. נִרְחֵב. (a) *Made broad, extensive, capacious*. (b) With נָפַשׁ, [1] *Extended his desires*. [2] *Enlarged itself*. (c) Without נָפַשׁ, *Enlarged itself*. (d) *Opened his mouth wide*. (e) *Opened, enlarged the heart*. (f) With לְ, [1] *Freed from restraint*. [2] *Made room for, granted ample room to*. [3] *Made a way for*. (a) Exod. xxxiv. 24; Deut. xii. 20; Is. xxx. 33; lvii. 8, &c. (b), [1] Hab. ii. 5. [2] Is. v. 14. (c) Ps. xxv. 17. (d) Ps. xxxv. 21; Is. lvii. 4. (e) Ps. cxix. 32. (f), [1] 2 Sam. xxii. 37; Ps. iv. 2. [2] Gen. xxvi. 22. [3] Prov. xviii. 16.

Infin. נִרְחֵב, Amos v. 13.

Imp. נִרְחֵב, fem. נִרְחֵבִי, Ps. lxxxii. 11; Is. liv. 2; Mic. i. 16.

Part. מִרְחֵב, Deut. xxxiii. 20.

רחב, and רחוב, fem. aff. רחבה, plur. רחבות, aff. רחבותי. *Any broad, open, unclosed place in a town, a square, a street*, Gen. xix. 2; Deut. xiii. 16; 2 Chron. xxxii. 6; Ps. cxliv. 14; Prov. xxii. 13, &c.

רחום, masc. r. רחום. Arab. رَحِيمٌ, *merciful*. *Merciful*, an epithet applied only to God, Exod. xxxiv. 6; Deut. iv. 31; Ps. lxxviii. 38, &c.

רחוק, and רָחוֹק, m. pl. רְחוֹקִים, f. רְחוֹקָה, plur. רְחוֹקוֹת, r. רָחוֹק. *A distance, an interval*. (b) *Distant, in place*. Metaph. of God. (c) *Out of reach, unattainable*. (d) *Difficult*. (e) *Distant, of time*. (f) מִרְחוֹק, [1] *From a distance*. [2] *At a distance*. [3] *At a distant time, long ago*. (g) לְמִרְחוֹק, [1] *At a distance*. [2] *With regard to what is distant and difficult to discover*. [3] *At a distant time, long ago*. [4] *To a distant time*. (h) עַד מִרְחוֹק, *To a distance*. (i) עַד לְמִרְחוֹק, [1] *To a distance*. [2] *At a distance*. (a) Josh. iii. 4; Mic. iv. 3. (b) Deut. xx. 15; Josh. ix. 6, 22; Prov. xxvii. 10, &c.; Ps. x. 1; xxii. 2; Prov. xv. 29, &c. (c) Ps. cxix. 155; Eccl. vii. 23. (d) Prov. xxxi. 10. (e) Ezek. xii. 27. (f), [1] Job xxxix. 25; Is. xliii. 6; xlix. 12, &c. [2] Exod. ii. 4; xx. 21; 1 Sam. xxvi. 13, &c. [3] Is. xxii. 11; xxv. 1. (g), [1] Job xxxix. 29. [2] Job xxxvi. 3. [3] 2 Kings xix. 25; Is. xxxvii. 26. [4] 2 Sam. vii. 19;

1 Chron. xvii. 17. (h) Is. lvii. 9. (i), [1] 2 Chron. xxvi. 15. [2] Ezra iii. 13.

רחיט, m. aff. רְחִיטָה, or רְחִיטָה, *Keri* רְחִיטָה, once, Cant. i. 17. lxx. φανώματα. Vulg. laquearia. According to some, *Ceiling*; others, *Rafters*. Castell prefers the latter. See רָחַב, above.

רחיט, dual, m. Arab. رَحَاً, and رَحِيّ, dual, رَحَوَان, mola. *A pair of millstones; a mill*, Exod. xi. 5; Numb. xi. 8; Deut. xxiv. 6; Is. xlvii. 2; Jer. xxv. 10.

רחיק, Chald. pl. רְחִיקָא, i. q. רְחִיק, *Distant*, Ezra vi. 6.

רחל, f. רְחֵלָה, aff. רְחֵלָה. Arab. رَحَلٌ, *agna, ovis*. (a) *A ewe*, Gen. xxxi. 38; xxxii. 14. (b) *Any sheep*, Cant. vi. 6; Is. liii. 7.

רחם, m. aff. רְחֵמָה. Arab. رَحْمٌ, *uterus. The womb*, Gen. xx. 18; xxix. 31; Job xxxi. 15, &c.

רחם, (a) *Id.*, Gen. xlix. 28; Prov. xxx. 17; Is. xlv. 3; Ezek. xx. 26. (b) *A female*, Judg. v. 30.

רחם, m. רְחֵמָה, f. according to Bochart, i. q. Arab. رَحْمٌ, *avis vulturis forma: corvi magnitudine, collo et corpore albo, sed extremis alarum nigra. The aquiline vulture. Vultur percnopterus*, Linn., Lev. xi. 18; Deut. xiv. 17.

רחם, v. pres. aff. רְחֵמָה. Arab. رَحِمَ: *misericors, clemens, propitius fuit*. رَحِمَ: *misertus fuit, amavit*. Syr. رَحِمَ, *amavit*. *Loved*, Ps. xviii. 2.

Pih. רָחַם, pres. נִרְחַם. Constr. inmed. it. med. רָחַם, *Loved, pitied, had mercy on*, Exod. xxxiii. 19; Ps. ciii. 13; Is. ix. 16, &c.

Infin. רָחַם, aff. מִרְחָם, Ps. ciii. 13; Is. xxx. 18, &c.

Part. מִרְחָם, aff. מִרְחָם, Ps. cxvi. 5; Is. xlix. 10.

Puh. pres. רָחַם, Pass. of Pih., Prov. xxviii. 13; Hos. xiv. 4.

רחמה, f. dual, רְחֵמָה, *A female*, Judg. v. 30.

רחמי, pl. m. constr. רְחֵמִי, aff. רְחֵמִי. (a) *The viscera*, considered as the seat of

he affections. (b) *Pity, mercy*. (a) Gen. xlii. 30; 1 Kings iii. 27. (b) Gen. xliii. 14; cxlv. 9; Is. xlvii. 6, &c.

רחמי, Chald. pl. m. *Mercy*, Dan ii. 18.

רחמי, f. pl. רחמייה, *Tender, merciful*. Lam. iv. 10.

רחף, v. רָחַף. Arab. رَحَفَ, *mollis, tenuisque fuit massa*. Syr. رَحَفَ, *incubuit, fovit, motatus fuit* more avium incubantium. *Shook, trembled*; but, according to some, *melted, became soft*, Jer. xxiii. 9. εσαλεύθη. Vulg. *Contremuerunt*.

Pih. pres. רָחַף, *Fluttered, hovered*, Deut. xxxii. 11.

Part. f. רָחַף, Applied to the Spirit of God moving over the abyss, Gen. i. 2, al. non occ.

רחץ, m. aff. רָחַץ. Arab. رَحَضَ, *lavit, de manibus et vestibus*. Washing, bathing, Ps. lx. 10.

רחץ, v. pres. רָחַץ. Constr. abs. it. immed. it. med. רָחַץ. (a) *Washed himself*. (b) *Washed* any part of his body. (c) *Washed* another. (d) *Washed* an animal. (e) *Washed away* impurity. (a) Lev. xiv. 8; xv. 5; xvi. 4, &c. (b) Lev. xiv. 8; xvi. 24; xxii. 6, &c. Metaph. Ps. xxvi. 6; lxxiii. 13. (c) Exod. xxix. 4. (d) Exod. xxix. 17; Lev. viii. 21. (e) Is. iv. 4.

Infin. רָחַץ, רָחַץ, Gen. xxiv. 32; Exod. xxx. 18, &c.

Imp. רָחַץ, pl. רָחַצוּ, Gen. xviii. 4; 2 Sam. xi. 8, &c.

Part. f. רָחַץ, pl. רָחַצוּ, 2 Sam. xi. 2; Cant. v. 12.

Puh. רָחַץ, Pass. of Kal, Prov. xxx. 12; Ezek. xvi. 4.

Hith. רָחַץ, i. q. Kal, (a) Job ix. 30.

רחצה, f. *Washing, a place for washing* sheep, Cant. iv. 2; vi. 6.

רחק, v. pres. רָחַק. Æth. ርከቀ : *discessit, procul abfuit*. Syr. رَحَقَ, *longè distare fecit*. Constr. med. רָחַק, it abs. *Was distant, kept at a distance, withdrew himself*, Exod. xxiii. 7; Job xxi. 16; Prov. xix. 7; Jer. ii. 5, &c.

Infin. רָחַק, רָחַק, Ps. iii. 5; ciii. 12; Ezek. viii. 6.

Imp. f. רָחַק, pl. רָחַקוּ, Is. liv. 14; Ezek. xi. 15.

Pih. רָחַק, pres. רָחַק, *Placed or kept at a distance, forsook*, Is. vi. 12; xxvi. 15; xxix. 13; Ezek. xliii. 9.

Hiiph. רָחַק, pres. רָחַק. (a) *Caused to be distant, removed to a distance*. (b) *Went to a distance*; fully, רָחַק, (a) Job xix. 13; Ps. llii. 12; Ezek. xi. 16, &c. (b) Gen. xlv. 4; Judg. xviii. 22; Ps. lv. 8, &c.; Exod. viii. 24.

Infin. רָחַק, aff. רָחַק. (a) Joel iv. 6. (b) Gen. xxi. 16; Exod. viii. 28, &c.

Imp. רָחַק, aff. רָחַק. (a) Job xi. 14; xiii. 21, &c.

רחק, m. pl. aff. רָחַק, *One who withdraws himself, forsakes*, Ps. lxxiii. 27.

רחש, v. once. Syr. رَحَشَ. Aph. *scaturire fecit. Threw up; emitted* as a spring, metaph. of the heart, Ps. xlv. 2. Lxx. ἐξηρέξατο. Sym., ἐκκρήνη.

רחת, f. r. רָחַת, once, Is. xxx. 24. *An instrument for winnowing*.

רטב, m. once, Job viii. 16. Arab. رَطَبٌ, *humidus, mollis, recens fuit*. Moist, green, fresh.

רטב, v. pres. רָטַב. *Was wet*, from rain, Job xxiv. 8.

רטט, m. once, Jer. xlix. 24. Chald. רָטַט, *tremuit*. Syr. رָטַט, *Id. Trembling*. See רָטַט.

רטטש, v. once, Job xxxiii. 25. *Grew fresh or moist*. Compounded of רָטַב, and שָׁט, r. שָׁט.

רטש, v. Kal non occ. Arab. رَطَسَ, *percussit interiore vultu aliquem. Struck*.

Pih. pres. רָטַשׁ, *Struck so as to kill, killed*, 2 Kings viii. 12; Is. xiii. 18. Lxx. ἐνερσεύεις, συντριβόνους. Vulg. *Elides; interficient*.

Puh. רָטַשׁ, pres. רָטַשׁ, Pass. of Pih., Is. xiii. 16; Hos. x. 14; xiv. 1; Nah. iii. 10.

רי, m. r. רָי, once, Job xxxvii. 11. *Watering, irrigation*. Contr. for רָי. Gram. art. 73.

ריב, m. aff. רָיַב, רָיַב, pl. constr. רָיַב, t. pl. רִיבוֹ. Arab. رَيْبٌ, *dubitatio. A doubt*. (a) *A question of right, controversy, uit*. (b) *A quarrel, strife*. (a) Exod. xiii. 2; Deut. xxi. 5; 2 Sam. xv. 2, &c. (b) Gen. xiii. 7; Judg. xii. 2; Prov. xv. 8, &c.

b) *An upper millstone.* (c) *A chariot, chariots.* (a) 2 Kings vii. 14; Is. xxi. 7. 9; b) Deut. xxiv. 6; Judg. ix. 53. (c) 2 Kings

ix. 21. 24; x. 16; Josh. xvii. 18; Judg. i. 19; iv. 3, &c.

רכב, v. pres. **רִכְבָּב**. Constr. abs. it. immed. it. med. **רָכַב**, **רָכַב**. (a) *Rode*, on a horse, mule, camel, or ass. (b) Metaph. of God. (a) Numb. xxii. 30; 1 Sam. xxx. 17; 2 Sam. xiii. 29; 1 Kings xiii. 13; Esth. vi. 8, &c. Abs. 1 Kings xviii. 45; 2 Kings ix. 16.

Infin. **רָכַב**, 2 Sam. xvi. 2; 2 Kings iv. 24. Imp. **רָכַב**, Ps. xlv. 5.

Part. **רִכְבָּב**, aff. **רִכְבָּב**, f. **רִכְבָּבָה**, pl. **רִכְבָּבִים**, constr. **רִכְבָּבִים**, aff. **רִכְבָּבִים**, Gen. xlix. 17; Judg. x. 4; 1 Sam. xxv. 20, &c. (b) Deut. xxxiii. 26; Is. xix. 1.

Hiph. **רִכְבֵּב**, pres. **רִכְבֵּב**, apoc. **רִכְבֵּב**. Causat. of Kal. (a) *Caused to ride*. [1] On horseback, &c. [2] In a chariot. [3] Metaph. (b) *Carried in a chariot*. (c) *Placed upon*. (d) *Caused to be ridden*. (a), [1] Exod. iv. 20; 1 Kings i. 33; Esth. vi. 9, &c. [2] Gen. xli. 43; 2 Kings x. 16; 2 Chron. xxxv. 24. [3] Deut. xxxii. 13; Job xxx. 22; Is. lviii. 14. (b) 2 Kings ix. 28; xxii. 30. (c) 2 Sam. vi. 3; 2 Kings xiii. 16; 1 Chron. xiii. 7. (d) Hos. x. 11.

Imp. **רִכְבֵּב**, (c) 2 Kings xiii. 16.

רָכַב, m. aff. **רִכְבָּו**. (a) *A rider, horseman*. (b) *A driver, charioteer*. (a) 2 Kings ix. 17. (b) 1 Kings xxii. 34; 2 Chron. xviii. 33.

רִכְבָּה, f. *Riding*, Ezek. xxvii. 20.

רָכַב, m. aff. **רִכְבָּו**. *What is ridden on, vehicle, chariot, seat*, Ps. civ. 3, only.

רָכַשׁ, and **רָכַשׁ**, m. aff. **רָכַשׁ**, &c., pl. aff. **רָכַשִׁים**; r. **רָכַשׁ**. *What has been acquired, property, wealth*, Gen. xiv. 11, 21; Numb. xvi. 32; 2 Chron. xxxi. 3; Ezra viii. 21, &c.

רָכַל, m. r. **רָכַל**. *Running to and fro as a busybody, meddling; slander*, Lev. xix. 16; Prov. xi. 13; xx. 19; Jer. vi. 28; ix. 3; Ezek. xxii. 9.

רָכַךְ, v. pret. **רָכַךְ**, pres. **רָכַךְ**. Arab. **رَكَّ**, *subtilis, tenuis fuit. Was tender*. Metaph. *Was timid, gentle*, of the heart or of words, Deut. xx. 3; 2 Kings xxii. 19; Ps. lv. 22; Is. vii. 4; Jer. li. 46.

Puh. **רָכַךְ**. *Was softened*, Is. i. 7.

Hiph. **רָכַךְ**. *Rendered timid*, Job xxiii. 16.

רָכַל, v. only in part. **רָכַל**, f. **רָכַלָּה**, aff.

רָכַל, pl. **רָכַלִּים**, constr. **רָכַלִּי**, aff. **רָכַלִּי**. Cogn. **رَكَلَ**. Arab. **رَكَلَ**, *percutit pede*.

רָכַל, via. *Went to and fro, travelled*, pec. as a merchant. Part. *A merchant*, 1 Kings x. 15; Cant. iii. 6; Ezek. xxvii. 3. 15. 23, &c.

רָכַל, f. aff. **רָכַלָּה**, **רָכַלָּה**. *Merchandise*, Ezek. xxvi. 12; xxviii. 5. 16. 18.

רָכַס, v. pres. **רָכַס**. *Tied, fastened*, Exod. xxxviii. 28; xxxix. 21, only. Arab. **رَكَسَ**,

constrinxit vinculo **رَكَسَ**, appellato.

רָכַס, m. pl. **רָכַסִּים**. *Entangled, rugged places*, Is. xl. 4.

רָכַס, m. pl. constr. **רָכַסִּי**. *Combinations, artifices*, Ps. xxxi. 21.

רָכַשׁ, v. constr. immed. *Acquired, gained*, Gen. xii. 5; xxxi. 18; xxxvi. 6; xlv. 6, al. non occ.

רָכַשׁ, m. Arab. **رَكِشَ**, *cursus celer*.

רָכַשׁ, *cucurrit*. Syr. **رُكَّش**, *equus. Running; a swift species of horse, a post horse*, 1 Kings iv. 28; Esth. viii. 10. 14; Mic. i. 13.

רָם, see **רָם**.

רָם, see **רָם**.

רָמָה, f. aff. **רָמָה**, pl. aff. **רָמָה**, r. **רָם**. *A high place, pec. a high place used for idolatrous purposes*, Ezek. xvi. 25. 31. 39.

רָמָה, v. constr. immed. Arab. **رَمَى**, *jecit, projecit*. Syr. **رَمَى**, *Id.* (a) *Threw*. (b) *Shot with a bow*. (a) Exod. xv. 1. 21.

Part. constr. **רָמָה**, pl. constr. **רָמָה**. (b) Ps. lxxviii. 9; Jer. iv. 29.

Pih. **רָמָה**. Probably *Tripped up*, hence *deceived*, Gen. xxix. 25; 1 Sam. xix. 17; Prov. xxvi. 19, &c.

Puh. **רָמָה**, for **רָמָה**. *Was thrown or lifted up*. Cogn. **רָם**, Job xxiv. 24.

Infin. aff. **רָמָה**, 1 Chron. xii. 17.

רָמָה, and **רָמָה**, v. Chald. pret. **רָמָה**, *Id.* (a) *Threw*, Dan. iii. 24; vi. 17. (b) *Imposed tribute*.

Infin. **רָמָה**, (a) Dan. iii. 20; (b) Ezra vii. 24.

Peil, רָמַי. Pass. (a) *Were thrown*, Dan. iii. 21. (b) *Were placed*, Dan. vii. 9.

Ithpe. pres. הִתְרַמָּה, *Was thrown*, Dan. iii. 6. 15.

רָמָה, f. Arab. رَمَى, *comedit, voravit*.

רָמָה, *teredo*. *A worm, worms*, Exod. xvi.

24; Job vii. 5; xxiv. 20, &c.

רָמֹן, m. pl. רְמוֹנִים, constr. רְמֹנִי. Arab.

رَمَان, *malum punicum*. *A pomegranate*,

[1] The tree, 1 Sam. xiv. 2; Cant. vi. 11; Joel i. 12, &c. [2] The fruit, Num. xiii. 23; Cant. iv. 3. [3] An artificial imitation of the fruit, Exod. xxviii. 33, 34; xxxix. 26, &c.

רְבוֹת, f. aff. רְבִיחָהּ, r. רום. *Height, pile, heap*, of dead bodies, Ezek. xxxii. 5.

רָמַח, m. pl. רְמָחִים, aff. רְבִיחָהּ. Arab.

رَمَح, *lancea quâ utuntur ad percutiendum, non ad conjiciendum*. *A spear*, Numb. xxv. 7; 1 Kings xviii. 28; Neh. iv. 7, &c.

רְמִיָּה, f. r. רמה. (a) *Deceit*. (b) *Hanging loose, negligence*. Comp. Arab.

رَمِي. VI. *Laxa, remissa fuit res*. (a) Job xiii. 7; xxvii. 4; Ps. xxxii. 2, &c. (b) Prov. xii. 24; xix. 15. The phrase רְמִיָּהּ, Ps. lxxviii. 57, and Hos. vii. 16, has been variously interpreted: *a deceitful bow*, one whose faulty construction prevents the arrow from doing execution; hence termed *deceitful*. See my note on Job xx. 24.

רָמָד, plur. רְמָדִים, once, Esth. viii. 10.

Arab. رَمَاد, *equa*. *A mare*. רְמָדִים, the offspring of mares.

רָמַם, v. i. q. רם.

Niph. pres. יִרְמָם, and יִרְמֵם. *Was raised*, Ezek. x. 15. 17. 19.

Imp. יִרְמָם. *Remove yourselves*, Num. xvii. 10.

רָמַם, v. pres. apoc. יִרְמָם. * See רָמָה. *Became putrid*, Exod. xvi. 20, only.

רָמַם, v. pres. יִרְמָם. Constr. immed. *Trampled down or on, trod on, walked in*, Ps. xci. 13; Is. lxiii. 3; Mic. v. 7, &c.

Infinit. רָמַם, Is. i. 12.

Imp. f. רָמַם, Nah. iii. 14.

Part. יִרְמָם. *One that tramples down; an oppressor*, Is. xvi. 4.

Niph. pres. הִתְרַמָּה, Pass., Is. xxviii. 3.

רָמַם, v. pres. יִרְמָם. Constr. immed. it. med. רָמַם, Id., Gen. ix. 2; Lev. xx. 25; Ps. civ. 20.

Part. יִרְמָם, f. יִרְמָהּ, Gen. i. 21; vii. 8; Ps. lxix. 35, &c.

רָמַם, masc. A generic term including reptiles, and all the smaller land animals, Gen. i. 24, 25; vi. 7; Ps. cxlviii. 10, &c. Used once of water animals, Ps. civ. 25.

רָן, m. pl. constr. רְנֵי, r. רָן. *Singing; a song*, Ps. xxxii. 7.

רָנָה, v. pres. הִתְרַנָּה. Cogn. רָן. *Rung, rattled*, Job xxxix. 23, only.

רָנָה, fem. aff. רְנָהּ, רְנָהּ, r. רָן. (a) *Singing, a shout of joy*. (b) *A shout or cry of any kind*. (c) *A cry for help*. (a) 2 Chron. xx. 22; Ps. xxx. 6; xlii. 5; xlvii. 2; Prov. xi. 10, &c. (b) 1 Kings xxii. 36. (c) 1 Kings viii. 28; Ps. xvii. 1; lxi. 2; xeviii. 3, &c.

רָנָה, v. pres. יִרְנָה, once, יִרְנָה, Prov. xxix. 6.

Constr. abs. Arab. رَنَّ, *vociferatus fuit, clamorem edidit; ejulavit; sonuit arcus*. (a) *Sung*. (b) *Shouted*, in surprise or admiration. (c) *Called out* in invitation. (d) *Cried out for help*. (a) Ps. xxxv. 27; Prov. xxix. 6; Is. xxxv. 6, &c. (b) Lev. ix. 24. (c) Prov. i. 20; viii. 3.

Infinit. יִרְנָה, Job xxxviii. 7.

Imp. f. יִרְנָה, pl. יִרְנָה, Is. xii. 6; xlv. 23, &c.

(d) Lam. ii. 19.

Pih. יִרְנָה, pres. יִרְנָה. Intens. of Kal. (a) *Sung, shouted, rejoiced*. (b) *Sung of, celebrated*, constr. immed. - (a) Ps. lxxiii. 8; Jer. xxxi. 12; li. 48, &c. (b) Ps. li. 16; lix. 16.

Infinit. יִרְנָה, Ps. cxxxii. 16; Is. xxxv. 2.

Imp. pl. יִרְנָה, Ps. cxxxiii. 1, &c.

Puh. pres. יִרְנָה. Pass. of Pih. *There shall be singing*, Is. xvi. 10.

Hiiph. pres. יִרְנָה. (a) *Caused to sing or rejoice*. (b) *Shouted, rejoiced*. (a) Job xxix. 13; Ps. lxx. 9.

Imp. pl. יִרְנָה, (b) Deut. xxxii. 43; Ps. xxxii. 11; lxxx. 2.

Hiith. pres. יִרְנָה. *Shouted, rejoiced*, Ps. lxxviii. 65.

רָנָה, masc. pl. רְנָהּ, once, Job xxxix. 13. *The ostrich*. See Bochart. Hieroz., tom. ii., page 238.

רִנָּה, fem. constr. רִנָּה, pl. רִנָּה, r. רִנָּה. *Singing, rejoicing*, Job iii. 7; xx. 5; Ps. lxiii. 6; c. 2.

רִס, masc. pl. constr. רִסִּי, r. רִס. *Sprinkling; a drop*, Cant. v. 2, only.

רִס, m. pl. רִסִּים, r. רִס, i. q. רִצָּן. *Fractures*, Amos vi. 11, only.

רִסָּן, m. aff. רִסָּן. Arab. رَسَنٌ, *funis, capistri pars, quæ ad nasum est. A bridle*, *halter*, Job xxx. 11; xli. 5; Ps. xxxii. 9; Is. xxx. 28.

רִס, v. Infinitive. רִס. Arab. رَشَّ, *conspersit humore. Sprinkled*, Ezek. xlv. 14, only.

רָע, and רָע, masc. pl. רָעִים; constr. רָעִי, f. רָעָה, pl. רָעָה, r. רָעָה. *Evil, bad, wrong*. (a) *Wicked*. (b) *Fatal, deadly*. (c) *Calamitous*. (d) *Disagreeable, painful*. (e) *Offensive, displeasing: fully*, רָעִי בְּעֵינַי. (f) *Sad*. (g) *Ill favoured*. (h) *Envious*, [1] Of the eye. [2] רָע עַן, Of a person. (k) *Wickedness*. (l) *Harm, injury, calamity*. (a) Gen. vi. 5; xiii. 13; Ps. ci. 4; cxl. 2, &c. (b) Gen. xxxvii. 20. 33; Lev. xxvi. 6; Ezek. xiv. 14, &c. (c) Gen. xlvii. 9; 1 Kings v. 4; Jer. ii. 19, &c. (d) Deut. xxviii. 35. 59; Job ii. 10. 17, &c. (e) Gen. xxxi. 24; Eccl. ii. 17; Gen. xxxviii. 7; Num. xxii. 34; Josh. xxiv. 15, &c. (f) Gen. xl. 7; Neh. ii. 1, 2. (g) Gen. xli. 21. (h), [1] Deut. xv. 9. [2] Prov. xxiii. 6; xxviii. 22. (k) Neh. ix. 28; Ps. vii. 10; Hab. ii. 9, &c. (l) Gen. xlviii. 16; Ps. xli. 6; Zeph. iii. 15.

רָע, m. r. רָעָה. *Badness*, [1] Of actions; *wickedness*. [2] Of the heart. [3] Of the countenance; *sadness*. [4] Of the general appearance. [5] Of food. [1] Deut. xxviii. 20; Is. i. 16; Jer. iv. 4, &c. [2] 1 Sam. xvii. 28; Neh. ii. 2. [3] Eccl. vii. 3. [4] Gen. xli. 19. [5] Jer. xxiv. 2, 3. 8. 17; xxix. 17.

רָעָה, m. aff. רָעָה, r. רָעָה. *Shouting, crying out*, Exod. xxxii. 17; Mic. iv. 9.

רָעָה, m. aff. רָעָה, pl. aff. רָעָהָ. Sy. رَاعٍ, *voluit. Will, desire*, Job xxxvi. 33; Ps. cxxxix. 2. 17.

רָעָה, m. aff. רָעָה, and רָעָה, and רָעָה, pl. רָעָה, constr. רָעָה, aff. רָעָה, &c. רָעָה. (a) *A companion, friend*. (b) *A*

neighbour. (c) Phr. רָעָה — רָעָה, *each—his companion, i. e. each other*. (a) Gen. xxxviii. 12; 2 Sam. xiii. 3; 1 Chron. xxvii. 33; Prov. xvii. 17, &c. (b) Exod. xx. 17; Lev. xix. 13; Deut. xxiii. 25, &c. (c) Gen. xi. 3. 7; xliii. 33; Exod. xi. 2, &c. Of inanimate things, Gen. xv. 10.

רָעָה, masc. aff. רָעָהָ. Arab. رَغَبٌ, *voluit, expetivit*. Æth. ረገጽ: *esuriit*. (a) *Hunger*. (b) *Famine*. (a) Deut. xxviii. 48; Jer. xiv. 18; Lam. iv. 9, &c. (b) Gen. xii. 10; xxvi. 1; xli. 27, &c.

רָעָה, m. pl. רָעָהָ, fem. רָעָהָ. *Hungry, famishing*, 2 Sam. xvii. 29; 2 Kings vii. 12; Ps. cvii. 9; Is. xxxii. 6, &c.

רָעָה, v. pret. pl. in pause, רָעָה, pres. רָעָה. Constr. abs. it. med. ל. (a) *Was hungry*. (b) *Hungered for, was famished through want of*. (c) *Suffered from famine*. (a) Ps. xxxiv. 11; Is. viii. 21; xxxv. 13, &c. (b) Jer. xlii. 14. (c) Gen. xli. 55.

Hiph. pres. רָעָה. *Allowed or caused to suffer hunger*, Deut. viii. 3; Prov. x. 3.

רָעָה, masc. constr. רָעָהָ. *Hunger, famine*, Gen. xlii. 19. 33; Ps. xxxvii. 19.

רָעָה, m. and רָעָה, fem. Æth. ረገጽ: *tremuit*. Arab. رَعَدٌ, *tonuit*; رَعَدٌ, *correptus tremore fuit*. *Trembling, awe*, Exod. xv. 15; Job iv. 14; Ps. ii. 11; Is. xxxii. 14, &c.

רָעָה, v. pres. רָעָה. *Trembled*, Ps. civ. 33.

Hiph. part. רָעָה, pl. מְרָעָה, *Id.*, Ezra x. 9; Dan. x. 11.

רָעָה, v. pres. רָעָה. Constr. abs. it. immed. Arab. رَعَى, *pavit; pastum duxit; rexit*. (a) *Fed*, of cattle. (b) *Metaph. Of a nation*. (c) *Consumed*. (d) *Devastated*. (e) *Fed on, delighted in*. (f) *Associated with*. (g) *Fed cattle*. (h) *Metaph. Governed, directed, guarded, provided for a people*. (k) *Afforded food to, nourished*. (l) *For*, *Injured, oppressed*. (a) Exod. xxxiv. 3; Is. v. 17; xxvii. 10, &c. (b) Is. xiv. 3; Jer. l. 19; Mic. vii. 14, &c. (c) Ps. xlix. 15; Jer. xxii. 22. (d) Mic. v. 6. (e) Prov. xv. 14; Is. xlv. 20; Hos. xii. 2. (g) Gen. xxx. 31; Is. lxi. 5; Jer. vi. 3, &c. (h) 2 Sam. v. 2; Jer. iii. 15; Ezek. xxxiv. 13. 23; Mic. v. 4, &c. (k) Hos. ix. 2.

Infin. רָעוּ, aff. רָעוּ, Gen. xxxvi. 24; xxxvii. 12, &c.

Imp. רָעִי, fem. רָעִי, pl. רָעִי, Gen. xxix. 7; Cant. i. 8; Mic. vii. 14, &c.

Part. רָעָה. *Feeding; a shepherd*, Gen. iv. 2; xxix. 9; Jer. vi. 3, &c. Applied metaph. [1] To God, Gen. xlviii. 15; Ps. xxiii. 1; Is. xl. 11, &c. [2] To kings, Is. xlv. 28; Ezek. xxxiv. 23; xxxvii. 24, &c. [3] To prophets, Jer. iii. 15; xxiii. 1, 2, &c. Sign. (f) Prov. xiii. 20; xxviii. 7; xxix. 3. (l) Job xxiv. 21.

Pih. רָעָה. *Became a companion*, Judg. xiv. 20.

Hiph. pres. aff. רָעֵם. *Caused to feed*, metaph. *ruled*, Ps. lxxvii. 72.

Hith. pres. apoc. רָעִיעַ, i. q. Pih. Prov. xxii. 24.

רָעָה, fem. constr. רָעָה, aff. רָעָה, &c., pl. רָעוּ, r. רָעָה. (a) *Evil, injury, mischief, calamity*. (b) *Wrong, wickedness*. (a) Gen. xxvi. 29; xlv. 4; Exod. x. 10; Deut. xxxi. 17, &c. (b) Gen. vi. 5; Judg. xi. 27; 1 Sam. xxiv. 12; xxix. 6, &c.

רָעָה, masc. r. רָעָה, i. q. רָעָה. *A friend*, 2 Sam. xv. 37; xvi. 16; 1 Kings iv. 5.

רָעָה, f. pl. aff. רָעוּתָהּ, fem. of last. *A female friend or companion*, Judg. xi. 37, 38; Ps. xlv. 15.

רָעָה, fem. r. רָעָה. *Breaking*, Prov. xxv. 19; Is. xxiv. 19.

רָעוּתָהּ, f. aff. רָעוּתָהּ, fem. of רָעָה. (a) *A companion, friend, neighbour*, Exod. xi. 2; Esth. i. 19; Is. xxxiv. 15, 16; Jer. ix. 19. (b) רָעוּתָהּ, Eccl. i. 14; ii. 11; iv. 4, &c. According to some, *Feeding on the wind*, i. e. *emptiness*: so Aquila and Theod. *νομῇ ἀνέμου*. Symm. *βόσκησις ἀνέμου*. Others, comparing the Chald. רָעָה, i. q. Heb. רָעָה, *Wish for, delight in the wind*. So LXX. *προκαίσεις πνεύματος*. Vulg. *afflictio spiritus*: as if from רָעָה.

רָעוּתָהּ, Chald. fem. r. רָעָה, *voluit*. *Wish*, *will*, Ezra v. 17; vii. 18.

רָעָה, m. r. רָעָה. *Pasture*, 1 Kings v. 3, only.

רָעָה, m. i. q. רָעָה, r. רָעָה. *A shepherd*, Is. xxxviii. 12; Zech. xi. 17.

רָעוּתָהּ, f. aff. רָעוּתָהּ, i. q. רָעָה. *A female companion, friend*, Cant. i. 9; ii. 2; iv. 7, &c.

רָעוּתָהּ, m. i. q. רָעָה. *Desire, pursuit*, Eccl. i. 17; ii. 22; iv. 16, only.

רָעוּתָהּ, Chald. m. pl. constr. רָעוּתָהּ, aff. רָעוּתָהּ, r. רָעָה. *Desire, purpose; thought*, Dan. ii. 29; iv. 16; v. 10, &c.

רָעָה, m. Syr. رَعَى, *timuit, tremuit*; رَعَلَ, *commotio, tremor*. Arab. رَعَلَ, *percussit, ferit gladio*; رَعَلٌ, *species veli*.

(a) *Trembling, giddiness*, Zech. xii. 2. (b) Pl. רָעוּתָהּ, *Veils*, Is. iii. 15.

רָעָה, v. Hoph. in pause, רָעוּתָהּ. *Were shaken, thrown, of spears, javelins*, Nah. ii. 4.

רָעָה, masc. aff. רָעָה. Syr. رَعَى, *tonuit*. Ethpe. *Iratus est*; رَعَلَ, *tonitru*.

Arab. رَعَى, *aversatio, ira*. (a) *Thunder*. (b) *Tumult; rage*. (a) Job xxvi. 14; Ps. lxxvii. 19; lxxxi. 8; civ. 7. (b) Job xxxix. 25.

רָעָה, v. רָעָה, pres. רָעָה. *Thundered*. (a) Metaph. *Resounded, roared, of the sea*. (b) *Was disturbed, excited*. (a) 1 Chron. xvi. 32; Ps. xvi. 11; xcviii. 7. (b) Ezek. xxvii. 35.

Hiph. pres. רָעָה, pres. רָעָה. (a) *Caused thunder, thundered*. (b) *Caused anger or vexation*. (a) 1 Sam. ii. 10; vii. 10; Job xxxvii. 4; Ps. xxix. 3, &c.

Infin. aff. רָעוּתָהּ, (b) 1 Sam. i. 6.

רָעוּתָהּ, f. *Rage, scorn*, Job xxxix. 19. See the note.

רָעָה, masc. pl. רָעָה, fem. רָעָה. (a) *Flourishing*, [1] Of a tree. [2] Of leaves. [3] Of a branch. (b) Metaph. of persons, *Prosperous*. (c) Probably *Surrounded by foliage*. (d) *בְּשֶׁמֶן רָעָה*, either, *With fresh oil, or with the oil of the prosperous*. (a), [1] Deut. xii. 20; 1 Kings xvi. 4; Jer. xi. 16, &c. [2] Jer. xvii. 8. [3] Job xv. 32. (b) Ps. xcii. 15; Dan. iv. 1. (c) Cant. i. 16. (d) Ps. xcii. 11.

רָעָה, v. I. *Was evil, bad, wrong*. See רָעָה.

Hiph. pres. רָעָה, pres. רָעָה. Constr. abs. it. med. רָעָה, רָעָה, רָעָה. (a) *Did evil*. (b) *Did evil to, treated ill, afflicted*. (a) 2 Kings xxi. 11; 1 Chron. xxi. 17; Ps. lxxiv. 3, &c. (b) Med. רָעָה, Num. xvi. 15; Deut. xxvi. 6.

Med. רָ, 1 Chron. xvi. 22. Med. לָ, Exod. v. 23; Josh. xxiv. 20; Ruth i. 21; 1 Sam. xxvi. 21, &c.

Infin. רָעַע, רָעַע, Lev. v. 4; 1 Sam. xii. 25, &c.

Part. רָעַע, pl. רָעִיעִים. *Doing evil; an evil-doer*, Job viii. 20; Prov. xvii. 4.

II. Pret. רָעַע, pres. רָעַע. Syr. رَعِي, *fregit*. Cogn. רָעַץ. Constr. immed. (a) *Broke, broke to pieces*. (b) *Crushed*. (a) Jer. ii. 16; xii. 16; xv. 12. (b) Job xxxiv. 24; Mic. v. 5.

Niph. pres. רָעַץ. Pass. of Kal. *Was broken, broken to pieces; was ruined*, Prov. xi. 15; xiii. 20.

Hith. רָעִיצָה, *Id.*, Is. xxiv. 19.

Infin. רָעִיצָה, Prov. xviii. 24.

רַעַע, Chald. v. pres. רַעַע, *Id.*, Dan. ii. 40.

Pah. part. רַעַע, *Id.*, *Ibid.*

רַעַע, v. pres. رَعَفَ. Arab. رَعَفَ, *fluxit sanguis; abundavit uter. Flowed, overflowed; let drop*, Job xxxvi. 28; Ps. lxx. 12, 13; Prov. iii. 20.

Hiph. Imp. pl. רַעֲעִישׁ, *Id.*, Is. xlv. 8.

רַעַץ, v. pres. רַעַץ, i. q. רַעַץ, and רַעַץ. *Crushed; overpowered, oppressed*, Exod. xv. 6; Judg. x. 8.

רַעַע, m. Arab. رَعَسَ, *trepidavit, tremuit; رَعَسَ, tremens; alacris*. (a) *Shaking, trembling*. (b) *An earthquake*. (c) *The rumbling of wheels*. (d) Either, *The rattling of a horse's hoofs, or his restless eagerness in rushing to battle*. (e) *Any loud noise, tumult*. (f) *The rattling of a spear*. (a) Ezek. xii. 18; xxxviii. 19. (b) 1 Kings xix. 11; Is. xlix. 6; Amos i. 1; Zech. xiv. 5. (c) Jer. xlvii. 3; Ezek. iii. 12, 13; xxxvii. 7; Nah. iii. 2. (d) Job xxxix. 24. (e) Job xli. 21.

רַעַע, v. רַעַע, pres. רַעַע. Constr. abs. *Was shaken, trembled*. Applied, [1] To the earth. [2] The heavens. [3] Mountains, islands, &c. [4] Men and animals, under the influence of fear. [5] Trees, standing corn, &c. [1] Judg. v. 4; Ps. lxxviii. 9; Is. xlii. 13, &c. [2] Joel ii. 10; iv. 16. [3] Ezek. xxvi. 15; Nah. i. 5. [4] Ezek. xxxviii. 20. [5] Ps. lxxii. 16.

Part. pl. רַעַעִים, Jer. iv. 24.

Niph. רַעַע, *Id.* [1] Jer. l. 46.

Hiph. רַעֲעִישׁ, pres. aff. רַעֲעִישׁ. Causat. of

Kal. (a) *Caused to tremble, shook*. (b) Either, *Caused to rush on so as to make the earth tremble, or filled with restless eagerness*. (a) Ps. lx. 4; Ezek. xxxi. 16; Hag. ii. 7. (b) Job xxxix. 20. But see the note.

Part. רַעֲעִישׁ, Is. xiv. 16; Hag. ii. 6. 20.

רַפָּא, v. pres. רַפָּא. Constr. immed. it.

med. רַפָּא, לָ. Arab. رَفَا, and رَفَا, r. رَفُو,

reparavit ruptam vestem. Eth. زَفَا : *consult. Bound up a wound*. (a) *Healed a wound*. (b) *Healed a person*. (c) Metaph. of a nation, country, or individual, *Restored to prosperity, delivered from calamity*. (d) *Healed transgressions, i. e. removed their evil consequences*. (e) Impers. رَفَا, *Was healed*. (a) Is. xxx. 26. (b) Gen. xx. 17; 2 Kings xx. 8. (c) Deut. xxxii. 39; Ps. cvii. 20; Is. xix. 22; Hos. xi. 3, &c. (d) Jer. iii. 22; Hos. xiv. 5. (e) Is. vi. 10.

Infin. רַפָּא, רַפָּא, aff. רַפָּא, Eccl. iii. 3; Is. xix. 22; Hos. vii. 1.

Imp. רַפָּא, רַפָּא, aff. רַפָּא, Num. xii. 13; Ps. vi. 3; xli. 5.

Part. רַפָּא, aff. רַפָּא, pl. רַפָּאִים, constr. רַפָּא. *A healer, physician*, Gen. l. 2; Exod. xv. 26; 2 Kings xx. 5; 2 Chron. xvi. 12; Job xlii. 4, &c.

Niph. רַפָּא, pres. רַפָּא. Pass. of Kal. (a) *Was repaired, of an earthen vessel*. (b) *Was healed, of a wound or disease*. (c) *Was healed, of a person*. (d) *Was rendered wholesome, of water*. (e) Metaph. *Was restored to prosperity*. (f) Imp. רַפָּא, *We were healed*. (b) Lev. xiii. 37; xiv. 3. 48, &c. (c) 1 Sam. vi. 3. (d) Ezek. xlvii. 8, 9, 11. (e) Jer. xvii. 14; li. 8. (f) Is. liii. 5.

Infin. רַפָּא, Jer. xv. 18. (a) Jer. xix. 11.

(b) Deut. xxviii. 27, 35.

Pih. רַפָּא, pres. רַפָּא. (a) *Repaired*. (b) *Healed*. (c) *Caused to be cured*. (d) *Rendered wholesome*. (a) 1 Kings xviii. 30. (b) Ezek. xxxiv. 4; Zech. xi. 16. Metaph. Jer. vi. 14; li. 9. (c) Exod. xxi. 19. (d) 2 Kings ii. 21.

Infin. רַפָּא, Exod. xxi. 19.

Part. רַפָּא, for רַפָּא, רַפָּא, which see.

Hith. Infin. רַפָּא. *To get himself cured*, 2 Kings viii. 29; ix. 15; 2 Chron. xxii. 6.

רַפָּאוֹת, pl. f. Probably *Things bound on, bandages; external applications, remedies*, Jer. xxx. 13; xlvii. 11; Ezek. xxx. 21.

רַפְּאוֹת, f. once. *Healing, health*, Prov. iii. 8.

רַפְּאִים, pl. m. *The Rephaim*, apparently the name of the tribe inhabiting Sodom, Gomorrah, &c., the neighbouring cities of the plain, Gen. xiv. 5; xv. 19; Deut. ii. 11. 20; Josh. xv. 18, &c. The destruction of this people, or of the majority of them, is referred to, Job xxvi. 5, where see the note; Ps. lxxxviii. 11; Is. xiv. 9; xxvi. 14, 15, &c.

רָפַד, v. pres. יָרַד. Arab. رَفَدَ, *sufficit, sustentavit*. Cogn. רָבַד. *Supported, rested himself*, Job xli. 22; the construction being יָרַד עַל-הַדָּבָר שֶׁבְּיָדָיו. *He sustains himself upon the pointed things as upon mire*.

Pih. יִרְפֶּה. (a) *Supported, constructed*, a couch, Job xvii. 13. (b) *Strengthened, refreshed*.

Imp. pl. aff. יִרְפְּוּ. (b) Cant. ii. 5.

רָפָה, v. I. pres. יִרְפֶּה, apoc. יָרַח. Syr.

زَفَمَ, *laxavit*. Aph. *dimisit*. *Sunk down* from weakness or decay. (a) *Hung down*, of the hands. (b) *The day declined*. (c) *Fuel sunk down* in the fire. (d) *Anger diminished, gave way*. (e) *Became weak, dispirited*. (f) *Desisted*. (a) 2 Sam. iv. 1; Jer. vi. 24; Ezek. xxi. 12, &c. (b) Judg. xix. 9. (c) Is. v. 24. (d) Judg. viii. 3. (e) Jer. xlix. 24. (f) Exod. iv. 26; Neh. vi. 9.

Niph. part. pl. נִרְפָּים. *Become idle*, or rather, *unemployed*, Exod. v. 8. 17. LXX. σχολάζουσι. Vulg. *vacant*.

Pih. יִרְפֶּה, pres. יִרְפְּוּ. (a) *Allowed to hang down*. (b) *Rendered weak*. (a) Ezek. i. 24, 25.

Part. מִרְפֶּה, for מִרְפָּה, pl. מִרְפָּים. (b) Ezra iv. 4; Jer. xxxviii. 4.

Hiph. pres. יִרְפֶּה, apoc. יָרַח. Constr. abs. it. immed. it. med. יָרַח. (a) *Withheld* or *withdrew* the hands, either in helping or punishing. (b) *Gave up, ceased to support*. (c) *Let go*. (d) *Withheld the hands from, left undisturbed*. (e) *Ceased from*. (f) *Ceased*, abs. (a) Josh. x. 6. (b) Deut. iv. 31; Josh. i. 5; Ps. cxxxviii. 8, &c. (c) Job xxvii. 6; Prov. iv. 13; Cant. iii. 4. (d) Job vii. 19. (e) Neh. vi. 3.

Imp. מִרְפֶּה, pl. מִרְפָּים. (a) 2 Sam. xxiv. 16; 1 Chron. xxi. 15. (d) Deut. ix.

14; Judg. xi. 37, &c. (e) Ps. xxxvii. 8; (f) 1 Sam. xv. 16; Ps. xlvi. 11.

Hith. הִרְפֶּה. *Relaxed himself, was slothful*, Prov. xxiv. 10.

Part. מִרְפֶּה, pl. מִרְפָּים, Josh. xviii. 3; Prov. xviii. 9.

II. For רָפָה, which see. Pres. תִּרְפֶּה, Job v. 18.

Imp. רָפָה, Ps. lx. 4.

Niph. מִרְפֶּה, pres. יִרְפֶּה, 2 Kings ii. 22; Jer. li. 9.

Infin. הִרְפֶּה, Jer. xix. 11.

Pih. pres. יִרְפֶּה, Jer. viii. 11.

רָפָה, m. constr. רָפָה, f. pl. רַפּוֹת. *Weak*, [1] Of a nation, Num. xiii. 18. [2] Of the hands, 2 Sam. xvii. 2; Job iv. 3; Is. xxxv. 3.

רָפְדוֹה, f. aff. רָפְדוֹה, r. רָפְדוֹ. *A support*. Probably the *sides and back* of the chariot, throne, Cant. iii. 10, only. LXX. ἀνάκλιον. Vulg. *Reclinatorium*.

רָפְיוֹן, m. r. רָפָה. *Weakness*, Jer. xlvii. 3, only.

רָפַס, and רָפַשׁ, pres. תִּרְפֶּשׁ. Arab.

رَفَسَ, *pede percussit*. Cogn. רָפַס. *Trampled, trampled down*, Ezek. xxxii. 2; xxxiv. 18.

Niph. Pass. of Kal. Part. מִרְפָּשׁ. *Disturbed by trampling*, Prov. xxv. 26.

Hith. *Submitted, humbled himself*.

Imp. מִרְפָּשׁ, Prov. vi. 3.

Part. מִרְפָּשׁ, Ps. lxxviii. 31.

רָפַס, Chald. v. רָפַסָה, *Id.*, Dan. vii. 7, only.

רָפַסְדוֹת, pl. f. once, 2 Chron. ii. 15, i. q., וְרַבּוֹת, 1 Kings v. 23, *Floats, rafts*. The etymology is uncertain.

רָפַק, v. Kal non occ. Arab. رَفَقَ, *juvit, favit*. مَرَفَقَ, *cubitus*. VIII.

Innexus fuit. Probably *Assisted, supported*.

Hith. part. f. מִרְפָּקָה. *Supporting herself, leaning*, Cant. viii. 5, only.

רָפַשׁ, see רָפַס.

רָפַשׁ, m. once, Is. lvii. 20, apparently nearly synonymous with מִשָּׁה, *Mud*. The LXX. omit the clause. Vulg. *conculcationem*.

רָפְתִּים, pl. m. once, Hab. iii. 17. Arab.

رَفَتْ, *stramen*. *Stalls for oxen*. LXX. φάρναι. Vulg. *præsepibus*.

רץ, m. pl. constr. רָצִים, r. רָצָה. *A fragment; a small piece of silver*, Ps. lxxviii. 31, only.

רָצָה, see רָצָה.

רָצָה, v. I. For cogn. רָצָה, Infin. רָצָה, Ezek. i. 14.

II. For רָצָה, רָצָה, Ezek. xliii. 27.

רָצָה, v. Kal non occ. Arab. رَضَّ, observavit, rem: insidiatus fuit.

Pih. pres. רָצָה, Ps. lxxviii. 17. Either watched enviously, or laid wait for. Aquila and Theod. ἐπίζητε. Symm. περισπουδάζετε. LXX. ὑπολαμβάνετε. Vulg. suspicamini.

רָצָה, v. pres. רָצָה, apoc. רָצָה. Constr. immed. it. med. רָצָה, אָם, רָצָה, Arab. رَضَا, r. رَضُو, vicit placendo. رَضِيَ, gratum

habuit; n. a. رَضْوَان. (a) Approved of, took pleasure in. (b) Received favourably an offering or a person. (c) Loved. (d) Fulfilled. (e) Associated with, constr. med. אָם. (f) Was received favourably, med. אָם. (a) 1 Chron. xxviii. 4; Ps. cxlvii. 10; Eccl. ix. 7, &c. (b) Gen. xxxiii. 10; 2 Chron. x. 7; Jer. xiv. 10; Hos. viii. 13, &c. (c) Ps. xlv. 4; cii. 15; Is. xlii. 1, &c. (d) Lev. xxvi. 34. 41. 43; 2 Chron. xxxvi. 21; Job xiv. 6. (e) Ps. l. 18; but LXX συνέρπετες αὐτῷ, and Vulg. currebas, reading רָצָה for רָצָה.

Infin. רָצָה, aff. רָצָה, רָצָה. (f) Job xxxiv. 9; 1 Chron. xxix. 3; Ps. lxxvii. 8; Prov. xvi. 7.

Imp. רָצָה, Ps. xl. 14; cxix. 108.

Part. רָצָה, aff. רָצָה, Ps. cxlvii. 11; cxlix. 4; Jer. xiv. 12.

Part. pass. רָצָה, constr. רָצָה, Deut. xxxiii. 24; Esth. x. 3.

Niph. רָצָה, pres. רָצָה. Pass. of Kal, signn. (b) Lev. i. 4; vii. 18; xix. 7, &c. (d) Is. xl. 2.

Pih. pres. רָצָה. Gave satisfaction to, by restitution, Job xx. 10.

Hiph. רָצָה (for רָצָה, which is the reading of the Sam.), i. q. Kal (d) Lev. xxvi. 34.

Hith. pres. רָצָה. Made himself acceptable, 1 Sam. xxix. 4.

רָצָה, m. constr. רָצָה, aff. רָצָה, &c.

(a) Approbation, favour, whether approving

or being approved. (b) An object of approbation. (c) Will, pleasure, choice. [1] The feeling. [2] The object. (d) Uncontrolled will, violence. (e) Enjoyment. (a) Lev. i. 3; Ps. v. 13; lxi. 14; Prov. viii. 35, &c. Phrr. רָצָה, Ps. lxi. 14; Is. xlix. 8; — יום, Is. lviii. 5. — שָׁנָה, Is. lxi. 2. (b) Prov. xi. 1. 20; xv. 8. (c), [1] Lev. xix. 5; Neh. ix. 24; Dan. viii. 4, &c. [2] Ezra x. 11; Ps. xl. 9; cxliii. 10; cxlv. 19. Phr. רָצָה. (d) Gen. xlix. 6. (e) Deut. xxxiii. 23; Ps. cxlv. 16.

רָצָה, m. Arab. رَضَحَ, and رَضَحَ, contudit, confregit. (a) Crushing. (b) Killing, slaughter. (a) Metaph. Ps. xlii. 11: where, LXX. καταθλάσθαι. Aquila, φονεύσαι. Symm. σφαγήν. Vulg. confringuntur. (b) Ezek. xxi. 27.

רָצָה, v. pres. רָצָה. Constr. immed. it. med. רָצָה. Struck. (a) רָצָה. Struck fatally, killed. (b) Without רָצָה, killed. (a) Dent. xxii. 26. (b) Exod. xx. 13; Num. xxxv. 27. 30; Deut. iv. 42, &c. Infin. רָצָה, (b) Jer. vii. 9; Hos. iv. 2. Part. רָצָה. Killing; one who kills, whether by accident or through malice, Num. xxxv. 6. 11; Deut. iv. 42; Josh. xx. 3, &c.

Niph. pres. רָצָה, Pass. of Kal, Prov. xxii. 13.

Part. f. רָצָה, Judg. xx. 4.

Pih. pres. רָצָה. Frequentative of Kal, Habitually kill, Ps. xciv. 6; Hos. vi. 9.

Part. רָצָה, pl. רָצָה. A murderer, 2 Kings vi. 32; Is. i. 21.

Puh. pres. Ps. lxii. 4, רָצָה, or רָצָה, for רָצָה. Either, Ye shall be crushed or ye shall be killed. Another reading, however, is in Pih. רָצָה. Ye crush, or attempt to crush or kill. So LXX. φονεύετε; and Vulg. interficietis.

רָצָה, v. once, Exod. xxi. 6. Constr. med. אָם. Arab. رَضَعَ, confodit ita ut cuspis intus abderetur. Pierced, bored.

רָצָה, m. pl. רָצָה. Arab. رَضَفَ, lapis ignitus, quo ignito lac calefit: lapis, cui impositae assantur carnes. According to some, Hot stones used in baking bread or flesh; others, burning coals, 1 Kings xix. 6, nly.

רָצָה, v. only in part. pass. of Kal, רָצָה.

Arab. رَصَف, *lapillis stravit. Covered, overlaid*, Cant. iii. 10, only.

רָצַף, f. constr. רָצַף. (a) *A burning coal.* (b) *A pavement, floor.* (a) Is. vi. 6. (b) 2 Chron. vii. 3; Esth. i. 6; Ezek. xl. 17 18; xlii. 3.

רָצַץ, v. pret. רָצַץ, pres. רָצַץ, רָצַץ

Constr. immed. it. med. רָצַץ. Arab. رَضَى, *contudit, fregit.* (a) *Bruised, broke, crushed.* (b) Metaph. *Oppressed.* (c) Intrans. *Became broken, burst.* (d) Metaph. *Relaxed himself.* (b) 1 Sam. xii. 3, 4. (c) Eccl. xii. 6. (d) Is. xlii. 3.

Part. pl. f. רָצַץ, (b) Amos iv. 1.

Part. pass. רָצַץ, constr. רָצַץ, pl. רָצַץ. (a) 2 Kings xviii. 21; Is. xxxvi. 6; xlii. 3; (b) Deut. xxviii. 33; Is. lviii. 6; Hos. v. 10. Niph. רָצַץ, pres. רָצַץ. Pass. of Kal sign.

(a) Eccl. xii. 6; Ezek. xxix. 7. Pih. רָצַץ, pres. רָצַץ, and רָצַץ. I. q. Kal signn. (a) Ps. lxxiv. 14. (b) Judg. x. 8; 2 Chron. xvi. 10; Job xx. 19.

Hiph. pres. רָצַץ. I. q. Kal sign. (a), Judg. ix. 53.

Hith. pres. רָצַץ. *Struggled together*, Gen. xxv. 22. LXX. ἐκίπρον. Vulg. Colidebantur.

רָק, m. pl. f. רָק. Arab. رَق, *tenuis fuit res.* (a) *Thin, lean*, Gen. xli. 19, 20, 27. (b) Adv. [1] *Only.* [2] *Certainly, i. e. this, and this alone.* [3] *With a negative, except.* [1] Gen. vi. 5; Deut. ii. 28; 1 Kings xiv. 8, &c. [2] Gen. xx. 11; Deut. iv. 6; Judg. xiv. 16, &c. [3] 2 Kings xvii. 18; 2 Chron. v. 10; xviii. 15, &c.

רָק, see רָק.

רָק, m. aff. רָק, r. רָק. *Spitting, spittle*, Job vii. 19; xxx. 10; Is. l. 6.

רָקב, m. const. רָקב. *Decay, rottenness*, Job xlii. 28; Prov. xii. 4; xiv. 30; Hos. v. 12; Hab. iii. 16.

רָקב, v. pres. רָקב. *Became fotten, decayed*, Prov. x. 7; Is. xl. 20.

רָקבון, m. i. q. רָקב. *Rottenness*, Job xli. 9.

רָקַד, v. רָקַד, pres. רָקַד. Arab. رَقَدَان, *saltus ob alacritatem factus*. Syr. رَقَم, *salit, subsiliit præ lætitiâ. Leaped, danced, of persons, animals, and inanimate things*, Ps. cxiv. 4. 6.

Infinit. רָקַד, Eccl. iii. 4.

Pih. pres. רָקַד, i. q. Kal, Job xxi. 11; Is. xiii. 21; Joel ii. 5.

Part. רָקַד, f. רָקַד, 1 Chron. xv. 29; Nah. iii. 2.

Hiph. pres. aff. רָקַד, causat. of Kal, Ps. xxix. 6.

רָקַח, f. aff. רָקַח, רָקַח, r. רָקַח. (a) *The temple, of the head.* (b) *Probably the cheek.* (a) Judg. iv. 21, 22; v. 26. (b) Cant. iv. 3; vi. 7.

רָקַח, m. cogn. رَقَّ, *bene curavit ac*

ectè administravit opes. رَقَّاحِي, *mercator.*

Careful preparation of any composition for use or sale; pec. spicing or perfuming, Cant. viii. 2.

רָקַח, v. pres. רָקַח. *Compounded, prepared*, Exod. xxx. 33.

Part. רָקַח, pl. constr. רָקַח. *A compounder, apothecary, perfumer*, Exod. xxx. 35; xxxvii. 29; 1 Chron. ix. 30; Eccl. x. 1.

Puh. part. pl. רָקַח. Pass. of Kal, 2 Chron. xvi. 14.

Hiph. Imp. רָקַח. *Applied perfumery, threw in spices*, Ezek. xxiv. 10.

רָקַח, m. pl. רָקַח, f. pl. רָקַח. *An apothecary, perfumer*, 1 Sam. viii. 13; Neh. ii. 8.

רָקַח, m. *An ointment*, Exod. xxx. 25.

רָקַח, pl. m. aff. רָקַח. *Ointments, perfumes*, Is. lvii. 9.

רָקַע, m. constr. רָקַע, see רָקַע. *Any hing stretched or spread out.* (a) *The expanse of heaven, the atmosphere, sky.* (b) *A canopy.* (a) Gen. i. 6—8. 14. 20; Ps. xix. 2; cl. 1; Dan. xii. 3. (b) Ezek. i. 2—26; x. 1.

רָקַק, m. pl. constr. רָקַק, r. רָקַק. *A hin cake*, Exod. xxix. 2. 23; Lev. ii. 4; Num. vi. 15, &c.

רָקַם, v. Arab. رَقَمَ, *scripsit, notavit unctis diacriticis; strias intexuit panno.*

رَقَمَ, *species striatæ pictæque vestis. Embroidered, or wove with various colours.*

Part. רָקַם. *An embroiderer, or one who*

weaves with various colours, Exod. xxvi. 36; xxvii. 16; xxviii. 39, &c.

Puh. *רָקְמָה*. Pass. of Kal. Metaph. of the human body, *Wrought with art*, Ps. cxxxix. 15.

רָקְמָה, f. aff. *רָקְמָה*, *רָקְמָה*, dual *רָקְמָה*, pl. *רָקְמָה*. (a) *Embroidery*. (b) *A variety of colours*, of the plumage of a bird. (c) Dual, either *Two pieces of embroidery*, or *a piece embroidered on both sides*. (a) Judg. v. 30; 1 Chron. xxix. 2; Ps. xlv. 15; Ezek. xvi. 10, &c. (b) Ezek. xvii. 3. (c) Judg. v. 30.

רָקַע, v. Pres. aff. *רָקַע*. Arab. *رَقَعَ*, *reparavit, resarcivit vestem partibus panni insertis*. *رَقَعَ*, and *رَقِيعَ*, *cælum*. Sam. *רָקַע*, *vestis, vestimentum*. Syr. *رَقَعَ*, *firmavit, stabilivit, constrinxit*. Constr. immed. (a) *Stretched out*, of God stretching out or spreading the earth. (b) Stamped on in order to stretch, stamped on. (c) Stamped with the feet, as an expression of strong feeling, either indignation or joy. (b) 2 Sam. xxii. 43.

Infin. aff. *רָקַע*, (a) Ezek. xxv. 6.

Imp. *רָקַע*, (c) Ezek. vi. 11.

Part. *רָקַע*, (a) Ps. cxxxvi. 6; Is. xlii. 5; xlv. 24.

Pih. pres. *רָקַע*. (a) *Beat thin, beat into thin plates*. (b) *Covered with a thin plate of gold*. (a) Exod. xxxix. 3; Num. xvi. 30. (b) Is. xl. 19.

Puh. Pass. of Pih. Part. *רָקַע*, (a) Jer. x. 9.

Hiph. pres. *רָקַע*. *Stretched out*, with *ל*, Job xxxvii. 18.

רָקַע, pl. masc. constr. *רָקַע*. *Things stretched or beaten out; plates*, Num. xvii. 3.

רָקַע, v. pres. *רָקַע*, i. q. *רָקַע*, sign. II. *Spit*, Lev. xv. 8.

רָשָׁע, *רָשָׁע*, see *רָשָׁע*, *רָשָׁע*.

רָשָׁע, m. Syr. *رَشَعَ*, *dedit, obtulit*. Chald. *רָשָׁע*, *potuit, licentiam habuit*. *A grant, permission*, Ezra iii. 7.

רָשָׁע, see *רָשָׁע*.

רָשָׁע, v. Arab. *رَسَمَ*, *scripsit; præscripsit*. *Wrote, decreed*.

Part. pass. *רָשָׁע*, Dan. x. 21.

רָשָׁע, Chald. v. pres. *רָשָׁע*, *Id.*, Dan. vi. 9—14.

Peil, *רָשָׁע*, Pass., Dan. v. 24, 25; vi. 11.

רָשָׁע, m. aff. *רָשָׁע*, *רָשָׁע*, *רָשָׁע*. Syr. *رَشَعَ*, *peccavit*; *رَشَعَ*, *improbilas*. *Wickedness; impiety, injustice*, Job xxxiv. 8; Ps. xlv. 8; Is. lviii. 4; Mic. vi. 11, &c.

רָשָׁע, m. pl. *רָשָׁע*, constr. *רָשָׁע*, f. *רָשָׁע*. (a) *Wicked; impious, unjust*. (b) *רָשָׁע*, *Meriting death*. (c) *Guilty, faulty*. (a) Gen. xviii. 23; Exod. xxiii. 1; Ps. ix. 18; Is. lviii. 7, &c. (b) Num. xxxv. 31. (c) Exod. ii. 13; ix. 27; Deut. xxv. 1, &c.

רָשָׁע, v. pres. *רָשָׁע*. Constr. abs. *Was wicked, impious, unjust; acted wickedly, impiously, unjustly*, 1 Kings viii. 47; Job x. 15; Eccl. vii. 17, &c. *לֹא רָשָׁעִי מֵעַדְיָהוּ*, *I have not sinned (so as to depart) from (the ways of) my God*, Ps. xviii. 22.

Hiph. *רָשָׁע*, pres. *רָשָׁע*. Constr. immed. it. med. *רָשָׁע*. (a) *Declared guilty, condemned*. (b) *Proved guilty*. (c) *Overcame in battle*. (d) I. q. Kal, *Acted wickedly*. (e) *Acted wickedly against* —. (a) Deut. xxv. 1; Job xxxiv. 17. 29; Prov. xii. 2, &c. (b) Is. liv. 17. (c) 1 Sam. xiv. 47. (d) 2 Chron. xx. 35; Neh. ix. 33; Dan. xii. 10, &c.

Infin. *רָשָׁע*, 1 Kings viii. 32; 2 Chron. xxii. 3.

Part. *רָשָׁע*, pl. constr. *רָשָׁע*, (a) Prov. xvii. 15. (e) Dan. xi. 32.

רָשָׁע, f. constr. *רָשָׁע*, aff. *רָשָׁע*, i. q. *רָשָׁע*. (a) *Wickedness*. (b) *Guilt, fault*. (a) Deut. ix. 4; Ezek. xviii. 20; Mal. i. 4, &c. (b) Deut. xxv. 2.

רָשָׁע, masc. pl. *רָשָׁע*, constr. *רָשָׁע*, aff. *רָשָׁע*. Cogn. *רָשָׁע*, which see. *Burning*. (a) *A burning coal*. (b) *Lightning*. (c) *רָשָׁע*, and *רָשָׁע*, *Ignited arrows*. (d) *A burning, wasting disease*. (e) *The heat of any strong passion*. (a) Cant. viii. 6. (b) Ps. lxxviii. 48; Hab. iii. 5. (c) Job v. 7, where see the note; Ps. lxxvi. 4. (d) Deut. xxxii. 24. (e) Cant. viii. 6. Some have supposed this word to signify *a bird*, pec. *a bird of prey*, and hence *any thing winged*, or *flying*. *רָשָׁע*, *ἀρπάζων, γυρτός, περιπτερος, κρᾶτῆρ, πυρῖ*. Vulg. *avis, potentias, igni, lampades, diabolus*.

רָשָׁע, v. Cogn. *רָשָׁע*, and *רָשָׁע*. Kal non occ.

Pih. pres. *רָשָׁע*. *Reduced a city*, either to poverty, or in a military sense, Jer. v. 17.

Puh. *רָשָׁע*. Pass. of Pih., Mal. i. 4.

רֶשֶׁת, f. aff. רֶשֶׁתִּי, רֶשֶׁתִּי, r. יֶשֶׁ. (a) *A genista*. Spanish, *retama*, *Id.* The broom, 1 Kings xix. 4, 5; Job xxx. 4; Ps. cxx. 4. (b) Metaph. *Any snare*. (c) *A net-work*. (a) Prov. i. 17. (b) Ps. lviii. 7; cxi. 6; Prov. xxix. 5, &c. (c) Exod. xxvii. 4, 5; xxxviii. 4. Also Infin. of רֶשֶׁת.

רֶחֶם, v. only in Imp. רָחַם. Bind, yoke, Mic. i. 13. Arab. رَحِمَ, *filum circa digitum ligavit*.

רְהַקוֹת, pl. f. *Id.*, 1 Kings vi. 21.

רָחַח, m. pl. aff. רָחַחְתִּי. Syr. رَحَّحَ, *conjungendo partes fissas reparavit rem. Joined, bound.*

רָחַח, v. Kal non occ.

פִּיחַ Imp. רָחַח. Boil, Ezek. xxiv. 5.

פִּיחַ Puh. רָחַח. Pass. of Pih. Was heated, boiled; agitated, Job xxx. 27.

פִּיחַ Hiph. pres. רָחַח. Caused to boil, Job xli. 23.

רָחַח, masc. pl. רָחַחִים. Arab. رَحِمَ,

رَحَقَ, v. Kal non occ. Arab. رَحَقَ,

conjungendo partes fissas reparavit rem. Joined, bound.

رَحَقَ Niph. pres. رَحَقَ. Pass. of Kal, Eccl. xii. 6, Keri.

רָחַח Puh. רָחַח, *Id.*, Nah. iii. 10.

רֶחֶקוֹת, pl. f. Chains, Is. xl. 19.

רָחַח, m. Syr. رَحَّحَ, tremuit. Trembling, Hos. xiii. 1. See רָחַח.

ש

שֵׁן, *Sin*, distinguished from שׁ by the diacritical point, is pronounced as *s* in *son*, while the latter is sounded as *sh* in *shine*. It frequently interchanges with ס, which it resembles in sound, and occasionally with י, and צ. The Syrians constantly substitute שׁ for this letter; the Arabs, on the contrary, generally use שׁ, for שׁ, and ס, for ס and שׁ. As a numeral, שׁ (the diacritical point being omitted) stands for *three hundred*.

שָׂאֵר, masc. Chald. שָׂאֵר, fermentum. Leaven, Exod. xii. 15. 19; xiii. 7; Lev. ii. 11; Deut. xvi. 4.

שָׂאֵת, for שָׂאֵת, Infin. of שָׂאֵת, which see.

שֶׁבַךְ, m. pl. שֶׁבָּכִים. Cogn. שֶׁבַךְ, which see. Ornaments of net-work, or wreathing, 1 Kings vii. 17.

שֶׁבַךְ, see שֶׁבָּכִים.

שֶׁבַךְ, fem. pl. שֶׁבָּכִי. (a) Net work, ornamenting the capitals of pillars. (b) A lattice, of a window. (c) A net. (a) 1 Kings vii. 17—42; 2 Kings xxv. 17, &c. (b) 2 Kings i. 2. (c) Job xviii. 8.

שֶׁבַךְ, m. constr. שֶׁבַךְ, pl. שֶׁבָּכִים f. שֶׁבָּכִי. Ps. lxxxii. 17; xci. 16; Is. lviii. 11, &c.

Arab. شَبِعَ, and Syr. شَبِعَ, satur fuit.

Full, satisfied, surfeited. [1] Abs., Gen. xxv. 8; Prov. xix. 23; xxvii. 7. [2] Of food, 1 Sam. ii. 5. [3] Of wealth, enjoyment, Deut. xxxiii. 23. [4] Of suffering, vexation, Job x. 15; xiv. 1. [5] Of years, Gen. xxxv. 29; 1 Chron. xxix. 28; Job xlii. 17.

שָׂבַע, v. pres. שָׂבֵעַ. Constr. abs. it. immed. it. med. ָ. Was full, satisfied, surfeited. [1] Abs. [2] Of food. [3] Of drink. [4] Of wealth, enjoyment. [5] Of suffering, vexation. [6] Of years. [1] Ps. xvii. 15; Prov. xxx. 9; Is. ix. 19, &c. [2] Prov. xii. 11; xiv. 14; xxx. 22, &c. [3] Prov. xxx. 16; Jer. xli. 10; Amos iv. 8. [4] Ps. civ. 28; Eccl. i. 8; iv. 8, &c. [5] Job vii. 4; Ps. lxxxviii. 4; Prov. xxviii. 19, &c. [6] 1 Chron. xxxiii. 1; 2 Chron. xxiv. 15.

Infin. שָׂבֵעַ, Exod. xvi. 8; Joel ii. 27, &c.

Imp. שָׂבֵעַ, Prov. xx. 13.

Pih. pres. in pause, שָׂבֵעַ. Satisfied, Ezek. vii. 19.

Imp. aff. שָׂבֵעַ, Ps. xc. 14.

Hiph. pres. שָׂבֵעַ. Causat. of Kal, Ps. lxxxii. 17; xci. 16; Is. lviii. 11, &c.

Infin. תִּשְׁבַּח, Job xxxviii. 27.

Part. תִּשְׁבַּח, Ps. ciii. 5; cxlv. 16.

שִׁבְעָה, m. Abundance, Gen. xli. 29—53 Prov. iii. 10; Eccl. v. 11.

שִׁבְעָה, m. aff. שִׁבְעָה. Fulness, sufficiency, abundance, Exod. xvi. 3; Deut. xxv. 23; Ps. xvi. 11, &c.

שִׁבְעָה, f. aff. שִׁבְעָה, Ruth ii. 18; Is. xxiii. 18; Ezek. xxxix. 19, &c.

* שִׁבְעָה, fem. constr. שִׁבְעָה, Id., Ezek. xvi. 49.

שִׁבְרָה, masc. aff. שִׁבְרָה. Arab. سَبَر, exploravit vulnus aliasve res. Syr. سَبَر, opinatus est. Pah. speravit. Hope, expectation, Ps. cxix. 116; cxlvi. 5. See סבר.

שָׁבַר, v. Looked at, examined. Constr. med. ָ.

Part. שָׁבַר, Neh. ii. 13. 15.

Pih. שָׁבַר, pres. שָׁבַר. Looked to, hoped for, or in. Med. ל, אָל, Ruth i. 13; Esth. ix. 1; Ps. civ. 27, &c.

שָׁגַח, v. Chald. pres. שָׁגַח. Syr. سَاح, multiplicatus fuit, crevit. Increased, became great, Ezra iv. 22; Dan. iii. 31; vi. 26.

Aph. pres. שָׁגַח. (a) Made great, increased, med. ל. (b) Declared great, magnified, immed. (b) Job xxxvi. 24.

Part. מִשְׁגָּח, (a) Job xii. 23.

שָׁגַח, v. שָׁגַח. Was high. Metaph. Was exalted in strength or security, Deut. ii. 36; Job v. 16.

Niph. נִשְׁגַּח. (a) Was lofty, of a wall or city. (b) Was secure, within walls. (c) Was exalted in praise. (b) Prov. xviii. 10. (c) Is. ii. 11. 17.

Part. נִשְׁגַּח, f. נִשְׁגַּח. (a) Prov. xviii. 11; Is. xxvi. 5; xxx. 13.

Pih. pres. נִשְׁגַּח. Constr. immed. (a) Raised, placed in security. (b) Made powerful. (a) Ps. lix. 2; xci. 14; cvii. 41, &c. (b) Is. ix. 10.

Pulh. pres. נִשְׁגַּח. Pass. of Pih., Prov. xxix. 25.

Hiph. pres. נִשְׁגַּח. I. q. Pih., Job xxxvi. 22.

שָׁגַח, v. Pih. red. pres. נִשְׁגַּח. According to some, Fencest, cogn. סג, and סך. According to others, Causest to in-

crease, grow. Cogn. שָׁגַח, and שָׁגַח, Is. xvii. 11.

שָׁגַח, v. i. q. שָׁגַח, which see. Pres. שָׁגַח, Job viii. 7. 11; Ps. xcii. 13.

Hiph. נִשְׁגַּח, Ps. lxxiii. 12.

שָׁגַח, Chald. masc. pl. f. שָׁגַח, r. שָׁגַח. (a) Great. (b) Much, many. (c) Greatly. (a) Dan. ii. 31; iv. 7. 9. Metaph. of God, Job xxxvi. 26; xxxvii. 23. (b) Ezra v. 11; Dan. ii. 6. 48; vii. 5. (c) Dan. ii. 12; v. 9, &c.

שָׁדַר, v. Pih. pres. שָׁדַר. Harrowed, Job xxxix. 10; Is. xxviii. 24; Hos. 11, al. non occ.

שָׁדַר, masc. constr. שָׁדַר, aff. שָׁדַר, שָׁדַר, pl. constr. שָׁדַר, aff. שָׁדַר, שָׁדַר, it. pl. שָׁדַר, constr. שָׁדַר, aff. שָׁדַר, &c. (a) The ground. (b) A field, a piece of ground, pec. of cultivated ground. (c) The open country, as opposed to a town. (d) A country, territory. (a) Gen. ii. 5; iii. 18; Exod. ix. 22, &c. (b) Exod. xxii. 4; Lev. xxvii. 24; Num. xvi. 14; 1 Sam. xiv. 14, &c. (c) Gen. xxv. 27; 1 Sam. xx. 11; 2 Kings iv. 39, &c.

שָׁדַר, m. Id., Ps. xcvi. 12; civ. 11; Is. lvi. 9, &c.

שָׁדַר, pl. fem. Ranks, rows, 1 Kings vi. 9; 2 Kings xi. 8. 15; 2 Chron. xxiii. 14. See סָדַר.

שָׁהָה, masc. constr. שָׁהָה, aff. שָׁהָה, and שָׁהָה. Arab. شَاهَا, ovis. A sheep or goat, Exod. xii. 5; xxii. 9; Deut. xxii. 1; 1 Sam. xiv. 35, &c. It has no plural, the corresponding noun of multitude being שָׁהָה.

שָׁחַד, masc. aff. שָׁחַד. Arab. شَهِد, præsens adfuit rei; testatus fuit; شَاهِد,

præsens; testis. Syr. شَهِد, testatus fuit. A witness, an eye-witness, Job xvi. 19.

שָׁחַדָּה, Chald. f. i. q. Syr. شَهِدَة, Testimony, evidence, Gen. xxxi. 47.

שָׁחַדָּה, pl. masc. Syr. شَهِدَة, luna plena. Arab. شَهِدَة, luna. Lit. Small moons; crescent-shaped ornaments, Judg. viii. 21. 26; Is. iii. 18. LXX. μνηστρος. Vulg. bullas; lunulas. See Schroed. de Vest. Mul. שָׁחַד, Infin. of נָשָׂא.

שֹׁבָה, masc. i. q. **שֹׁבָה**. *Any thing entangled; entangled branches*, 2 Sam xviii. 9.

שׁוּב, v. Niph. **שָׁוָה**, for **שָׁוָה**. *Wa. driven back*, 2 Sam. i. 22. See **שָׁוָה**.

שׁוּבָה, v. once, Gen. xxiv. 63. Arab.

شَاخ, r. **شَاخ**, *diligens fuit in re sua peragenda*. The interpretations are various. *To walk; to meditate; to busy himself*, i. e. for something. **ΛXX.** Ἀδολεσχησαι. Aquila, Ὀμλησαι. Symm. Δαλησαι. Vulg. *ad meditandum*. See **שָׁוָה**.

שׁוּבָה, v. i. q. **שָׁוָה**.

Part. pl. constr. **שָׁוָה**. *Those who turn aside to —*, Ps. xl. 5.

שׁוּבָה, v. pret. **שָׁוָה**. Cogn. **שָׁוָה**, **שָׁוָה**.

Arab. **شوك**, *spina*. *Hedged, fenced; properly, with thorns*, Job i. 10.

Part. **שָׁוָה**, Hos. ii. 6.

Pih. pres. aff. **שָׁוָה**, *Id.*, Job x. 11.

שׁוּבָה, m. aff. **שָׁוָה**, and—

שׁוּבָה, f. constr. **שָׁוָה**. Syr. **شوبل**, *ramus*. *A bough*, Judg. ix. 48, 49.

שׁוּבָה, and **שׁוּבָה**, v. pret. **שָׁוָה**, pres. **שָׁוָה** (Exod. iv. 11), **שָׁוָה**, apoc. **שָׁוָה**, **שָׁוָה**. Constr. immed. Syr. **شوبل**, *statuit, constituit*. *Placed, appointed, rendered*. (a) *Placed, set*, [1] *A thing*. [2] *A person*. (b) *Set up*. (c) *Set in array*. (d) *Placed aside*. Phrr. (e) **שָׁוָה** *Set his heart, considered, regarded*. (f) **שָׁוָה** *Laid to heart, considered*. (g) **שָׁוָה** *Set his face against, or towards*. (h) **שָׁוָה** *Set his eyes upon*. (i) **שָׁוָה** *Told*. (k) **שָׁוָה** *Put words into his mouth*. (l) **שָׁוָה** *Named*. (m) *Appointed*, [1] *A thing*. [2] *A person*. (n) *Rendered, made*; followed by two nouns, constr. of one, immed. and of the other immed. or med. **שָׁוָה**, or **שָׁוָה**. (o) *Made, esteemed*, an object of confidence, &c. (p) *Shewed mercy, pity, &c.* (q) *Inflicted*. (r) *Ascribed*. (a), [1] Gen. vi. 16; xxviii. 18; Exod. xxvi. 35; 2 Kings iv. 29, &c. [2] Gen. xl. 15; Exod. xxxiii. 22; 2 Kings x. 24, &c. (b) Ps. lxxxix. 30; Jer. xliii. 10, &c. (e) Exod. ix. 21; Job i. 8, &c. (f) Is. xlvi. 7; lvii. 1; Jer. xii. 11, &c. (g) Lev. xx. 5. (h) Jer. xxiv. 6; Amos ix. 4, &c. (k) Exod. iv. 15; 2 Sam. xiv. 19; Is. li. 16, &c. (l) Judg. viii. 31;

2 Kings xvii. 34; Neh. ix. 7, &c. (m), [1] Exod. xv. 25; Job xxviii. 3; Ps. lxxviii. 5, &c. [2] Exod. xviii. 21; 2 Sam. xvii. 25; Ps. cv. 21, &c. (n) Gen. xlv. 9; Is. xiv. 17; xxi. 4; Joel i. 7; Zech. x. 3, &c. (o) Ps. xl. 5; xci. 9; Jer. xvii. 5, &c. (p) Is. xlvi. 6. (q) Exod. x. 2; xv. 26. (r) Is. xlii. 12.

Infin. abs. **שָׁוָה**, constr. **שָׁוָה**, **שָׁוָה**, aff. **שָׁוָה**, Deut. xvii. 15; 1 Kings ix. 3; Job xx. 4; Prov. viii. 29, &c.

Imp. **שָׁוָה**, fem. **שָׁוָה**, pl. **שָׁוָה**. (c) 1 Kings xx. 12. (d) 1 Sam. ix. 23. (i) Exod. vii. 14. (r) Josh. vii. 19; Ps. lxvi. 2, &c.

Part. **שָׁוָה**, pl. **שָׁוָה**, Is. v. 20; Zech. xii. 2, &c.

Part. pass. f. **שָׁוָה**, 2 Sam. xiii. 32.

Hiph. Imp. f. **שָׁוָה**. *Place, set*, Ezek. xxi. 21.

Part. **שָׁוָה**, Job iv. 20.

Hoph. pres. **שָׁוָה**, Pass. of Hiph., Gen. xxiv. 33.

שׁוּבָה, Chald. v. pret. **שָׁוָה**. *Id. Placed, appointed*. (a) *Appointed a person*. (b) **שָׁוָה** *Named*. (c) **שָׁוָה** *Set his mind, endeavoured*. (d) **שָׁוָה** *Appointed, made a decree*. [2] *Placed consideration, regarded*. (a) Ezra v. 14. (b) Dan. v. 12. (c) vi. 15. (d), [1] iii. 10; [2] 12.

Imp. pl. **שָׁוָה**, (d) Ezra iv. 21.

Peil. **שָׁוָה** for **שָׁוָה**. Pass. (d) Ezra v. 19; v. 17; Dan. iii. 29; vi. 18, &c.

Ithpe. pres. **שָׁוָה**, Pass. *Was made, rendered, placed*, Ezra iv. 21; Dan. ii. 5.

Part. **שָׁוָה**, Ezra v. 8.

שׁוּבָה, v. I. pres. apoc. **שָׁוָה**. (a) *Was prince, ruled, with*. (b) *Was powerful, with*. (a) Judg. ix. 22. (b) Hos. xii. 5.

Hiph. **שָׁוָה**, Causat. of Kal. *Appointed a prince or princes*, Hos. viii. 4. See **שָׁוָה** and **שָׁוָה**.

II. i. q. **שָׁוָה**. *Retired, departed*.

Infin. aff. **שָׁוָה**, Hos. ix. 12.

Hiph. pres. apoc. **שָׁוָה**, i. q. **שָׁוָה**. *Removed*, 1 Chron. xx. 3. *He brought and removed them into some public works where they were compelled to labour with saws, &c.* David setting the example, followed afterwards by Solomon, Kings ix. 20—22. In the parallel passage, 2 Sam. xii. 31, instead of **שָׁוָה**, we have **שָׁוָה**, which may be the true reading, the exegetical signification remaining the same.

שׁוּרָה, f. Arab. سُرَّةٌ, *linea vel strues lapidum in muro. A row; in rows*, Is. xxviii. 25, only. Vulg. *per ordinem*. Some take the word to be a participle f. of שׁוּר with the signification of *principal, best*.

שׁוּרֵי, and **שׁוּרֵי**, v. pret. שׁוּר, pres. שׁוּר. Constr. abs. it. med. שׁוּר, *Rejoiced, delighted, exulted, in, over.* Abs., Ps. xix. 6; Is. lxvi. 14; Lam. i. 21, &c. Med. שׁוּר, Ps. cxix. 14; Is. lxi. 10; lxxv. 19, &c. Med. שׁוּר, Deut. xxviii. 63; xxx. 9; Jer. xxxii. 41, &c. Immed. שׁוּרֵי, for שׁוּרֵי, *for Sodom*, Is. xxxv. 1.

Infin. abs. שׁוּר, constr. שׁוּר, Deut. xxx. 9; Is. lxi. 10.

Imp. f. שׁוּרֵי, Lam. iv. 21. Pl. שׁוּרֵי, Is. lxxv. 18; lxxvi. 10.

Part. שׁוּר, Ps. cxix. 162; Is. lxiv. 4.

שׁוּחַ, m. aff. שׁוּחִי. *Purpose, design*, Amos iv. 13. See שׁוּחִי.

שׁוּחָה, v. Syr. سَمَا, *lavit, natavit.* Swam.

Infin. שׁוּחָה, Is. xxv. 11.

Part. שׁוּחָה, *Id.*

Hiph. pres. שׁוּחֵה. *Caused to swim; overflowed*, Ps. vi. 7.

שׁוּחָה, m. for שׁוּחֵה. *Swimming.* "שׁוּחָה Waters of swimming, i. e. to be crossed only by swimming, Ezek. xlvii. 5.

שׁוּחַט, v. pres. שׁוּחֵט. Chald. שׁוּחַט, *expressit, exhumorem.* Pressed, crushed, Gen. xl. 11, only.

שׁוּחָה, and **שׁוּחָה**, m. i. q. שׁוּחָה. (a) *Laughter.* (b) *An object of laughter.* (c) *A subject of laughter.* (a) Job viii. 21; Ps. cxxvi. 1; Prov. xiv. 13, &c. (b) Job xii. 4; Lam. iii. 14; Jer. xlviii. 26, &c. (c) Prov. x. 23.

שׁוּחָה, v. pres. שׁוּחֵה. (a) *Laughed:* abs. (b) *Laughed at, derided, or disregarded;* med. שׁוּחָה, שׁוּחָה, שׁוּחָה. *Smiled upon, approved:* med. שׁוּחָה. (d) *Perhaps caused laughter.* (a) Prov. xxix. 9. (b) Med. שׁוּחָה, Prov. i. 26; med. שׁוּחָה, Job xxx. 1; Ps. lii. 8; Lam. i. 7; med. שׁוּחָה, Job v. 22; xxxix. 10; Ps. lix. 9, &c. (c) Job xxix. 24.

Infin. שׁוּחָה, שׁוּחָה, (a) Eccl. iii. 4; (d) Judg. xvi. 27.

Pih. שׁוּחָה, pres. שׁוּחָה. (a) *Rejoiced, expressed joy.* (b) *Sported, played.* (c) *Played with*, med. שׁוּחָה. (d) *Played on an*

instrument. (e) *Made sport, caused laughter.*

(f) Probably *skirmished.* (b) Job xl. 20.

(c) Job xl. 29. (d) 2 Sam. vi. 21. (e) Judg. xvi. 25. (f) 2 Sam. ii. 14.

Infin. שׁוּחָה, (b) Ps. civ. 26.

Part. שׁוּחָה, pl. שׁוּחָה, f. שׁוּחָה, pl. שׁוּחָה, (a) Prov. viii. 30, 31; Jer. xv. 17; (b) Prov. xxvi. 19; Zech. viii. 5. (d) 1 Sam. xviii. 7.

Hiph. part. pl. שׁוּחָה. I. q. Pih. sign. (b) 2 Chron. xxx. 10.

שׁוּב, m. pl. שׁוּבִים. *Those who turn aside; backsliders*, Hos. v. 2. See שׁוּב.

שׁוּבָה, v. שׁוּבָה, pres. שׁוּבָה, apoc. שׁוּבָה. (a) *Went aside; to or from a path.* (b) *Went astray.* (a) Prov. vii. 25. (b) Num. v. 12.

19, 20. 22. Syr. سَوَّاهُ, *Id.*

Imp. שׁוּבָה, (a) Prov. iv. 15.

שׁוּבָה, v. pres. שׁוּבָה. Constr. immed. Arab. سَوَّاهُ, *acies gladii; acutiores et fervidiores hominum; repagulum portæ.* Syr. سَوَّاهُ, *compedivit, vinxit.* سَوَّاهُ, *chalybs. Acted*

fiercely, sharply, hardly towards; was under the influence of bitter feelings, hated, Gen. xxvii. 41; xlix. 23; L. 15; Job xvi. 9; xxx. 21; Ps. lviii. 4.

שׁוּחָה, m. Arab. شَطَنٌ, *adversatus*

fuit à proposito reducens. (a) *An adversary, opponent, impediment.* (b) *הַשָּׂטָן, The great adversary, the enemy of mankind, Satan.* (a) Num. xxii. 22. 32; 1 Sam. xxix. 4; 2 Sam. xix. 23; 1 Kings v. 4; xi. 14. 23. 25. (b) Job i. 6—12; ii. 1—7; Zech. iii. 1, 2. Without the article, 1 Chron. xxi. 1.

שׁוּחָה, v. pres. aff. שׁוּחָה. Constr. immed. *Was an adversary to, opposed*, Ps. cxxxviii. 21; cix. 4.

Infin. שׁוּחָה, Zech. iii. 1.

Part. pl. constr. שׁוּחָה, aff. שׁוּחָה, Ps. lxxi. 13; cix. 20, 29.

שׁוּחָה, f. *Opposition, accusation*, Ezra v. 6, only.

שׁוּבָה, m. aff. שׁוּבָה, r. שׁוּבָה. *Elevation, dignity*, Job xx. 6.

שׁוּבָה, m. aff. שׁוּבָה. Arab. شَابَ, *incanuit caput.* شَيْبَ, *cani-*

ties. Whiteness of the hair; old age, 1 Kings xiv. 4.

שיב, v. pret. שִׁבַּי. *Was grey headed, 1 Sam. xii. 2.*

Part. שִׁב, Job xv. 10.

שִׁיבָה, f. constr. שִׁיבָה, aff. שִׁיבָה. *Whiteness of the hair; old age, Gen. xv. 15; xlii. 38; xlv. 31, &c.*

שיב, m. r. שִׁיב. *Probably Retirement, 1 Kings xviii. 27. Vulg. in diversorio est.*

שיב, m. Arab. شَيْبٌ, *res, quæ parietibus inducitur, ut lutum, similisve res. Plastering; any kind of plaster; lime, Deut. xxvii. 2. 4; Is. xxxiii. 12; Amos ii. 1.*

שיב, v. pret. שִׁבָּה. *Plastered, Deut. xxvii. 2. 4.*

שיב, see שִׁבָּה.

שיח, m. aff. שִׁיחַ, pl. שִׁיחִים. Syr. *شَحْبَة, virgultum. Arab. سَح, effudit*

aquam: profudit verba. شَح, r. شَح, diligens fuit, in re sua peragendâ. Shooting forth, uttering. (a) A plant, bush. (b) Speech, message, business. (c) A complaint. (d) Sorrow. (a) Gen. ii. 5; xxi. 15; Job xii. 8; xxx. 4. 7. (b) 1 Kings xviii. 27; 2 Kings ix. 11. (c) 1 Sam. i. 16; Job ix. 27; Ps. cxliii. 3, &c. (d) Job vii. 13.

שיח, v. pres. שִׁיחַ. Constr. abs. it. med. 3 of the subject. (a) *Spoke, uttered. (b) Talked with, immed. (c) Meditated. (a) Job vii. 11; Ps. lv. 18; lxix. 13; cxlv. 5. (b) Prov. vi. 22. (c) Ps. lxxvii. 4. 7. 13; cxix. 15, &c.*

Infin. שִׁיחַ, Ps. cxix. 148.

Imp. pl. שִׁיחוּ, Judg. v. 10; Ps. cv. 2.

Pih. pres. שִׁיחוּ. (a) *Uttered, talked of, med. 3. (b) Meditated, med. 3. (a) Is. lv. 8. (b) Ps. cxliii. 5.*

שִׁיחָה, f. aff. שִׁיחָה. *Complaint, prayer, meditation, Job xv. 4; Ps. cxix. 97. 99.*

שיח, see שִׁיחַ.

שך, m. pl. שִׁכָּה. *Thorns, Num. xxxiii. 55. See שִׁכָּה.*

שך, m. aff. שִׁכָּה. *A fence, Lam. ii. 6.*

שכר, f. pl. שִׁכָּה. *Spears, Job xl. 31,*

only. Arab. شَوْكَة, arma eorumve cacumen.

שָׁכַר, m. once. Arab. شَاكِرَة, *uter.*

Cogn. נָסַח. *A thunderstorm, Job xxxviii. 36. See the note.*

שָׁכַר, pl. f. once. Chald. *شَاكِرَة, specularatus est, asperxit. Syr. شَكَب, expectavit intendit, speravit. Sam. שכר, desideravit. שכר, oculus, conspectus. Objects gazed on by the eye, or dwelt on by the mind, Is. ii. 16.*

שָׁכַר, masc. Arab. سِكِين. Chald. *شَكَن, culter, gladius. A knife, Prov. xxiii. 2, only.*

שָׁכַר, m. constr. שָׁכַר, aff. שָׁכַר, pl. aff. שָׁכַר, r. שכר. *A hired person or thing. Exod. xxii. 14; Lev. xxv. 6. 53; Deut. xxiv. 14; Jer. xlv. 21.*

שָׁכַר, f. *Hired; or the act of hiring, Is. vii. 20.*

שָׁכַר, v. pret. שָׁכַר. *Placed as a covering, Exod. xxxiii. 22. See שָׁכַר.*

שָׁכַל, and שָׁכַל, m. aff. שָׁכַל. Chald. *شَاكِل, intellexit, attendit, consideravit. Arab. شَاكِل, similitudo; res conveniens et congruens; figura rei, aut imaginatae, aut sensibus perceptae. (a) Understanding, wisdom, skill. (b) Estimation, esteem. (c) Probably Signification. (a) 1 Sam. xxv. 3; 1 Chron. xxii. 12; Ezra viii. 18, &c. (b) Prov. iii. 4. (c) Neh. viii. 8.*

שָׁכַל, v. *Was wise, skilful, 1 Sam. xviii. 30.*

Pih. שָׁכַל. *Acted wisely, carefully, designedly with regard to a thing, med. 3, Gen. xlviii. 14.*

Hiph. שָׁכַל, pres. שָׁכַל. Constr. immed. it. med. 3, 3, 3, 3, 3. (a) *Examined the form of, looked at. (b) Reflected, considered. (c) Thought of, cared for. (d) Acted wisely, skilfully, was wise, skilful. (e) Prospered. (f) Made wise, taught. (b) Job xxxiv. 27; Ps. lxiv. 10; cvi. 7; Dan. ix. 25, &c. (d) 1 Sam. xviii. 5; Ps. cxix. 99; Prov. xvii. 8, &c. (e) Josh. i. 7; Jer. x. 21. (f) Ps. xxxii. 8; Prov. xvi. 23.*

Infin. שָׁכַל, שָׁכַל, aff. שָׁכַל, Prov. i. 3; xxi. 11; Dan. ix. 22, &c. (a) Gen. iii. 6. נָשָׂא לְשָׁכַל. Lxx. ἀναστρέφειν karanothesau.

Imp. pl. שָׁכְלוּ, Ps. ii. 10.

Part. שָׁכַל, pl. שָׁכְלִים, constr. שָׁכְלִי,

פ. משקל, 1 Sam. xviii. 14; Prov. xix. 14; Dan. i. 4; xi. 33, &c. (c) Ps. xli. 2. In the titles of Pss. xxxii. xlii. xlv., &c.; משקל has been taken to mean *A didactic poem*.

שכל, v. Chald. *Id.*

Ithpal. part. מְשַׁכֵּל. *Considered, looked at*, med. כ. Dan. vii. 8, only.

שכלות, f. i. q. סְכָלוֹת. *Folly*, Eccl. i. 17, only.

שכלות, f. i. q. Syr. ܫܚܬܐܢܬܐ, *prudentia, intelligentia. Understanding, skill*, Dan. v. 11. 12. 14.

שָׂכָר, m. Arab. شَكَرٌ, *præmio, mercede donavit. Reward, hire*, Prov. xi. 18; Is. xix. 10.

שָׂכָר, m. constr. שָׂכָר, aff. שָׂכָר. *Id.* Gen. xxx. 18; Num. xviii. 31; Deut. xy. 18, &c.

שָׂכָר, v. pres. יִשָּׁכֵר. Constr. immed. it. med. יָכָר. (a) *Hired*. (b) *Bribed*. (a) Gen. xxx. 16; Judg. ix. 4; xviii. 4; 2 Chron. xxv. 6, &c. (b) Deut. xxiii. 5; Neh. ii. 12.

Infin. abs. שָׁכַר, constr. שָׁכַר, Gen. xxx. 16; 1 Chron. xix. 7.

Part. שָׂכָר, pl. שָׂכָרִים, 2 Chron. xxiv. 12; Prov. xxvi. 10.

Part. pass. שָׁכַר, Neh. vii. 13.

Niph. נִשְׁכָּר. *Hired himself*, 1 Sam. ii. 5.

Hith. part. כִּשְׁכָּר. *Id.*, Hag. i. 6.

שָׂאִי, com. pl. שָׂאִים. Arab. سَائِي, *coturnix*. Syr. ܫܐܝܐ, *Id. A quail, quails*, Exod. xvi. 13; Num. xi. 31, 32; Ps. cv. 40. See Bochart. Hieroz., tom. ii. p. 92.

שָׂלָח, f. constr. שָׂלָחַ, aff. שָׂלָחַ, pl. שָׂלָחוֹת, aff. שָׂלָחוֹת; i. q. שָׂלָחַ. (a) *The outer garment*; which [1] was loose, and [2] used to sleep in. (b) Pl. *Garments*, generally. (a) Exod. xxxi. 8; Mic. ii. 8. [1] 1 Kings xi. 29, 30. [2] Exod. xxii. 25; Deut. xxiv. 13. (b) Josh. ix. 9. 13; 1 Kings x. 25; Job ix. 31, &c.

שָׂמָל, and שָׂמָל, m. aff. שָׂמָל, &c. Arab. شَمَالٌ, *sinistrum latus*. (a) *The left hand*. (b) שָׂמָל, *Id.* (c) שָׂמָל, *On or to the left*. (d) שָׂמָל, *Id.* (e) שָׂמָל, *Id.* (f) שָׂמָל, *Id.* (g) שָׂמָל, *On the left, or north*. See יָמִין. (h) שָׂמָל, *Id.* (a) Gen. xlvi. 13, 14; Dan. xii. 7, &c. (b) Judg. iii. 21; vii. 20; Ezek. xxxix. 3.

(c) Numb. xx. 17; xxxii. 26; Job xxiii. 9. (d) Gen. xiii. 9. (e) Gen. xxiv. 49; 2 Kings xxiii. 8; Is. ix. 19, &c. (f) 2 Sam. ii. 19; 1 Chron. vi. 29. (g) Gen. xiv. 15; 1 Kings vii. 49; 2 Chron. iv. 6, &c. (h) 2 Chron. iii. 17; Ezek. i. 10. Hence—

שָׂמָל, v. Hiph. pres. מְשַׁמֵּל. (a) *Went to the left*, Gen. xiii. 9; Is. xxx. 21. (b) *Used the left hand*.

Infin. מְשַׁמֵּל, 2 Sam. xiv. 19.

Imp. f. מְשַׁמֵּל, Ezek. xxi. 21.

Part. pl. מְשַׁמֵּלִים, (b) 1 Chron. xii. 2.

שָׂמָל, m. שָׂמָל, f. (a) *Belonging to the left; on the left*. (b) כַּף הַשְּׂמָלִית. *The left hand (palm)*. (c) צֶדֶד הַשְּׂמָלִית. *The left side*. (a) 1 Kings vii. 21; 2 Kings xi. 11; 2 Chron. iii. 18; xxxiii. 10. (b) Lev. xiv. 15, 16. 26, 27. (c) Ezek. iv. 4.

שָׂמָל, m. pl. שָׂמָלִים, constr. שָׂמָלִים, and

שָׂמָל, f. שָׂמָלָה. Arab. سَمَحٌ, *beneficus, liberalis fuit*. (a) *Joyful*. (b) *Expressing joy*. (c) *Deut. or med. ל, Rejoicing in or at*. (a) Deut. xvi. 15; Esth. v. 9; Ps. cxiii. 9, &c. — of the heart, Prov. xv. 13; xvii. 22; Eccl. ii. 10. (b) 1 Kings i. 40; 2 Kings xi. 14; 2 Chron. xxiii. 13, &c. (c) Ps. lxxxv. 26; Prov. ii. 14; xvii. 5; Amos vi. 13.

שָׂמָל, v. pres. יִשְׂמַח. (a) *Was glad, joyful*. [1] Constr. abs. [2] med. יָ, [3] חָל, [4] ל, [5] מָח, [6] כָּן. (b) *Expressed joy*. (c) Metaph. of a light, *Burned brightly*. (a), [1] Exod. iv. 14; 1 Kings v. 21; Job xxxi. 25, &c. Of the heart, Ps. xvi. 9; xxxiii. 15; 1 Chron. xvi. 10, &c. [2] Judg. ix. 19; 1 Sam. ii. 1; Ps. xxxi. 8, &c. [3] Is. ix. 16; xxxix. 2; Jonah iv. 6. [4] Ps. xxxv. 19. 24; Mic. vii. 8, &c. (b) Deut. xii. 18; Neh. xii. 43; Jer. xxxi. 13, &c. (c) Prov. xiii. 9.

Infin. שָׂמַח, Ps. cvi. 5, &c.

Imp. שָׂמַח, f. שָׂמַח, pl. שָׂמַח. (a, 5) Is. lxvi. 10. (a, 6) Prov. v. 18; Judg. ix. 19; Zeph. iii. 14, &c.

Pih. שָׂמַח, pres. שָׂמַח. Causat. of Kal. Constr. immed. it. med. מָ, of person, with ל, of subject, Deut. xxiv. 5; Ps. xxx. 2; Prov. x. 1; Jer. xx. 15; Lam. ii. 17, &c.

Infin. שָׂמַח, Jer. xx. 13.

Imp. שָׂמַח, Ps. lxxxvi. 4; xc. 15; Prov. xxvii. 11.

אֶרֶץ. מִשְׁמַחַת, pl. constr. מִשְׁחָחִי, Judg. ix. 3; Ps. xix. 9.

Hiph. מִשְׁחָחִי, *Id.*, Ps. lxxxix. 43.

מִשְׁחָחִי, fem. constr. מִשְׁחָחִי, aff. מִשְׁחָחִי, מִשְׁחָחִי, pl. מִשְׁחָחִי. (a) *Joy*. (b) *Any expression of joy, rejoicing*; pec. *a festival*. (c) *Merriment, pleasure*. Phrr. (d) מִשְׁחָחִי. (e) מִשְׁחָחִי. (a) Esth. viii. 16; Ps. iv. 8; xxx. 12; Is. lxi. 7, &c. (b) Gen. xxxi. 27; Num. x. 10; 2 Sam. vi. 12; 2 Chron. xxx. 26, &c. (c) Prov. xiv. 13; xxi. 17; Eccl. ii. 1. 10; vii. 4. (d) 1 Kings i. 40; 1 Chron. xxix. 9; Neh. xii. 42, &c. (e) 2 Chron. xxx. 23; Neh. viii. 12; xii. 27.

מִשְׁמִיכָה, f. once, Judg. iv. 18. Sam. מִסְמִיכָה, *cervical*. Syr. مِسْمِكَة, *accubitus*. lxx. ἐπιβολαίφ. Vulg. pallio. *A coverlet*.

מִשְׁמָלָה, f. constr. מִשְׁמָלָה, aff. מִשְׁמָלָה, pl. מִשְׁמָלוֹת, aff. מִשְׁמָלוֹת. Arab. شَمَل, *textit*

aliquem vestimento; شَمَلَة, *vestimentum*; pec. *totum corpus involvens*. I. q. מִשְׁמָלָה. (a) *The loose outer garment, used also to sleep in*. (b) *Any cloth*. (c) Collectively *Clothing*. (d) Pl. *Clothes, generally*. (a) Gen. ix. 29. (b) Judg. viii. 25; 1 Sam. xxi. 10. (c) Deut. x. 18; xxi. 13; Is. iii. 6, 7, &c. (d) Gen. xxxv. 2; xli. 14; Exod. xii. 34, &c.

מִשְׁמָמִית, fem. once, Prov. xxx. 28. According to some, *A spider*; but, according to Bochart. Hieroz., tom. i. page 1083, *A poisonous species of lizard*. So the lxx. καλαβόρης, and Vulg. stellio.

שָׂנְאָה, v. שָׂנְאָה. Constr. immed. it. med.

שָׂנְאָה. Arab. سَنَأ, *odit*. Syr. سَنَأ, *Id.* *Hated*; a word including every shade of *dislike* to a person or thing, together with the expression of that *dislike*, Gen. xxvi. 27; Deut. xii. 31; 2 Sam. xiii. 15. 22, &c.

Infim. abs. שָׂנְאָה, constr. שָׂנְאָה, Gen. xxxvii. 5; Judg. xv. 2; Prov. viii. 13, &c.

Imp. pl. שָׂנְאָה, Ps. xcvi. 10.

Part. שָׂנְאָה, aff. שָׂנְאָה, pl. constr. שָׂנְאָה, aff. שָׂנְאָה, &c. *Hating*; *an enemy*, constr. immed. it. med. ה, Exod. xviii. 21; xxiii. 5; Deut. iv. 42; Josh. xx. 5, &c.

Part. pass. pl. constr. שָׂנְאָה, f. שָׂנְאָה, Gen. xxix. 31; 2 Sam. v. 5.

Niph. pres. שָׂנְאָה, Pass., Prov. xiv. 17. 20.

Pih. intens. or frequentative of Kal. Part.

אֶרֶץ. מִשְׁמַחַת, pl. constr. מִשְׁחָחִי, aff. מִשְׁחָחִי, &c. *An enemy*, 2 Sam. xxii. 41; Job xxxi. 29; Ps. lxxxii. 16, &c.

שָׂנְאָה, v. Chald. *Id.*

Part. pl. aff. שָׂנְאָה. *Thine enemies*, Dan. iv. 16.

שָׂנְאָה, f. constr. שָׂנְאָה, aff. שָׂנְאָה, שָׂנְאָה, שָׂנְאָה. *Hatred, dislike*; constr. with שָׂנְאָה, or ה, of the object, Deut. i. 27; ix. 28; 2 Sam. xiii. 15; Ps. xxv. 19; Ezek. xxxv. 11, &c.

שָׂנְאָה, i. q. שָׂנְאָה, r. שָׂנְאָה. *Hated, disliked*, Deut. xxi. 15, only.

שָׂנְאָה, m. constr. שָׂנְאָה, pl. שָׂנְאָה, constr. שָׂנְאָה, fem. שָׂנְאָה, constr. שָׂנְאָה, pl. שָׂנְאָה, r. שָׂנְאָה. (a) *Hairy*, Gen. xxvii. 11. 23. (b) *A goat, from its long hair*, Lev. iv. 24; xvi. 9; Dan. viii. 21, &c. Always preceded by the fuller form, שָׂנְאָה, or שָׂנְאָה, Gen. xxxvii. 3; Lev. iv. 23; Num. xv. 24, &c.: except in [1] Lev. xvii. 7; 2 Chron. xi. 15, where (pl.) spoken of as objects of idolatrous worship: and [2] Is. xiii. 21; xxxiv. 14, where they are said to *leap, skip*, among ruins, and to *call out to each other*; most probably some species of wild goat. (c) Pl. *Showers*, Deut. xxxii. 2. See שָׂנְאָה, and שָׂנְאָה.

שָׂנְאָה, pl. m. aff. שָׂנְאָה, i. q. שָׂנְאָה. *Branches, branchings*; pec. of the mind, *thoughts, opinions*, Job iv. 13; xx. 2. See my notes.

שָׂנְאָה, m. constr. שָׂנְאָה (once שָׂנְאָה, Is. vii. 20), aff. שָׂנְאָה. Arab. شَعْر, *crines*. Syr.

شَعْر, *Id.* *The hair*, pec. of the head, Gen. xxv. 25; Lev. xiv. 8; Num. vi. 5, &c. In 2 Kings i. 8, שָׂנְאָה בְּעַל שָׂנְאָה i. q. שָׂנְאָה, *a man wearing a hairy robe*. See שָׂנְאָה, p. 10.

שָׂנְאָה, masc. Chald. *Id.*, Dan. iii. 27; vii. 9.

שָׂנְאָה, m. (a) I. q. שָׂנְאָה. *A storm, tempest*. (b) *Shuddering, terror*. (a) Is. xxviii. 2. (b) Job xviii. 20; Ezek. xxvii. 35; xxxii. 10.

שָׂנְאָה, v. שָׂנְאָה, pres. שָׂנְאָה. Constr. abs. it. immed. (a) *Shuddered*. (b) *Feared, dreaded, revered*. (c) *Swept, tore away as a tempest*. (a) Ezek. xxvii. 35; xxxii. 10. (b) Deut. xxxii. 17. (c) Ps. lviii. 10.

Imp. pl. זערו, (a) Jer. ii. 12.

Niph. זערה. *A tempest raged*, Ps. l. 3.

Pih. pres. aff. זערהו, i. q. Kal, (c) Job xxvii. 21.

Iiith. pres. זערהו. *Raged like a tempest*, Dan. xi. 40.

זערה, f. constr. זערה, aff. זערהו, pl. constr. זערהו, i. q. זערו. (a) *A hair*. (b) *The hair*. (a) Judg. xx. 16; Ps. xl. 13; lxix. 5. (b) 1 Sam. xiv. 47; 2 Sam. xiv. 11; 1 Kings i. 52.

זערה, f. i. q. זערה. *A tempest*, Job ix. 17; Nah. i. 3.

זערה, f. pl. זערים. Arab. شعير, *hordeum*. Barley, [1] in the sing. The plant. [2] In the plur. The grain. [1] Exod. ix. 31; Job xxxi. 40; Joel i. 11, &c. [2] Lev. xxvii. 16; Ruth ii. 17; 2 Sam. xvii. 28.

זפה, f. constr. זפה, aff. זפהו, dual, זפהו, constr. זפהו, aff. זפהו, &c.; זפהו, pl. constr. זפהו, aff. זפהו. Arab. شفة, *labium*; شفا, *extremitas et ora rei cujusque*.

Syr. ܠܦܬܐ, *labium, extremitas*. (a) *A lip*. (b) *A language*. (c) *Speech, speaking, words*. (d) *איש זפהו, A man of many words, or of much profession*. (e) *The brim of a vessel*. (f) *Shore of the sea*. (g) *A bank of a river*. (h) *An edge, edging*. (k) *A boundary, border of a country*. (a) Ps. xxii. 8; Prov. xv. 7; xxvi. 26, &c. (b) Gen. xi. 1; Ps. lxxxii. 6; Zeph. iii. 9, &c. (c) Ps. cxx. 2; Prov. xii. 19, &c. (d) Job xi. 2. (e) 1 Kings vii. 23; 2 Chron. iv. 2, &c. (f) Gen. xxii. 17; Exod. xiv. 30; Josh. xi. 4, &c. (g) Gen. xli. 3; Exod. ii. 3; Deut. iii. 36, &c. (h) Exod. xxvi. 4; xxviii. 26, &c. (k) Judg. vii. 22.

זפה, v. Kal non occ. See זפהו.

Pih. זפה. *Laid bare the crown of the head, struck with baldness*, Is. iii. 17.

זפה, m. aff. זפהו. Probably from זפה, with the termination ז. *The lower part of the face; the hair growing on it; the chin, the beard*. Only in the plur. זפהו, covered the chin or beard, as a sign of mourning, Lev. xliii. 45; Ezek. xxiv. 17. 22; Mic. iii. 7: and זפהו, trimmed his beard, 2 Sam. xix. 25.

זפה, v. i. q. זפה. *Id.*, concealed.

Only in part. pass. pl. constr. זפהו, *hidden things, treasures, stores*, Deut. xxxiii. 19.

זפה, m. *Clapping of the hands*, in contempt or exultation; *striking hands in a bargain; a bargain*, and, as a consequence of a good one, *wealth, abundance, sufficiency*. *Clapping of the hands in contempt; contempt*, Job xxxvi. 18. See זפה.

זפה, v. pres. זפה. (a) *Clapped his hands in contempt*. (b) *Was abundant, sufficient*. (a) Job xxvii. 23. (b) 1 Kings xx. 10.

Hiph. pres. זפהו. Constr. med. זפהו. *Bargained with, or obtained wealth by*, Is. ii. 6.

זפה, m. aff. זפה, pl. זפהו, aff. זפהו. (a) *A coarse cloth made of hair, sackcloth*; worn as a mark of humiliation or mourning. (b) *A sack made of such cloth; a sack*. (a) Gen. xxxvii. 34; Job xvi. 15; Joel i. 8, &c. (b) Gen. xlii. 25. 27. 35; Josh. ix. 4. *Æth.* זפה: *Id.* Comp. σακκος, *saccus*.

זפה, v. Probably cogn. זפה. *Bound, tied*.

Niph. זפה, Pass., Lam. i. 14. But לxx. *ἐγρηγορήθη*. Vulg. *vigilavit*; as if זפה.

זפה, v. once. Syr. ܦܥܐ, *fucavit*. Chald. זפה, *intuitus est, aspexit; fucavit*.

Pih. part. fem. pl. זפהו. According to some, *staining the eyes*: others, *Rolling the eyes wantonly*, Is. iii. 16. Lxx. *ἐν νεύμασι ὀφθαλμῶν*. Vulg. *nutibus oculorum*.

זפה, m. pl. זפה, constr. זפה, aff. זפהו, &c. See זפה. *A prince, ruler, chief, captain*, [1] Of an army. [2] Of any number of soldiers. [3] Of any number of men in a civil capacity. [4] Of any place. [1] Gen. xxi. 22; Josh. v. 14; 1 Sam. xxvi. 5, &c. [2] 1 Sam. xviii. 13; 1 Kings xvi. 9; 2 Kings i. 9, &c. [3] Gen. xl. 2; Exod. ii. 14; 1 Chron. xv. 5, &c. [4] Gen. xxxix. 21; 1 Kings xxii. 26; 2 Kings xxiii. 8, &c.

זפה, v. Kal non occ. Arab. ترح, *constrinxit clausitque, laqueolis invicem insertis, marsupium*. Twisted, wove together.

Puh. pres. in pause, זפהו. *Were interwoven*, Job xl. 17.

Iiith. pres. זפהו. *Id.*, Lam. i. 14.

זפה, v. זפה, once, Josh. x. 20. Arab.

שָׁרַד, *anfugit, vagatusque fuit. Fle*
escaped.

שָׁרַד, m. once, Is. xlv. 13. Bochart
after the Jewish interpreters, translates in
rubrica: Red ochre, used in marking the
form of the image, to determine the portion
to be cut off. Gesenius compares the Arab.
سَرَاد, instrumentum quo suitur, and trans-
lates stylus. A graver. Lxx. καλλη. Vulg.
runcind. The first is probably the true
interpretation.

שָׁרַד, m. only in the phr. בְּגָדֵי שָׁרָד
Exod. xxxi. 10; xxxv. 19; xxxix. 1. 41
The Lxx. translate τὰς στολὰς τὰς λειτουρ-
γικὰς, as if the word were שָׁרַד; and similarly
the Vulg. Gesenius takes the Arab. سَرَك,
conteruit conseruitque lorica; سَرَك, lorica
and translates the word *knitting-work*. From
Exod. xxxix. 1, it appears that these gar-
ments were of various colours; and, hence,
comparing the preceding word, as well as the
Samaritan שָׁרַד, *variè picta, et colorata*
vestis, it seems likely that colour is the true
signification of this word, and coloured
dresses the meaning of the phrase.

שָׁרַד, v. שָׁרַד, i. q. שָׁר. I. *Was*
prince; prevailed with, constr. med. מֶלֶךְ, זֶל,
Gen. xxxii. 28; Hos. xii. 3, only.

שָׁרַד, f. of שָׁר, constr. שָׁרָה, pl. שָׁרוֹת,
aff. שָׁרוּתָה, שָׁרוּתָה. *A princess, a lady of*
rank, Judg. v. 29; 1 Kings xi. 3; Esth. i.
18; Is. xlix. 23. Metaph. Of a city, Lam.
i. 1.

שָׁרָה, m. r. שָׁר. *A shoe-latchet, Gen.*
xiv. 23; Is. v. 27. Arab. سَرَاك, Id.

שָׁרוֹת, pl. m. aff. שָׁרוּתָה, r. שָׁר. *The*
shoots, branches, of a vine, Is. xvi. 8.

שָׁרַט, m. Arab. شَرَطَ, *fissuram incidit*
scalpello, scarificavit. Cutting; an incision,
Lev. xix. 28.

שָׁרַט, v. pres. יִשְׁרָט. *Cut, make incisions,*
Lev. xxi. 5.

Infin. abs. שָׁרוּשׁ, Zech. xii. 3.

Niph. pres. יִשְׁרָט. Pass. of Kal. *Was*
cut, cut to pieces; crushed, Zech. xii. 3.

שָׁרָה, f. of שָׁרַט, Lev. xxi. 5.

שָׁרָה, pl. m. aff. שָׁרוּתָה, r. שָׁר. *The*

shoots, branches of a vine, Gen. xl. 10. 12;
Joel i. 7.

שָׁרָה, m. pl. שָׁרָה, constr. שָׁרָה, aff.
שָׁרָה, r. שָׁר. (a) *One that escapes or is*
left out of a number. (b) Collectively, A
remnant. (c) Phr. וְשָׁרָה, with a nega-
tion, Left not one remaining. (a) Josh. x.
20; Job xxvii. 15; Jer. xxxi. 2, &c. (b)
Is. i. 9. (c) Num. xxi. 35; Josh. x. 28;
2 Kings x. 11, &c.

שָׁרָה, pl. f. once, Is. xix. 9. Syr.
שָׁרָה, *perxit. Sam. סַר, texuit. Combings.*
שָׁרָה, שָׁרָה, those that comb the flax. So
Lxx. and Vulg.

שָׁרַד, v. Kal non occ. Probably i. q.
שָׁרַד. *Twisted, entangled.*

Pih. part. fem. שָׁרָה. Intens. of Kal.
Twisting, crossing repeatedly her course, i. e.
rambling in all directions, Jer. ii. 23.

שָׁרַע, v. Arab. شَرَعَ, *multum in altum*
sustulit rem; أَشْرَعَ, extremitatem pro-
tensam habens, de naso. Stretched out.
Only in part. pass. שָׁרַע, *Stretched out, pro-*
longed, beyond due proportion, having any
monstrosity, Lev. xxi. 18; xxii. 23. But
Lxx. ὁτόματος.

Hiph. Infin. הִשְׁתַּרַע. *To stretch himself*
out, Is. xxviii. 20.

שָׁרַע, pl. m. aff. שָׁרָע, twice, Ps.
xciv. 19; cxxxix. 23. Probably i. q. שָׁרָע.
Thoughts.

שָׁרַח, v. pres. יִשְׁרַח. Constr. immed. it.
med. מֶלֶךְ, it. abs. (a) *Burned, consumed by*
fire. (b) Abs. Burned spices, &c. at a
funeral, with ל, of the person. (c) Baked
ricks. (a) Lev. iv. 21; xiii. 52; Jer.
xxxvi. 29, &c. Followed by נֶאֱשָׂא, Lev. viii.
17; Josh. xi. 9; Jer. xxi. 10, &c. (b)
2 Chron. xvi. 14; Jer. xxxiv. 5. (c) Gen.
ki. 3.

Infin. abs. שָׁרַח, constr. שָׁרַח, aff. שָׁרַח,
Judg. ix. 52; 2 Sam. xxiii. 7; Jer. vii. 31,
&c.

Part. שָׁרַח, pl. שָׁרָח, Lev. xvi. 28; Num.
xvii. 4, &c.

Part. pass. fem. שָׁרָה, pl. שָׁרוּתָה, 1 Sam.
xxx. 3; Is. i. 7, &c.

Niph. pres. יִשְׁרַח. Pass. of Kal. *Was*
urned, Gen. xxxviii. 24; Lev. iv. 12, &c.

Puh. in pause, שָׁרַח, *Id., Lev. x. 16.*

שָׁרַח, m. pl. שָׁרָח. (a) *A species of*

serpent, found in Arabia and Egypt; its bite was deadly; and it is called *flying*, probably from the great distance which it sprung. Possibly the *coluber cerastes* of Linn., Num. xxi. 7. 9; Deut. viii. 15; Is. xiv. 29; xxx. 6. (b) An angelic figure, having six wings, seen in a vision by the prophet Isaiah, Ib. vi. 2. 6. The etymology is uncertain; some take שָׂרָף, others the Arab.

שריף, *nobilis, princeps*. There is nothing in the passage to guide our conjectures.

שרפה, *f. constr.* שָׂרַף, *r. q.* (a) *The act of burning; the fire in which a thing is burning.* (b) *A funeral-burning.* (a) Gen. xi. 3; Num. xix. 6; Amos iv. 11, &c. (b) 2 Chron. xvi. 14; xxi. 19.

שרק, *m. and שָׂרָקָה, fem.* *A species of vine, of superior quality, apparently,* Gen. xlix. 11; Is. v. 2; Jer. ii. 21.

שרקים, *pl. m.* Of the colour of horses, probably bay, Zech. i. 8, only. Arab.

شقرة, *rufus color*. See Hieroz., tom. i. p. 108.

שרר, *v. pres.* שָׂרַר, *i. q.* שָׂרָר. *Constr. abs. it. med.* שָׂרָר. *Acted as a prince, ruled,* Prov. viii. 16; Is. xxxii. 1.

Part. שָׂרָר. *Ruling, a ruler,* Esth. i. 22. Hith. pres. הִשָּׂרָר. *Made himself a prince, assumed supremacy,* Num. xvi. 13.

Infin. הִשָּׂרָר, *Ib.*

שִׂשׂוֹן, *m. constr.* שָׂשׂוֹן, *r.* שִׂשׂוֹן. *Joy, rejoicing,* Ps. cv. 43; Is. xii. 3; Jer. xxxi. 13, &c. Joined with שָׂמְחָה, Ps. li. 10; Is. xxii. 13, &c.

שָׂתוּ, see שָׂטָה.

שָׂתוּ, *v. i. q.* שָׂטָה. *Shut up, shut out,* Lam. iii. 8, only.

שָׂתוּ, *v. Niph. pres.* שָׂתוּ, 1 Sam. v. 9, only. According to some, *i. q.* שָׂתוּ. *Were concealed.* Others, comparing the

Arab. شَتَرَ, *dissecuit, vulneravit; burst, or broke out.*

ש

ש, *Shin*, distinguished from ש by the diacritical point, is pronounced as *sh* in *shine*. It occasionally interchanges with ו and ז, and as a numeral stands for *three hundred*.

ש, שָׁ, (both followed by dagesh,) or שָׁ, an abbreviation of the relative pronoun שֶׁ, and is prefixed to every part of speech. Its signification in every case is precisely the same as that which שֶׁ would have, but it is seldom used except in the loftier style. For examples see Judg. v. 7; vii. 12; 1 Chron. xxvii. 27; Ps. cxiv. 6; Eccl. i. 9; Cant. i. 6; Lam. iv. 9, &c.

שאב, *v. pres.* שָׁאָב. Arab. سَابَ, *potu satius fuit.* (a) *Drew water.* (b) *Drew water.* (a) 1 Sam. vii. 6; 2 Sam. xxiii. 16; 1 Chron. xi. 18; Is. xii. 3; (b) Gen. xxiv. 19, 20, 44; Ruth ii. 9.

Infin. שָׁאָב, Gen. xxiv. 13, &c.

Imp. f. שָׁאָב, Nah. iii. 14.

שָׂאָב, *v. pres.* שָׁאָב. *Constr. abs.* Arab.

شَاعَ, *vociferatum fuit pecus; balavit ovis,*

capra. (a) *Roared, of a lion.* (b) Applied [1] To thunder. [2] To the voice of God denouncing calamity. [3] To the shouting of combatants. [4] To a loud cry of sorrow. (a) Is. v. 29; Jer. ii. 15; Hos. xi. 10, &c. (b), [1] Job xxxvii. 4. [2] Jer. xxv. 30; Joel iv. 16; Amos i. 2. [3] Ps. lxxiv. 4. [4] Ps. xxxviii. 9.

Infin. abs. שָׁאָב, Jer. xxv. 30.

Part. שָׁאָב, *pl.* שָׁאָבִים, Judg. xiv. 5; Ps. civ. 21, &c.

שָׂאָבָה, *f. constr.* שָׂאָבָה, *aff.* שָׂאָבָה; *pl. aff.* שָׂאָבָה. (a) *Roaring, of a lion.* (b) *A loud cry of sorrow.* (a) Job iv. 10; Is. v. 29; Ezek. xix. 7; Zech. xi. 3. (b) Job iii. 24; Ps. xxii. 2; xxxii. 3.

שָׂאָבָה, *v. pret.* שָׂאָבָה. Probably *Fell with a crash.* Hence, *Was desolate, of a city,* Is. vi. 11.

Niph. שָׂאָבָה. (a) *Was made desolate, of a land,* Is. vi. 11. (b) *Were dashed together, of waters,* Is. xvii. 12, 13.

Hiph. Infinit. הִשָּׂאָבָה. *To lay waste,* Is. xxxvii. 26.

Hith. part. **מִשְׁתַּחֲוֶה**. According to some, *Being in confusion of mind and astonishment, with ה*: but others make it synonymous with **מִשְׁתַּחֲוֶה**, and translate, *Gazing at her*, Gen. xxiv. 21. Lxx. *κατεμύθανεν αὐτήν*. Vulg. *contemplabatur eam*.

שְׂוֹאָה, and **שְׂוֹאָה**, com. (a) *A grave*, generally a large subterraneous chamber or vault in which niches were hewn out to receive separate coffins: these were termed **בָּתֵּי מוֹת**. (b) Hence, *The state of the dead, or a state of death, the grave*. (c) *Any great depth*. (a) Job xvii. 16; Ps. cxxxix. 8; cxli. 7; Is. xxxviii. 10, &c. (b) Job xxvi. 6; Ps. vi. 6; xvi. 10, &c. Applied to animals, Ps. xlix. 15. (c) Deut. xxxii. 22; Amos ix. 2. See my notes on Job xvii. 1; xxi. 13; xxvi. 6. With regard to the etymology of the word, it has usually been referred to **שָׂא**, because of its all devouring and ever craving character. Gesenius, however, proposes **שָׂעַל**, to which he assigns the idea of *hollowness*, and considers **שְׂוֹאָה**, quasi **שְׂוֹאָה**, *cavitas; locus cavus et subterraneus*.

שֹׁאֵן, m. constr. **שֹׁאֵן**, aff. **שֹׁאֵן**, r. **שֹׁאֵן**. *A tumultuous noise*. (a) *Shouting, whether in war or rejoicing*. (b) Phr. **שֹׁאֵן**, *sons of shouting*, i. e. *shouters*. (c) *The noise of waves*. (d) *Desolation, ruin*. (a) Is. xxiv. 8; lxvi. 6; Jer. xxv. 31; Amos ii. 2, &c. (b) Jer. xlviii. 45. (c) Ps. lxxv. 8; Is. xvii. 12, 13; Jer. li. 55. (d) Ps. xl. 3. Where Lxx. *ταλαιπωρίαι*. Vulg. *miseriæ*.

שֹׁאֵן, m. aff. **שֹׁאֵן**. *Contempt of another, and rejoicing over his misfortunes*, Ezek. xxv. 6. 15; xxxvi. 5. See **שֹׁאֵן**.

שֹׁאֵן, f. r. **שֹׁאֵן**. *A crashing noise, destruction*, Is. xxiv. 12, only.

שֹׁאֵל, v. pres. **שֹׁאֵל**. Constr. abs. it. of the thing or subject, immed. **שֹׁאֵל**, *ל*: of the person, immed. med. **שֹׁאֵל**, *ל*, *קו*. Arab.

שָׁאֵל, *interrogavit, rogavit*. Syr. **ܫܐܠ**, *Id. Asked*. (a) *Questioned, inquired*. (b) *Requested, prayed for, required*. (c) *Borrowed*. (d) Phrr. **ܫܐܠܝܐ**, *Inquired respecting his welfare, saluted*. (e) **ܫܐܠܝܐ**, *Inquired of God*. (a) Gen. xliii. 7; xlv. 19; Deut. xiii. 14, &c. (b) Judg. v. 25; 1 Sam. ii. 20; 1 Kings iii. 10; Ps. cxi. 5, &c. Metaph. of the eyes, Eccl. ii. 10. (c) According to some, Exod. iii. 22; xi. 2;

xii. 35: but *requested, begged*, suits the context better. (d) Judg. xviii. 15; 1 Sam. x. 4; xvii. 22, &c. (e) 1 Sam. xiv. 39; xxii. 10; xxviii. 6, &c.

Infin. abs. **שֹׁאֵל**, constr. **שֹׁאֵל**, Gen. xliii. 7; Josh. xv. 18, &c.

Imp. **שֹׁאֵל**, f. **שֹׁאֵל**, pl. **שֹׁאֵל**, Deut. iv. 32; 1 Kings ii. 20; Ps. xxii. 6, &c.

Part. **שֹׁאֵל**, f. **שֹׁאֵל**, *שֹׁאֵל*, Deut. x. 12; 1 Sam. viii. 10; 1 Kings ii. 20, &c.

Part. pass. **שֹׁאֵל**, 1 Sam. i. 28. (c) 2 Kings vi. 5.

Niph. **שֹׁאֵל**. Probably *Requested leave of absence*, 1 Sam. xx. 6. 28; Neh. xii. 6.

Infin. **שֹׁאֵל**, 1 Sam. xx. 6. 28.

Pih. **שֹׁאֵל**, pres. **שֹׁאֵל**. Intensive or frequentative of Kal, 2 Sam. xx. 18; Ps. ix. 10.

Hiph. **שֹׁאֵל**, pres. **שֹׁאֵל**. *Gave in answer to a request, gave*, Exod. xii. 36; 1 Sam. i. 28.

שֹׁאֵל, v. Chald. pres. aff. **ܫܐܠܝܐ**, *Id. Asked, inquired, required*, Ezra v. 9. 10; vii. 21; Dan. ii. 10.

Part. **שֹׁאֵל**, Dan. ii. 11. 27.

שֹׁאֵל, and **שֹׁאֵל**, f. aff. **שֹׁאֵל**, *שֹׁאֵל*, and **שֹׁאֵל**, *שֹׁאֵל*, and **שֹׁאֵל**, *שֹׁאֵל*. *Asking; a request: both the act of requesting, and the thing requested*, Judg. viii. 24; 1 Sam. i. 17. 27; Esth. vii. 2, 3; Job vi. 8, &c.

שֹׁאֵל, Chald. f. def. **ܫܐܠܝܐ**. *A demand*, Dan. iv. 14.

שֹׁאֵן, m. aff. **שֹׁאֵן**, pl. **שֹׁאֵן**, f. **שֹׁאֵן**.

Syr. **ܫܐܠܝܐ**, *placavit*. (a) *Quiet, tranquil, secure*. (b) *Wanton, luxurious*. (c) *Wantonness, pride*. (a) Is. xxxiii. 20. (b) Job xii. 5; Ps. cxxiii. 4; Amos vi. 1, &c. (c) 2 Kings xix. 28; Is. xxxvii. 29.

שֹׁאֵן, v. pl. **שֹׁאֵן**. *Was quiet, secure, wanton*, Job iii. 18; Prov. i. 33. r. 10; xlv. 27; xlviii. 11.

שֹׁאֵן, see **שֹׁאֵן**.

שֹׁאֵן, v. pres. **שֹׁאֵן**. Constr. abs. it. immed. Arab. **سَاف**, *vehementer sitiivit*.

Cogn. **سَاف**, r. **سَاف**, *odoratus fuit* rem. (a) *Panted, gasped*. (b) *Panted for, desired eagerly*. (c) *Desired to swallow up, to destroy; swallowed up, destroyed*. (a)

Ps. cxix. 131. (b) Job v. 5; vii. 2; xxxv 20. (c) Ps. lvi. 23; Is. xlii. 14.

Infin. abs. שָׁאָר, Ezek. xxxvi. 3.

Part. שָׁאָר, aff. שָׁאָר, pl. שְׂאָרִים, Ps. lvii. 4 Eccl. i. 5; Amos ii. 7; viii. 4.

שָׁאָר, v. Arab. سَائِر, reliquus, residuus

fuit. Remained out of a greater number. was left, 1 Sam. xvi. 11.

Niph. שָׁאָר, pres. שָׁאָר. Id., Gen. vii. 2; xlvii. 18; Exod. viii. 27; Num. xiv. 26, &c.

Part. שָׁאָר, (once שְׂאָר, Ezek. ix. 8; f. שָׁאָר, and שְׂאָר, pl. שְׂאָרִים, f. שְׂאָרוֹת Exod. x. 5; Lev. v. 9; Josh. xxiii. 4; 2 King xix. 30; Zech. xi. 9, &c.

Hiph. שָׁאָר, pres. שָׁאָר. Constr. immed. (a) Allowed to remain, left. (b) Probably Had left. (a) Exod. x. 12; Num. ix. 12; Josh. x. 28; 1 Kings xv. 29, &c. (b) Deut. xxviii. 55; Amos v. 3.

Infin. שָׁאָר, once, Ezra ix. 8: usually שְׂאָר, Gram. art. 195. 16: Num. xxi. 35 Deut. iii. 3; Josh. viii. 22, &c.

שָׁאָר, m. constr. id. The remainder, remnant, of persons or things, 1 Chron. xi. 8 Is. x. 20, 21; Mal. ii. 15, &c.

שָׁאָר, Chald. m. constr. id. and שָׂר def. שְׂאָר. Id., Ezra iv. 7; vii. 18; Dan. vii. 7, &c.

שָׂר, m. aff. שָׂר. (a) Flesh. (b) Any near relation by blood or marriage. Comp. Arab. فِسر, cognatio. (c) According to some, Food, generally; but more probably A right or claim of any kind arising from marriage. lxx. τὰ δέοντα. Vulg. nuptias. (a) Ps. lxxiii. 26; xcvi. 20. 26; Jer. li. 35; Mic. iii. 2, 3, &c. (b) Lev. xviii. 6, 12, 13; xxi. 2; xxv. 49, &c. (c) Exod. xxi. 10.

שָׂרָה, f. once, Lev. xviii. 17. A near relationship by blood or marriage; near relations.

שָׂרָה, f. (once שְׂרָה, 1 Chron. xii. 38), aff. שְׂרָה, &c., i. q. שָׂר. A remainder, remnant, of person or things, Gen. xlv. 7; 2 Kings xix. 31; Is. xlv. 17, &c.

שָׂרָה, f. r. שָׂרָה. Desolation, Lam. iii. 47, only.

שָׂרָה, pl. m. once, Hos. viii. 6. Chald. שָׂרָה, fregit. Fragments.

שָׂרָה, v. pres. apoc. שָׂרָה. Arab. سَبَا, captivum fecit. Syr. سَبَا,

Id. Constr. immed. it. med. שָׂרָה. Carried captive, took prisoners, carried off, [1] Persons, [2] Cattle, or [3] Property of any kind. [1] Gen. xxxiv. 29; Num. xxi. 1; 1 Kings viii. 48, &c. [2] 1 Chron. v. 21; 2 Chron. xiv. 14. [3] 2 Chron. xxi. 17.

Infin. שָׂרָה, Obad. 11.

Imp. שָׂרָה, Judg. v. 12.

Part. pl. שָׂרָה, aff. שְׂרָה, 1 Kings viii. 46; Is. xiv. 2, &c.

Part. pass. pl. שָׂרָה, f. שְׂרָה, Gen. xxxi. 26; Is. lxi. 1.

Niph. שָׂרָה, Pass. of Kal, Gen. xiv. 14; Exod. xxii. 9; 1 Sam. xxx. 3, &c.

שָׂרָה, m. twice, Exod. xxviii. 19; xxxix. 12. A precious stone, usually translated, An agate. lxx. ἀγάτης. Vulg. achates.

שָׂבָע, m. constr. שָׂבָע, dual שְׂבָעִים, pl. שְׂבָעִים, and שְׂבָעוֹת, constr. שְׂבָעוֹת, aff. שְׂבָעוֹת, r. שָׂבָע. (a) A week. (b) A space of seven years. (c) שְׂבָעוֹת. The feast of weeks. (d) שְׂבָעוֹת יָמִים. A feast of a week's duration. (a) Gen. xxix. 27; Lev. xii. 5; Num. xxviii. 26, &c. (b) Dan. ix. 24—27; x. 2, 3. (d) Exod. xxxiv. 22; Deut. xvi. 10. 16; 2 Chron. viii. 13. (d) Ezek. xlv. 21.

שְׂבָעָה, f. constr. שְׂבָעָה, aff. שְׂבָעָה, and שְׂבָעָה, שְׂבָעָה, pl. שְׂבָעוֹת, r. שָׂבָע. An oath, or an engagement by oath, Gen. xxiv. 8; xxvi. 3; Num. xxx. 3, &c. Phrr. בְּשָׂבָעָה לוֹ. United to him by oath, Neh. vi. 18. שְׂבָעָה דָּוִדָּה. An oath appealing to the Lord, Exod. xxii. 10; 2 Sam. xxi. 7; 1 Kings ii. 43, &c. See שָׂבָע, p. 30.

שְׂבָרָה, and שְׂבָרָה, f. aff. שְׂבָרָה, &c., שְׂבָרָה. (a) Captivity. (b) Phr. שְׂבָרָה שְׂבָרָה. Turned the captivity of —. [1] Brought back from captivity. [2] Restored to former prosperity. (a) Num. xxi. 29. (b), [1] Ps. xiv. 7; Jer. xxx. 3. 18; xxxiii. 11, &c. [2] Job xlii. 10; Ezek. xvi. 52, 53.

שָׂבָה, v. Kal non occ. Arab. I.

laudavit Deum. II. سَبَحَ, otiosus

uit. II. Sedavit.

Pih. שָׂבָה, pres. שָׂבָה. Constr. immed. it. med. שָׂבָה. I. (a) Praised God, celebrated his works. (b) Pronounced happy, commended. II. (c) Quieted. (d) Restrained, kept back. (a) Ps. lxiii. 4; cxlv. 4. (b) Eccl. viii. 15. (c) Ps. lxxxix. 10. (d) Prov. xix. 11.

Imp. f. שָׁחַד, pl. שָׁחָד, (a) Ps. cxvii. 1 cxlvii. 12.

Hiph. part. מְשַׁחֵד. I. q. Pih. (c), P. lxxv. 8.

Hith. Infinit. מְשַׁחֵד, with פ. To boast of glory in, 1 Chron. xvi. 35; Ps. cvi. 47.

שָׁחַד, v. Chald. Pahl. שְׁחַד. Constr. med. ל. Praised, Dan. iv. 31; v. 4. 23.

Part. מְשַׁחֵד, Dan. ii. 23; iv. 34.

שָׁחַד, m. Praising. Constr. med. מְשַׁחֵד. Eccl. iv. 2.

שָׁחַד, and מְשַׁחֵד, m. aff. שָׁחַד, pl. שְׁחָדִים, constr. שְׁחָדִי, aff. שְׁחָדִי, שְׁחָדִים, שְׁחָדִים, (a) A staff, of any kind. (b) A shepherd's staff. (c) A dart or short spear. (d) A rod, for punishment. Applied [1] To any calamity considered as a punishment. [2] To a person used as an instrument of punishment. (e) A staff, used as an emblem of authority; a sceptre. (f) A tribe. (a) 2 Sam. xxiii. 21; Is. xxviii. 26. (b) Lev. xxvii. 32; Ps. xxiii. 4; Mic. vii. 14. (c) 2 Sam. xviii. 14. (d) Prov. x. 13; xxii. 5; xxix. 15, &c. [1] Job xxi. 9; Ps. lxxxix. 33; Is. xl. 4, &c. [2] Is. x. 5. (e) Gen. xlix. 10; Ps. xlv. 7; Is. xiv. 5, &c. (f) Exod. xxviii. 21; Deut. iii. 13; Judg. xviii. 1, &c.

שָׁחַד, Chald. m. pl. constr. שְׁחָדִי. Id. (f) Ezra vi. 17.

שָׁחַד, m. The eleventh month of the Jewish year, Zech. i. 7. See חֹדֶשׁ, p. 184. Syr. مَحْد, Id.

שָׁבִי, in pause שָׁבִי, m. aff. שָׁבִי, pl. שְׁבִי, שְׁבִי, r. שָׁבָה. (a) Captivity, the carrying off of persons, cattle, or any spoil; also their being carried off. (b) Phrr. [1] הָלַכְוּ בְּשָׁבִי, or "ה' ש", Went into captivity. [2] נִקְחָוּ בְּשָׁבִי, Were taken captive. (c) Captives; spoil. (d) A captive. (a) 2 Chron. xxix. 9; Ezra ix. 7; Ps. lxxviii. 61; Amos iv. 10, &c. [1] Deut. xxviii. 41; Is. xli. 2; Jer. xxii. 22, &c. [2] Jer. xlviii. 46. (c) Num. xxi. 2; xxxi. 12; Is. xx. 4; Hab. i. 9, &c. (d) Exod. xii. 29. *

שָׁבִי, m. constr. שְׁבִי. Arab. شَبَّ, accendit. شَبِيبٌ, ardor, flamma. A flame, Job xviii. 5, only.

שָׁבִי, Chald. m. def. שְׁבִי, pl. שְׁבִי. Id., Dan. iii. 22; vii. 9.

שָׁבִי, f. of שָׁבִי, sign. (d), Is. lii. 2.

שָׁבִי, f. i. q. שָׁבִי, signn. (a) and (c). (a) Neh. iii. 36. (c) Deut. xxi. 11; xxxii. 42; 2 Chron. xxviii. 5, &c.

שָׁבִי, m. aff. שְׁבִי, pl. constr. שְׁבִי.

Arab. سَبِيلٌ, via; modus, ratio. Syr.

فَضْلٌ, direxit. A path; mode of conduct, Ps. lxxvii. 20; Jer. xviii. 15, only.

שְׁבִי, pl. m. once, Is. iii. 18. Female ornaments, but of what kind appears doubtful. LXX. τοὺς κοσμήτους. Aq. τελαμώνας. These seem to have given to שָׁבִי the sense of fastening, or wreathing.

Schröder (De vestit. Mulier.) شَمَائِسَةٌ,

a diminutive of شَمْسٌ, sol; species monilis, ornamenti colli. Either, bands, fillets, or, Sun-like ornaments of the neck.

שְׁבִי, m. שְׁבִי, f. r. שְׁבִי. Seventh, Gen. ii. 2; Josh. vi. 16, &c.

שְׁבִי, see שְׁבִי.

שָׁבִי, m. once, Is. xlvii. 2. Arab.

سَكَنٌ, crimes qui supra mystacem sunt; pars

aciei supra mentum: vestes. اسْبَلٌ

profudit; emisit; laxavit, dimisit tegumentum. اَزَّار, appellatum. Flowing down, or angling loose seems the primitive idea: hence interpreters have been divided between the significations flowing; dishevelled hair, and a flowing, loose dress. LXX. τὰς οὐλίας. So also the Syriac. But Vulg. umerum.

שָׁבִי, m. once, Ps. lviii. 9. A snail; so called, according to Bochart, from שָׁבִי, he path-maker, or, as if שָׁבִי, dwelling in winding house. The interpretations, however, of this word have been exceedingly different. LXX. κηρός: so Theod. and Vulg. but Symm. χορίον; and Aquila, γῆς ἐντρέφ. see Hieroz., tom. ii. p. 646.

שָׁבִי, fem. pl. constr. שְׁבִי. A branch, Gen. iv. 12. So LXX. κλάδοι; but Vulg. piceæ.

שָׁבִי, fem. pl. שְׁבִי. Arab. سَبَلٌ, uvula; spica. (a) A stream of water. (b) An ear of corn. (a) Ps. lxxix. 3. 16; Is.

xxxvii. 12. (b) Sing. Job xxiv. 24: pl. Gen. xli. 5—27; Ruth ii. 2; Is. xvii. 5. The only other place where this word occurs is Judg. xii. 6, in which the sign. may be either the one or the other.

שֶׁבַע, masc. (and שֶׁבַע, before another numeral), שֶׁבַע, fem. constr. שֶׁבַע. Arab.

سبع, and Syr. سبعة, septem. The numeral *Seven*. The resemblance between this word and the corresponding numerals in the Indo-Germanic languages can hardly be considered more than an accidental coincidence, and is of no more etymological importance than the identity of שֶׁבַע, and the corresponding French word *chair*, which Castell has noted, Gen. v. 7. 26; xxxvii. 2; vii. 2; viii. 10, &c. In consequence of the institution of the Sabbath, this became a sacred number; and it is frequently as a round number, in consequence of that number of days so forming a marked and well defined period.

Dual, שֶׁבַעִים. (a) *Seven-fold*, Gen. iv. 15. 24; Ps. lxxix. 12; Prov. vi. 31; Is. xxx. 26. (b) *Seven times*, Ps. xii. 7.

Pl. שֶׁבַעִים. *Seventy*, Gen. v. 12. 31, &c.

שֶׁבַע, v. Kal only in Part. pass. pl. constr. שֶׁבַע, in the plur. שֶׁבַעִים, bound by oaths, Ezek. xxi. 23.

Niph. נִשְׁבַּע, pres. נִשְׁבַּע, and נִשְׁבַּע. (a) *Swore*. (b) The full construction is לִי נִשְׁבַּע, followed either by the words of the oath or by a verb with לִי. (c) When God is said to swear, the construction is the same, omitting נִשְׁבַּע, and sometimes substituting נִשְׁבַּח. (d) *To swear by* any being, or by his name, is used for *to honour* him. (e) לִי נִשְׁבַּח, *Made a solemn vow to the Lord*. (a) Abs., Gen. xxi. 31; 2 Chron. xv. 15, &c. (b) Josh. ix. 18; 1 Kings i. 17. 30; ii. 8, &c. (c) Gen. xxiv. 7; L. 24; Exod. xxxii. 13; Jer. li. 14, &c. (d) Deut. vi. 13; Jer. v. 7. (e) 2 Chron. xv. 14; Ps. xxxii. 2.

Infin. הִשְׁבַּע, and הִשְׁבַּע, Num. xxx. 3; Jer. vii. 9. (d) Jer. xii. 16.

Imp. הִשְׁבַּע, plur. הִשְׁבַּעוּ, Gen. xxi. 23; Josh. ii. 12, &c.

Part. נִשְׁבַּע, pl. נִשְׁבַּעִים, f. נִשְׁבַּעוֹת, Is. xix. 18; xlvi. 1; Zech. v. 4, &c.

Hiph. הִשְׁבַּע, pres. הִשְׁבַּע, apoc. הִשְׁבַּע. Causat. of Niph. Constr. immed. it. med. הִשְׁבַּע. (a) *Caused to swear, imposed an oath*

on. (b) *Adjured*. (a) Gen. L. 5. 25; Exod. xiii. 19; Num. viii. 19, &c. (b) Cant. ii. 7; iii. 5, &c.

Infin. הִשְׁבַּע, Exod. xiii. 19; 1 Sam. xiv. 28, &c.

Part. aff. מִשְׁבַּע, (b) 1 Kings xxii. 16; 2 Chron. xviii. 15.

שֶׁבַעִי, f. i. q. שֶׁבַעִי. *Seven*, Job xlii. 3, only.

שֶׁבַע, m. once, 2 Sam. i. 9. Arab.

شعب, *asperitas; perplexio in arborum ramis*. تشبص, *perplexus fuit, de arboribus*.

Syr. هَضَى, *confudit, miscuit. Twisting; entangling; perplexity*. Lxx. σκοτός δεινόν. Aquila, ὁ σφιγκτηρής. Vulg. angustiae.

שֶׁבַע, v. Kal non occ. Pih. שֶׁבַע. According to some, *Quilted*; others, *wrought with checker-work*; others, *fastened*, Exod. xxviii. 39. The signification is very doubtful. Lxx. οἱ κοσσυμβαστοί. Aquila, Symm. and Theod. αἱ συσφιγξεις. These take the word as a noun. Vulg. *stringes*.

Puh. part. pl. מִשְׁבַּעִים. *Fastened, set*, Exod. xxviii. 20.

שֶׁבַע, Chald. v. Syr. هَضَى, *reliquit*. Left. Constr. immed.

Infin. מִשְׁבַּע, Dan. iv. 23.

Imp. pl. מִשְׁבַּעוּ, Dan. iv. 12. 20.

Ithpe. pres. מִשְׁבַּעִי, Pass. Dan. ii. 44.

שֶׁבַע, and שֶׁבַע, m. aff. שֶׁבַע, pl. שֶׁבַעִים, aff. שֶׁבַעִי. Arab. تَبَرَّ, *fregit; perdidit*.

Syr. and Chald. Id. Arab. شَبَر, *spithama*;

شَبَر, *donum; شَبَر, spithamis dimensus fuit;*

donavit. The two leading ideas are *breaking*, and *apportioning*. (a) *Breaking*, of a potter's vessel, wall, &c. (b) *A fracture, an injury*, to the person. (c) *Vexation, sorrow*. (d)

Mischief, harm of any kind, calamity, ruin. (e) *Provisions; corn*. (f) *Determination*.

decision; interpretation. (a) Is. xxx. 13, 14. (b) Lev. xxi. 18; xxiv. 20. Metaph.

of a people, Is. xxx. 26; Jer. vi. 14; viii. 11, &c. (c) Prov. xv. 4; Is. lxxv. 14. (d)

Prov. xvi. 18; xvii. 19; xviii. 12; Is. xv. 5, &c. (e) Gen. xlii. 1, 2. 19; Exod. viii. 5;

Neh. x. 32, &c. (f) Judg. vii. 15.

שֶׁבַע, v. pres. שֶׁבַע. Constr. immed. it.

med. שֶׁבַע. (a) *Broke, broke to pieces, a staff*,

yoke, arm, ship, potter's vessel, &c. (b) *Tore*, as a wild beast. (c) *Metaph. Broke the heart.* (d) *Broke the power of, destroyed.* (e) *Quenched thirst.* (e) *Assigned, appointed.* (f) *Sold corn.* (g) *Bought corn.* (a) Is. xiv. 5; Jer. ii. 20; xix. 10; Ezek. xxvii. 26; xxx. 2, &c. (b) 1 Kings xiii. 26. 28. (c) Ps. lxix. 21. (d) Lev. xxvi. 19; Jer. xlviii. 38; Dan. xi. 26; Hos. ii. 20. (e) Job xxxviii. 10. See my notes. (f) Gen. xli. 56. (g) Gen. xliii. 4; Deut. ii. 6.

Infinitive. שָׁבַר, aff. שָׁבַר, Gen. xix. 9; xlii. 7; Lev. xxvi. 26, &c.

Imp. שָׁבַר, aff. שָׁבַר, pl. שָׁבְרוּ, Gen. xlii. 2; Ps. x. 19; Jer. xvii. 18, &c.

Part. שָׁבַר, pl. שָׁבְרִים, Gen. xlvii. 14; Ps. xxix. 5, &c.

Part. pass. שָׁבֹר. (a) Abs. *With a broken limb*, Lev. xxii. 22. (b) שָׁבֹר לֵב, *Broken-hearted*, Ps. cxlvii. 3.

Niph. נִשְׁבַּר, pres. יִשְׁבַּר. Pass. of Kal, signn. (a), (b), (c), and (d). (a) Ps. xxxiv. 21; Is. xiv. 25; Jer. xlviii. 17, &c. (b) Exod. xxii. 9. 13. (c) Jer. xxiii. 9; Ezek. vi. 9. (d) 2 Chron. xiv. 12; Prov. vi. 15; Jer. xlviii. 14.

Infinitive. הִשְׁבַּר, Jonah i. 14.

Part. נִשְׁבָּר, pl. נִשְׁבָּרִים, constr. נִשְׁבָּרָה, fem. נִשְׁבָּרָה, and נִשְׁבָּרָה. (a) Jer. ii. 13. (b) Ezek. xxxiv. 4; Zech. xi. 16. (c) לֵב נִשְׁבָּר, Ps. li. 19; נִשְׁבָּר לֵב, Ps. xxxiv. 19; Is. lxi. 1: רוח נִשְׁבָּרָה, Ps. li. 19.

Pih. שָׁבַר (in pause, שָׁבַר), pres. יִשְׁבַּר. Intensive of Kal, sign. (a), Exod. ix. 25; 2 Chron. xxxiv. 4; Ps. xlvii. 10, &c.

Infinitive. שָׁבַר, Exod. xxiii. 24.

Part. קָשַׁב, 1 Kings xix. 11.

Hiph. pres. אֶשְׁבֵּר. (a) *Caused to suffer labour-pains*, Is. lxvi. 9. See בָּשַׁבַר. But lxx. ἔδωκα γὰρ προσδοκίαν ταύτης, reading אֶשְׁבֵּר. (b) I. q. Kal. (f) *Sold corn*, Deut. ii. 28; Amos viii. 5, 6.

Part. מִשְׁבָּר, (b) Gen. xlii. 6; Prov. xi. 26.

Hoph. הִשְׁבָּרָה, Pass. of Kal, sign. (c). *I am broken-hearted*, Jer. viii. 21.

שִׁבְרוֹן, m. constr. שָׁבַר. *Breaking.* (a) *Breaking of the loins, and of violent pain or sorrow*, Ezek. xxi. 11. (b) *Calamity, ruin*, Jer. xvii. 18.

שִׁבְשֵׁב, Chald. v. Peal non occ. See שָׁבַר. *Entangling, perplexing.*

Ithpe. part. pl. קָשַׁבְשֵׁן. *Perplexed*, Dan. v. 9, only.

שָׁבַר, Infinitive. of שָׁבַר, which see: f. aff.

שָׁבַר. (a) *Dwelling.* (b) *Sitting down.* (c) *Ceasing.* (d) *Ceasing from work.* (a) Gen. xix. 30; Exod. ii. 21; Num. xxxv. 2, &c. (b) Ps. cxxvii. 2; cxxxix. 2, &c. (c) Prov. xx. 3. (d) Exod. xxi. 19.

שָׁבַר, v. pres. שָׁבַר, twice שָׁבַר, Lev. xxvi. 34; Neh. vi. 3. Constr. abs. it. med. שָׁבַר. Syr. سَبَّأَ, quievit, cessavit. Arab.

سَبَّأَ, quievit, dormivit vir. Cogn. ישָׁב.

(a) *Ceased*, [1] from being or doing any thing. [2] Abs. (b) *Rested.* (c) *Was interrupted*, of work. (d) *Ceased to exist, came to an end.* (a), [1] Gen. ii. 2, 3; Job xxxii. 1; Jer. xxxi. 36, &c. [2] Exod. xxiii. 12; xxxi. 17; xxxiv. 21, &c. (b) Lev. xxv. 2; xxvi. 34, 35, &c. (c) Neh. vi. 3. (d) Josh. v. 12; Is. xiv. 4; Lam. iii. 15, &c.

Niph. נִשְׁבַּר. I. q. Kal sign. (d), Is. xvii. 3; Ezek. vi. 6; xxx. 18; xxxiii. 28.

Hiph. הִשְׁבָּרָה, pres. יִשְׁבָּרָה, apoc. יִשְׁבָּרָה. Causat. of Kal, signn. (a), (c), and (d). (a) Exod. v. 5; Josh. xxii. 25; Ezek. xxxiv. 10. (c) 2 Chron. xvi. 5; Neh. iv. 5. (d) Ruth iv. 14; 2 Kings xxiii. 5; Jer. xxxvi. 20, &c.

Infinitive. הִשְׁבָּרָה, Ps. viii. 3; Amos viii. 4.

Imp. pl. הִשְׁבָּרוּ, Is. xxx. 11.

Part. מִשְׁבָּר, Ps. xli. 10; Jer. xvi. 9.

שָׁבַת, m. constr. שָׁבַת, aff. שְׁבֻתָּה, pl. שְׁבֻתוֹת, constr. שְׁבֻתוֹת, aff. שְׁבֻתוֹת, &c. *A cessation, rest; a time of rest, Sabbath.* Exod. xvi. 25; xx. 10; Lev. xxiii. 15; xxv. 2; xxvi. 34, &c. Fully הַשְּׁבֻתָּה יום, Exod. xx. 8. 11; xxxi. 15; Lev. xxiv. 7, &c. Phrr. אֶת־הַשְּׁבֻתָּה, Exod. xxxi. 16. שְׁבַע אֲחֵי־יוֹם הַשְּׁבֻתָּה, Deut. v. 15. הַשְּׁבֻתָּה, *Seven Sabbaths of years*, Lev. xxv. 8. See my Sermon on —.

שְׁבֻתָּה, m. *Cessation, rest; a time of rest*, Lev. xxiii. 24. 39; xxv. 5, &c.

יִשְׁבָּתִי, for שְׁבֻתָּה, Infinitive. aff. of שָׁבַר, Ps. xxiii. 6: or it might be pret. of שָׁבַר, in the sense of the cognate שָׁבַר.

שָׁבַת, v. i. q. שָׁבַת. Cogn. סיג. Syr. سَبَّأَ, erravit ignoranter à viâ. *Erred*, abs., *committed an error*, Lev. v. 18.

Part. שָׁבֵג, f. שְׁבֵגָה, Abs., Num. xv. 28; Job xii. 16; Ps. cxix. 67.

שְׁבֻתָּה, f. aff. שְׁבֻתָּה, שְׁבֻתָּה. *An error; an unintentional fault*, Lev. iv. 2; v. 18; Num. xv. 25, &c.

שָׁגַח, v. pres. **שֹׁגֵחַ**. *Erred; went astray; committed an error.* Constr. [1] Abs., 1 Sam. xxvi. 21; Job vi. 24; Ezek xxxiv. 6, &c. [2] Med. כָּן. In Prov. v. 19, it appears to signify, *was delighted*, med. 3. The same interpretation is applicable in the next verse, but the signification of *went astray* is equally suitable.

Infin. שֹׁגֵחַ, [2] Prov. xix. 27.

Part. שֹׁגֵחַ, pl. שֹׁגְגִים, [1] Ezek. xlv. 20. [2] Ps. cxviii. 21; cxix. 118.

Hiph. pres. aff. שֹׁגְגִי. Causat. of Kal. (a) *Allowed to err.* (b) *Caused to go astray.*

(a) Ps. cxix. 10.

Part. מִשְׁגָּחַת. (b) Deut. xxvii. 18; Job xii. 16; Prov. xxviii. 10.

שֹׁגַח, v. Kal non. occ.

Hiph. pres. שֹׁגְחִי. *Looked, med.* אָל, Ps. xxxiii. 14; Is. xiv. 16. Chald. *Id.*

Part. שֹׁגְחִי. Abs., Cant. ii. 9.

שֹׁגְגִאוֹת, pl. f. once, Ps. xix. 13. *Errors.* r. שגא, for שגה.

שֹׁגְגִי, m. pl. שֹׁגְגִימוֹת, Ps. vii. 1; Hab.

iii. 1, only. Arab. **شَجِي**, *anxius mæstusvi fuit.* Probably *Sorrow, distress; a psalm in such circumstances.*

שָׁגַל, v. pres. aff. שֹׁגְלֶה. *Lay with a woman*, Deut. xxviii. 30.

Niph. pres. שֹׁגְלָה. Pass. of Kal, Is. xiii. 16; Zech. xiv. 2.

Puh. שֹׁגְלָה. *Id.*, Jer. iii. 2.

שֹׁגְלָה, f. *A king's wife; queen*, Neh. ii. 6; Ps. xlv. 10.

שָׁגַל, Chald. f. pl. aff. שֹׁגְלָה. *Id.*, Dan. v. 2, 3. 23.

שָׁגַם, "propter delicta eorum," Gesen. in v. שָׁגַם, Gen. vi. 3. But this ill suits the context. Better compd. of שָׁ, i. q. אָשַׁר, and גָּם, p. 116, above.

שָׁגַע, v. Kal non occ. Arab. **سَجَع**, *locutus fuit rhythmicè; genuit turtur.* **سَجَاع**, *decumbens, pec. multum præ segnitie; stupidus.* **سَجَعَ**, *strenuitate, fortitudine vicit aliquem.*

Puh. part. מִשְׁגָּע. pl. מִשְׁגָּעִים. *Maddened, mad*, Deut. xxviii. 34; 1 Sam. xxi. 16. Applied contemptuously to prophets, 2 Kings ix. 11; Jer. xxix. 26; Hos. ix. 7.

Hith. Infin. מִשְׁגָּע. *To act like a madman*, 1 Sam. xxi. 16.

Part. מִשְׁגָּע, 1 Sam. xxi. 15.

שֹׁגְעוֹן, masc. *Madness, impetuosity*, Deut. xxviii. 28; 2 Kings ix. 20; Zech. xii. 4.

שֹׁגַר, m. Arab. **شَجَر**, *copiâ, multitude, abundavit.* Syr. **شَجَر**, *misit, emisit. Offspring, progeny*, Exod. xiii. 12.

שֹׁגַר, m. constr. שֹׁגַר. *Id.*, Deut. vii. 13; xxviii. 4. 19. 51.

שֹׁגַר, m. dual, שֹׁגַרִים, constr. שֹׁגַרִי, aff.

שֹׁגַרִי. Arab. **شَجَرِي**, *mamma.* Syr. **شَجَرِي**, *Id.* (a) Sing. *An animal's dug*, Lam. ii. 3. (b) Dual, *The breasts of a woman*, Ps. xxii. 10; Hos. ix. 14, &c.

שֹׁגַר, m. I. I. q. שֹׁגַר. *The breast*, Job xxiv. 9; Is. lx. 16; lxvi. 11.

II. r. שֹׁגַר. (a) *Violence; plundering.* (b) *Devastation; ruin.* (a) Job v. 21; Prov. xxi. 7; Is. xvi. 4, &c. (b) Is. xiii. 6; xxii. 4; Hos. vii. 13; Joel i. 15, &c.

שֹׁגַר, v. pret. שֹׁגַרְתִּי, and שֹׁגַרְתִּי, pres.

aff. שֹׁגַרְתִּי. Arab. **شَجَرْتُ**, *impetum fecit in hostem; شَجَرْتُ*, *vehemens, durus, validus.*

Constr. immed. it. med. **שָׁגַר**. *Attacked, invaded, plundered, laid waste, ruined*, Ps. xvii. 9; Prov. xi. 3; Ezek. xxxii. 12.

Infin. abs. שֹׁגַרְתִּי, constr. שֹׁגַרְתִּי, Jer. xlvii. 7; Mic. ii. 4.

Imp. pl. שֹׁגַרְתִּי, Jer. xlix. 28.

Part. שֹׁגַרְתִּי, pl. שֹׁגַרְתִּי, constr. שֹׁגַרְתִּי. *An invader, a plunderer*, Job xv. 21; Jer. xii. 12; Obad. 5, &c.

Part. pass. שֹׁגַרְתִּי, f. שֹׁגַרְתִּי, Judg. v. 27; Ps. cxxxvii. 8, &c.

Niph. pres. שֹׁגַרְתִּי, Pass. of Kal, Mic. ii. 4.

Pih. pres. שֹׁגַרְתִּי, and שֹׁגַרְתִּי. Intensive of Kal. *Laid waste, ruined completely*, Prov. xxiv. 15; Hos. x. 2.

Part. מִשְׁגָּר. *A destroyer*, Prov. xix. 26.

Puh. שֹׁגַרְתִּי, שֹׁגַרְתִּי, and שֹׁגַרְתִּי, Pass. of Pih. Is. xv. 1; Jer. iv. 20; Nah. iii. 7, &c.

Hoph. pres. שֹׁגַרְתִּי, i. q. Puh., Is. xxxiii. 1; Hos. x. 14.

שֹׁגַר, f. pl. שֹׁגַרִים, once, Eccl. ii. 8. These words have been interpreted in many different ways. The following are some of the cognate words which have been referred to. Arab. **شَدَو**, r. **شَدَو**, *cecinit*

vel modulatè rectavit carmen; שִׁדְּיָן, masc. *Id.*, Deut. xxviii. 22; 1 Kings v. 37; 2 Chron. vi. 28; Amos iv. 9; dominus; سَيِّدَة, domina; نَدَا, r. نَدَر, Hag. ii. 17.

rigavit, madefecit. Syr. ܠܕܝܢܐ, *semita, propositum.* LXX. οἰνοχόον και οἰνοχόας. Aquila, κυλικιον και κυλίκια. Sym. μέτρων σχήματα και ἐπιθήματα. Vulg. *scyphos, et urceos in ministerio ad vinum fundendum.* Some, *A queen and ladies*; others, *cup-bearers*; others, *musicians*; others, taking the words in connexion with those immediately preceding, *a purpose and purposes; project and projects; pleasures of every kind.* Of these the first and last, which are adopted by Gesenius and Dathe respectively, appear the most probable.

שְׁדִי, m. *The Almighty*, the name by which God was known to the Patriarchs. This title is sometimes used alone, Ruth i. 20; Job vi. 4. 14; viii. 3; Ps. lxxviii. 15, &c.: and is sometimes preceded by אֵל, Gen. xvii. 1; xxviii. 3; Exod. vi. 3, &c. It appears to be of a plural form, Gram. art. 139. 6, but is joined to a singular verb.

Comp. Arab. شَدِيدٌ, *fortis, strenuus.*

שְׂדִים, pl. m. used twice as a title of false gods, Deut. xxxii. 17; Ps. cvi. 37. According to some, *Destroyers*, from שָׁדַר, i. q. שָׁדַר; according to others, *Lords*: compare Arab. سَيِّدٌ, *dominus*, and Heb. בָּעַל. LXX. δαιμονίους. Vulg. *dæmoniis.*

שְׂדִינָה, for שְׂדִינָה דִין, *That there is a judgment*, Job xix. 29.

שְׂדִימָה, fem. once, Is. xxxvii. 27, for שְׂדִימָה, which occurs in the parallel passage, 2 Kings xix. 26. *The blighting of corn; blighted corn.*

שְׂדִימוֹת, pl. f. constr. שְׂדִימוֹת. (a) *Fields*, 2 Kings xxii. 4; Jer. xxxi. 40, *Keri.* (b) *Corn-fields*, Hap. iii. 17. (c) *Vineyards*, Deut. xxxii. 32; Is. xvi. 8. This word does not occur in the cognate dialects; but its signification is sufficiently clear from the context in each place.

שְׂדִימָה, v. only in Part. pass. pl. f. שְׂדִימוֹת, *Blighted*, Gen. xli. 6. 23. 27.

Arab. نَجْدٌ, *niger.*

שְׂדִימָה, f. *The blight in corn*, 2 Kings xix. 26, only.

שְׂדִימָה, Chald. v. only in Ithpa. part. שְׂדִימָה. *Exerting himself*, Dan. vi. 15, only. Syr. حَمَى, *commovit.*

שְׂדִימָה, m. Arab. سَفَمٌ, *palluit.* Cogn.

שְׂדִימָה, cinereo colore præditus fuit. A precious stone of some kind, usually interpreted *The onyx* or *sardonyx*, Gen. ii. 12; Exod. xxv. 7; Job xxviii. 16, &c.

שְׂדִימָה, m. once, שְׂדִי, Job xv. 31, *Kethiv.*

Arab. سَوَى, r. سَوَى, *malè fecit; malus fuit; malum.* (a) *Evil; guilt.* (b) *Evil; calamity.* (c) *A thing of no value; worthlessness, vanity.* (d) *Falsehood.* (e) שְׂדִימָה, [1] *To no purpose.* [2] *Falsely.* (a) Job xi. 11; Ps. xxvi. 4. (b) Job vii. 3; xv. 31; Is. xxx. 28. (c) Ps. cxxvii. 2; Mal. iii. 14. (d) Ps. xii. 3; Ezek. xiii. 6—9; Hos. x. 4, &c. (e), [1] Jer. ii. 30; iv. 30; vi. 29, &c. [2] Exod. xx. 7; Deut. v. 11; Ps. xxiv. 4.

שְׂדִימָה, m. pl. aff. שְׂדִימָה, r. שְׂדִימָה. Either, *Their mischievous designs, or their ragings*, like a tempest, Ps. xxxv. 17.

שְׂדִימָה, f. constr. שְׂדִימָה. (a) *A storm, sudden tempest.* (b) *Destruction, desolation.* (c) *A desolate place.* (a) Prov. i. 26; Ezek. xxxvii. 9. (b) Job xxx. 14; Ps. xxxv. 8; Is. xxvii. 11, &c. (c) Job xxx. 3; xxxviii. 27.

שְׂדִימָה, v. pret. שָׁבַע, pres. שָׁבַע, and שָׁבַע, apoc. שָׁבַע, and שָׁבַע. Syr. ܠܕܝܢܐ, *rediiit;*

pænituit. Arab. تَوَبَّ, r. تَوَبَّ, *conversus fuit à peccatis ad Deum; convertit se Deus ad homines propitiis. Returned; turned himself, — to, — from.* (a) *Went or came back*, both of persons and things. [1] Abs. [2] *To a place or person*, med. ١, ٢, ٣. [3] *From a place or person*, med. ١, ٢, ٣. (b) *Turned himself about.* (c) *Turned away from, through fear.* (d) *Returned to a state*, med. ١, ٢, ٣. (e) *Returned to a course of life*, med. ١, ٢, ٣. (f) *Turned to God, returned to a course of obedience to him*, med. ١, ٢, ٣. (g) *Went back from a course of life, retired from an office*, med. ١, ٢, ٣. (h) *Went back from God*, med. ١, ٢, ٣. (i) *Changed his course of life*, abs. (k) *Of*

God, [1] *Changed his conduct, altered his dealings*, abs. [2] *Turned away from, disregarded*, med. פָּסַח. [3] *Returned to a people*, med. שָׁב, הָ. [4] *Turned back the captivity of; restored to prosperity*. [5] *Restored prosperity*, med. שָׁב. (l) *Returned to an action, repeated it*; followed [1] by an Infin. with הָ; [2] by הָ, and a finite verb; [3] by a finite verb without הָ. (a), [1] Lev. xiv. 39; Josh. ii. 22; Jer. xlvi. 27, &c. [2] Med. שָׁב, Exod. xxxiii. 11; Lev. xxv. 10; Dan. xi. 9, &c. Med. הָ, Gen. xviii. 33; 1 Sam. xxvi. 5; Jer. xxxvii. 7, &c. Med. הָ, Prov. xxvi. 11; Eccl. i. 6. [3] 1 Sam. xxiv. 2; 2 Sam. ii. 30; Jer. xliii. 5, &c. (b) 1 Chron. xxi. 10. (c) Med. שָׁב, Job xxxix. 22; Prov. xxx. 30. With שָׁב, Ps. lvi. 10. (d) Med. שָׁב, Gen. iii. 19; Eccl. iii. 20. Med. הָ, Job xxxiii. 25. Med. הָ, Job xxxiv. 15. (e) Med. הָ, Jer. viii. 6. Med. הָ, Ps. lxxxv. 9. Med. הָ, Jer. xi. 10. (f) Med. שָׁב, 2 Kings xxiii. 25; Jer. iii. 7; Hos. vii. 10, &c. Med. הָ, Deut. iv. 30; xxx. 2; Is. ix. 12, &c. Med. הָ, Hos. xii. 7. Med. הָ, 2 Chron. xv. 4; xxx. 9. (g) Num. viii. 25; 1 Kings xiii. 33; Ezek. iii. 19, &c. (h) Med. שָׁב, 1 Sam. xv. 11. Med. שָׁב, Num. xiv. 43; xxxii. 15; Jer. iii. 19, &c. (i) Deut. xxx. 18; Prov. i. 23; Jer. xxxi. 18. (k), [1] Josh. xxiv. 20; Jer. xli. 15; Zech. viii. 15, &c. [2] Deut. xxiii. 15; Jer. xxxii. 40. [3] Med. שָׁב, Zech. i. 3; Mal. iii. 7. Med. הָ, Zech. i. 16. [4] Deut. xxx. 3; Jer. xxx. 18; Job xlii. 10, &c. [5] Nah. ii. 3. (l), [1] Deut. xxx. 9; Dan. x. 20; Hos. xi. 9, &c. [2] Eccl. iv. 1; ix. 11; Jer. xviii. 4, &c. [3] Gen. xxx. 31; Ezek. viii. 6. 13. 15, &c.

Infin. abs. שָׁב, constr. שָׁב, aff. שָׁב, Gen. xviii. 10; 1 Sam. xviii. 6; Ps. ix. 4, &c.

Imp. שָׁב, f. שָׁב, pl. שָׁבוּ, f. שָׁבוּה, Gen. xvi. 9; xxxi. 3; xliii. 2; Ruth i. 8, &c.

Part. שָׁב, f. שָׁבָה, pl. שָׁבוּה, Gen. xliii. 18; Ruth i. 22; 1 Sam. vii. 3. שָׁבָה, *those who turn themselves from transgression*, Is. lix. 20. Aff. שָׁבָה, *Id.*, Is. i. 27.

Pih. שָׁבָה, pres. שָׁבָה. Causat. of Kal. (a) *Brought or led back*. (b) *Restored, gave back*. (c) *Led away, led astray*. (d) *With refreshed*. (a) Ps. lx. 3; Jer. l. 19; Ezek. xxxviii. 4; xxxix. 2. (c) Is. xlvii. 10. (d) Ps. xxiii. 3.

Infin. abs. שָׁבָה, aff. שָׁבָה, (a) Is. xlix. 5; Ezek. xxxix. 27. (b) Mic. ii. 4.

Part. שָׁבָה, (b) Is. lviii. 12.

Puh. Pass. of Pih. Part. f. מְשֻׁבָּה, Ezek. xxxviii. 8.

Hiph. שָׁבָה, pres. שָׁבָה, apoc. שָׁבָה, and שָׁבָה. Causat. of Kal. (a) *Brought back things or persons*. (b) *Restored a person to a place*. (c) *Restored property*. (d) *Made a return, requited*. (e) *Brought upon a person, good or evil*. (f) *Sent as a tribute or atonement*. (g) *Distributed, assigned*. (h) *Moved away, put aside*. (i) *Drove back, repelled, hindered*. (k) *Recalled, evoked a declaration*. (l) *Caused to turn from sin*. (m) *Withheld, withdrew his hand or foot*. (n) *Brought down, reduced*. (o), [1] *Answered*, constr. inmed. [2] הָשִׁיב אֶתְךָ, or [3] הָשִׁיב אֵלַי. (p) *Caused to answer*. Phrr. (q) הָשִׁיב (עַל) אֶת־לִבְּךָ, *Laid to heart, considered*. (r) הָשִׁיב אַחֲרָי, *Turned away the face of; [1] Refused his request. [2] Drove back*. (s) הָשִׁיב אַחֲרֵשְׁבוֹה, *Turned back the captivity of; restored to prosperity*. (a) Gen. xiv. 16; 1 Sam. xxx. 19; 2 Kings xiv. 28, &c. (b) Gen. xl. 13; xli. 13; Is. i. 26, &c. (c) Lev. v. 23; xxv. 27; Num. v. 7, &c. (d) 1 Sam. xxvi. 23; 2 Sam. xxii. 21; Ps. cxvi. 12, &c. (e) Deut. xxviii. 60; xxxii. 41; 2 Sam. xvi. 12, &c. (f) 1 Sam. vi. 8. 17; 2 Kings iii. 4; 2 Chron. xxvii. 5, &c. (g) Lev. xxvi. 26. (h) Gen. xxix. 3; Exod. xxxiv. 35. (i) Job ix. 12; xi. 10; Is. xiv. 27, &c. (k) Num. xxiii. 20. (l) Mal. ii. 6. (m) Josh. viii. 26; Is. lviii. 13; Ezek. xviii. 8, &c. (n) Job x. 9; xxx. 23; Ps. xc. 3, &c. (o), [1] Job xl. 4. [2] Num. xxii. 8; 2 Sam. xxiv. 13; Neh. ii. 20, &c. [3] Exod. xix. 8; 2 Chron. xxxiv. 16, &c. (p) Job xx. 2. (q) Deut. iv. 39; xxx. 1; 1 Kings viii. 47, &c. (r), [1] 1 Kings ii. 20; 2 Chron. vi. 42; Ps. cxxxii. 10, &c. [2] 2 Kings xviii. 24. (s) Jer. xxxii. 44; xxxiii. 11; xlix. 6.

Infin. abs. הָשִׁיב, constr. הָשִׁיב, and הָשִׁיב, aff. הָשִׁיב, Gen. xxxvii. 22; Exod. xxiii. 4; 1 Kings xii. 6; Ezek. xxi. 35.

Imp. הָשִׁיב, aff. הָשִׁיב, Gen. xx. 3. (o, l) Job xxxiii. 32. Pl. הָשִׁיבו, *Turn (yourselves), &c. from sin*, Ezek. xviii. 30.

Part. מְשֻׁבָּה, pl. מְשֻׁבָּה, constr. מְשֻׁבָּה, fem. constr. מְשֻׁבָּה, Gen. xx. 7; Judg. xi. 9; Ps. xix. 8; Prov. xxvi. 16.

Hoph. הָשִׁיב, pres. הָשִׁיב. Pass. of Hiph. *Was returned, brought back*, Gen. xlii. 28; Exod. x. 8.

Part. מְשֻׁבָּה, pl. מְשֻׁבָּה, Gen. xlii. 28; xliii. 12; Jer. xxvii. 15.

שׁוֹבֵב, m. pl. שׁוֹבְבִים. *One who habitually turns aside; rebellious*, Is. lvii. 17; Jer. iii. 14. 22.

שׁוֹבֵב, m. שׁוֹבְבָה, f. *Id.*, Jer. viii. 5. xxxi. 22; xlix. 4.

שׁוֹבָה, f. *Returning; pec. returning to God*, Is. xxx. 15, only.

שׁוֹר, v. pres. שׁוֹר. i. q. שׁוֹר. *Attacked, laid waste*, Ps. xci. 6, only.

שׁוּר, v. pres. שׁוּר. Constr. med. שׁוּר. Arab. سَوَّى, *intendit, proposuit sibi rem*; سَوَّى, *intentio, propositum*; سَوَّى, *aequalitas, justitia*; سَوَّى, *aequalis*. Syr. ܫܘܪ, *dignus, par fuit*. (a) *Was equal to, resembled*. (b) *Was of equal value or importance*. (c) *Was fitting, proper*. (d) *Was sufficient*. (a) Prov. xxvi. 4; Is. xl. 25. (b) Prov. iii. 15; viii. 11.

Part. שׁוֹר, (c) Esth. iii. 8. (d) Ib. v. 13. (b) Ib. vii. 4. *Were we to have been sold for slaves I should have been silent; for that calamity would not have been equal to the king's loss, by our intended massacre*.

Pih. שׁוּר, pres. שׁוּר. (a) *Made level, smoothed*. (b) *Made similar, with שׁ*. (c) *Made himself like*. (d) Cogn. שׁוּר, *Placed*. (e) *Placed mentally; proposed as an object*. (f) *Produced fruit*. Comp. Æth. ሰዎ፡ *maturuit*; ሰዎ፡ *maturescere fecit*. (a) Is. xxviii. 25. (b) Ps. cxxxi. 2. (c) Is. xxxviii. 13, unless written שׁוּר, for שׁוּר. (d) Ps. xxi. 6; lxxxix. 20. (e) Ps. xvi. 8; cxix. 30. (f) Hos. x. 1.

Part. שׁוּר, (b) 2 Sam. xxii. 34; Ps. xviii. 34.

Hiph. שׁוּר. *Made or considered like, compared*, Is. xlvi. 5; Lam. ii. 13.

Niph. and Hith. combined, see Gram. art. 196. 3, part. f. שׁוּר. *Being, i. e. let her be, made or considered like*, Prov. xxvii. 15. *Vulg. comparatur*.

שׁוּר, Chald. *Id.*

Pah. שׁוּר. *Placed or made equal*, Dan. v. 21.

Ithpa. pres. שׁוּר. *Was made, rendered*, Dan. iii. 29.

שׁוּרָה, f. *What is equal and just; equity*, Job xxxiii. 27.

שׁוּר, v. pret. f. שׁוּר. Cogn. שׁוּר, from which indeed this form may be derived.

Arab. سَوَخ, r. سَاخ, *descendit et immersus fuit*. *Went down, sunk*, Ps. xlv. 26; Prov. ii. 18.

שׁוּחָה, f. *A pit, pec. one used as a snare*, Prov. xxii. 14; xxiii. 17; Jer. xviii. 20, &c.

שׁוּחַ, masc. pl. שׁוּחִים. Arab. سَوْط, *scutica, flagellum; calamitas*. (a) *A whip*. (b) *Metaph. A scourge, calamity*. (a) 1 Kings xii. 11. 14; Prov. xxvi. 3; Nah. iii. 2. (b) Job ix. 23; Is. x. 26; xxviii. 15. 18. In the last two of these passages the metaphor might more naturally be derived from the Æthiopic sign. of the word ሰዎ፡ *funder; ሰዎ፡ *effusio. An inundation**.

שׁוּא, v. I. Pret. שׁוּא, pres. שׁוּא.

Arab. سَاط, r. سَوَط, *commiscuit, pec. inter se movendo liquidiora; scuticā percussit*;

سَوَط, *instrumentum ligno constans, quo commiscentur res*; سَطَو, r. سَطَو, *impetum*

fecit; cum vehementiā insultavit; شَوَط, *longum fecit iter*. (a) *Probably Spread like water; went in various directions, went to and fro*, Num. xi. 8; 2 Sam. xxiv. 8. (b) *Struck, pec. struck into water, rowed*.

Infin. שׁוּט, שׁוּט, Job i. 7; ii. 2. In Job v. 21, שׁוּט, שׁוּט, may be interpreted either, *In the running to and fro of the tongue*; or, taking سَطَا, as the cognate word, *In the attack, assault of the tongue*. Comp. Ps. lxxiii. 9.

Imp. שׁוּט, (a) 2 Sam. xxiv. 2.

Part. pl. שׁוּטִים. *Rowing; rowers*, Ezek. xxvii. 8. 26.

Pih. pres. שׁוּטוּ. *Frequentativo of Kal, sign*. (a), Dan. xii. 4; Amos viii. 12.

Imp. pl. שׁוּטוּ, Jer. v. 1.

Part. pl. שׁוּטוּשִׁים, fem. שׁוּטוּשִׁוֹת, 2 Chron. xvi. 9; Zech. iv. 10.

Hith. Imp. pl. f. שׁוּטוּשִׁוֹת, i. q. Pih., Jer. xlix. 3.

II. I. q. Syr. سَام, *contempsit. Despised*, only in Part. pl. שׁוּטוּשִׁים, f. שׁוּטוּשִׁוֹת, Ezek. xvi. 57; xxviii. 24. 26.

שׁוּלִים, pl. m. constr. שׁוּלִי, aff. שׁוּלִי.

Cogn. Arab. ذَيْل, *postremum cujusque rei*;

lacinia vestis, syrma. The borders, skirts of a garment, a train, Exod. xxviii. 34; Is. vi. 1; Jer. xiii. 22, &c. See שָׁלַל.

שָׁלַל, m. r. שָׁלַל. Spoil; applied to persons, captives, Job xii. 17. 19: as a captive, Mic. i. 8.

לְשׁוֹמֵרִים, pl. m. Arab. ثَوْمٌ, and Syr. لُشْمٌ, *allium.* Garlick, Num. xi. 5.

שָׁעַן, m. aff. שָׁעַן. A cry for help, Ps. v. 3. Hence—

שָׁעַן, v. Pih. שָׁעַן, pres. שָׁעַן. Constr. abs. it. med. שָׁעַן. Cried out for help, Job xxiv. 12; Ps. xxx. 3; Is. lviii. 9, &c.

Infinit. aff. שָׁעַן, Ps. xxviii. 2, &c.

Part. שָׁעַן, Job xxix. 12, &c.

שָׁעַן, m. aff. שָׁעַן, for שָׁעַן, r. שָׁעַן. (a)

Safety. (b) Affluence. (a) Job xxx. 24.

(b) Ib. xxxvi. 19; Gram. art. 76.

שָׁעַן, m. for שָׁעַן, r. שָׁעַן. (a) Affluent.

(b) Liberal. (a) Job xxxiv. 19. (b) Is xxxii. 5.

שָׁעַן, f. constr. שָׁעַן, aff. שָׁעַן, i. q. שָׁעַן. A cry for help, 1 Sam. v. 12; Ps. xviii. 7; xl. 2, &c.

שָׁעַן, m. pl. שָׁעַן. Arab. ثَعَالٌ,

and ثَعَالٌ, *vulpes.* Syr. ثَعَالٌ, *Id. A fox,* Judg. xv. 4; Neh. iii. 35; Ps. lxxiii. 11, &c. Some suppose that in several passages we are rather to understand the jackal. Pers.

شَعَالٌ. Sans. शृगाल, *srigala.*

שָׁעַן, v. pres. aff. שָׁעַן. Cogn. שָׁעַן

שָׁעַן. Arab. سَافٌ, r. سَافٌ, *odoratus* fuit atque ita exploravit rem; *venatus fuit;*

نَسَفٌ, *ensis;* سَافٌ, *ense percussit;* نَسَفٌ, *comminuit dispersitque; ventilavit flatu motuque frumentum; momordit.* This word occurs only in three passages, Gen. iii. 15; Job ix. 17; Ps. cxxxix. 11; and interpreters are much divided as to its precise

* The attempt that has been made gravely to justify a blunder of the Vulgate, which here reads *ipsa* instead of *ipse*, is a melancholy proof of the great neglect of the study of Hebrew in this country. Any one acquainted with the first elements of the grammar would see, that, to make the Vulgate correct, we must substitute חשוכה, for שָׁעַן, and חשוכה, for חשוכה.

signification. *Watching,* in order to injure, has been taken by some: by others, *wounding*, as the primitive idea conveyed by the word. The LXX. have τηρήσει, and τηρήσεις, in the first passage; ἐκτρέψει, in the second; and καταταρήσει, in the third. The Vulgate has *conteret, insidiaberis, conteret, et conculcabunt.* The Syr. has عَسَمَ, عَسَمَ, and عَسَمَ. Perhaps *Struck, bruised, shattered*, in Gen. iii. 15, and Job ix. 17. In Ps. cxxxix. 11, the word may be connected with שָׁעַן, and so, *concealed* may be the meaning; as the Auth. Vers. Symm. ἐπισκεπάζει.

שָׁעַן, m. constr. שָׁעַן, pl. שָׁעַן, constr. שָׁעַן, aff. שָׁעַן. A trumpet, a curved horn, Exod. xix. 16; Lev. xxv. 9; Judg. vii. 16, &c. LXX. σάλπιγξ, and κερατιν.

Arab. سَكُورٌ, *Id. not سَكُورٌ*, which Gesenius has; which mistake Winer has not only copied, but founded the etymology of the word upon it. The origin is uncertain.

שָׁעַן, f. dual, שָׁעַן, constr. שָׁעַן, aff.

שָׁעַן. Arab. سَاقٌ, *crus.* Syr. سَاقٌ, *Id. (a) A leg, of a man,* Deut. xxviii. 35; Ps. cxlvii. 10; Prov. xxvi. 7; Cant. v. 15, &c. (b) Either, *A leg, i. e. thigh, or a shoulder, of a sheep,* Exod. xxix. 22. 27; Lev. vii. 32, 33, &c. That this was not the leg properly speaking, i. e. the shank, is manifest from 1 Sam. ix. 24, where it is given as the portion of the principal guest. The LXX. and Vulg. translate it *shoulder.*

שָׁעַן, masc. pl. שָׁעַן. Arab. سُوْقٌ, *forum, mercatus, et pro plated.* Syr. سُوْقٌ, *Id. A street,* Prov. vii. 8; Eccl. xii. 4, 5; Cant. iii. 2.

שָׁעַן, v. Kal non occ. Arab. سَاقٌ, r. سَاقٌ, *propulit, stimulavit.* VII. *Impulsus fuit; fluxit.* Cogn. שָׁעַן, שָׁעַן. Probably *Used the legs, ran, of animals; and hence, flowed, of liquids.*

Hiph. שָׁעַן. (a) *Caused to flow, caused to run over,* Joel ii. 24. (b) *Overflowed,* Ib. iv. 13.

Pih. pres. aff. שָׁעַן, i. q. Hiph. (a), Ps. xv. 10; unless the true reading is שָׁעַן, *Thou waterest it.*

שָׁעַן, pl. aff. שָׁעַן. Arab. سُوْرٌ,

murus urbis. A wall, Gen. xlix. 22; 2 Sam. xxii. 30; Job xxiv. 11; and probably in Gen. xlix. 6, where the common reading is שור.

שור, Chald. m. pl. def. שורא. *Id.* Ezra iv. 12, 13; and, in verse 16, שורא.

שור, m. pl. aff. שור. Abstract for concr. *One who watches with hatred an enemy*, Ps. xcii. 12. See שור, v.

שור, m. but a generic term applied to

both male and female. Arab. شُر, *taurus*. Chald. שור, *Id.* An ox, Exod. xxi. 28 xxii. 9; Lev. vii. 23, &c. Used as a noun of multitude, Gen. xxxii. 6, only; the usual term being שורא. Aff. שורא, שורא: pl. שורא. Hos. xii. 12, only.

שור, v. pres. שור. Constr. abs. it. immed. Chald. שור, *inspexit, visitavit.* Arab. سار, r. سير, *profectus fuit.* (a) Viewed, beheld, perceived. (b) Watched, for evil, as a beast of prey or a Fowler. (c) Watched, for good; looked after, cared for. (d) Probably Went. (a) Num. xxiii. 9; Job xvii. 16; xxxv. 14, 29, &c. (b) Jer. v. 26; Hos. xiii. 7. (c) Hos. xiv. 9.

Imp. שור, (a) Job xxxv. 5.

Part. pl. f. aff. שורא, (d) *Thy travellers, carriers*, Ezek. xxvii. 25.

Pih. שור. Frequentative of Kal. *Contemplated*, Job xxxvi. 24.

שורא, and שורא, m. pl. שורא, it. שורא, constr. שורא. Pers. سوس, سوسا, and سوسا; it. Arab. سوس, سوسا, and سوسا, *lilium*; whence the Spanish *azucena*. (a) *The white lily*, Cant. ii. 1, 2. 16; iv. 5; v. 13, &c. (a) *An ornament resembling a lily*, 1 Kings vii. 19. 22. 26. (c) In the titles of Pss. xlv. lx. lxix. and lxxx.; but whether the name of a musical instrument bearing some resemblance to the form of a lily, or that of a musical air, as some suppose, cannot be determined. See Celsii Hierobot., tom. i. p. 383.

שורא, v. see שור.

שורא, v. Chald. i. q. Syr. حوّر, *eripuit, liberavit.*

Pah. שורא, pres. שורא. Constr. immed. it.

med. ל. *Delivered, rescued*, Dan. iii. 15. 17. 28.

Infinit. aff. שורא, Dan. vi. 15. 17. 21.

Part. שורא, Dan. vi. 28.

שורא, v. only in the forms שורא, for שורא, Job xx. 9; xxviii. 7, and שורא, Cant. i. 6. According to Castell, cogn. שורא, which seems doubtful, though the sign. of the latter verb will suit each passage. *Looked on, beheld, saw.* See my note on Job xx. 9.

שורא, v. Arab. شَرَزَ, *torsit funem.*

שורא, valde contortus, de fune. *Twisted.* Part. Hoph. שורא. *Well twisted*, Exod. xxvi. 1; xxvii. 9; xxviii. 6, &c. LXX. κεκλωσμένος. *Vulg. retortus.*

שורא, m. r. שורא, once, Job xxii. 29, שורא. *Having downcast eyes, meek.*

שורא, m. Syr. هَمَمَ, *donavit. Giving.* (a) *A present.* (b) Pec. *A bribe.* (c) *Bribery.* (a) 1 Kings xv. 19; 2 Kings xvi. 8. (b) Exod. xxiii. 8; Deut. xvi. 19; Ps. xxvi. 10, &c. (c) Job xv. 34.

שורא, v. pres. שורא. *Gave presents to, bribed.* Med. שורא, Ezek. xvi. 33.

Imp. pl. שורא; med. שורא, Job vi. 22.

שורא, v. for שורא. *Bowed himself.* See שורא.

Imp. f. שורא, Is. li. 23.

Hiph. pres. aff. שורא. *Causat. of Kal.* Metaph., Prov. xii. 25.

Hith. שורא, pres. שורא, apoc. שורא. Comp. Æth. ሰሐፈ : *expansus fuit*, de nube. *Prostrated himself*, as a mark of respect or reverence; *prostrated himself in worship, worshipped.* Constr. abs., Exod. xxxiii. 10; 2 Sam. xvi. 4; 2 Kings v. 18. It. with ל, of the person or object of reverence or worship, Exod. xi. 18; xx. 5; Deut. iv. 19, &c.; or with לפני, Gen. xxiii. 12; Deut. xxvi. 10; 2 Chron. xxv. 14, &c.; or with אל, Is. xlv. 14. It. with על, of the place, Gen. xlv. 31; Is. lx. 14, &c.; or with אל, Ps. v. 8; or with לפני, 2 Kings xviii. 22; 2 Chron. xxxii. 12, &c. The full form is שורא לו על אפיו ארצה, *He worships him (falling) on his face on the ground*, 2 Sam. xiv. 33; 1 Kings i. 23. This is equivalent to שורא וישל ארצה, Josh. v. 14; 2 Sam. i. 2; Job i. 20, &c.

Infinit. שורא, aff. שורא, of שורא, ien. xxxvii. 10; 2 Kings v. 18, &c.

Imp. f. **הַשְׁחִיחַ**, pl. **הַשְׁחִיחוּ**, Ps. xlv. 12; xcix. 5, &c.

Part. **מִשְׁחִיחַ**, pl. **מִשְׁחִיחִים**, Gen. xxxvii. 9; 2 Kings xix. 37, &c. In Ezek. viii. 16, we have **מִשְׁחִיחִים**, which is probably an error for **מִשְׁחִיחִים**.

שְׁחִיחַ, m. r. שחר. *Blackness*, Lam. iv. 8.

שְׁחִיחַ, f. aff. **שְׁחִיחָה**, r. שחה. *A pit*, Prov. xxviii. 10.

שָׁחַ, v. pret. **שָׁח**, pres. **שָׁחֵם**. Constr. abs. (a) *Bowed himself, stooped*, either in sorrow, Ps. xxxv. 14; xxxviii. 7; or in ambush, Job xxxviii. 40; Ps. x. 10. (b) *Was brought low, was humbled*, Job ix. 13; Prov. xiv. 19; Is. ii. 11. 17, &c.

Infin. **שָׁחֵם**, Is. lx. 14.

Niph. pres. **שָׁחֵם**. *Id.*, Eccl. xii. 4; Is. ii. 9; v. 15; xxix. 4.

Hiph. **שָׁחֵם**. Constr. immed. Causat. of Kal. *Brought low, humbled*, Is. xxv. 12; xxvi. 5.

Hith. pres. **שָׁחֵם**, i. q. Kal with probably an intensive signification, Ps. xlii. 7. 10. 12; xliii. 5.

שָׁחַ, v. pres. **שָׁחֵם**. Constr. immed. it. med. **שָׁחַ**. Arab. **سَحَطَ**, *mactavit; aqua diluit vinum*. (a) *Slaughtered* an animal, [1] For food, [2] As a sacrifice. (b) *Slew* a person. (a), [1] 1 Sam. xiv. 34. [2] Lev. i. 5; xiv. 19. 25; &c. (b) 2 Kings x. 7; xxv. 7; Jer. lii. 10, &c.

Infin. abs. **שָׁחֵם**, constr. **שָׁחֵם**, aff. **שָׁחֵם**, Gen. xxii. 10; Is. xxii. 13; Ezek. xxiii. 39; Hos. v. 2, &c.

Imp. pl. **שָׁחֵם**, Exod. xii. 21; 2 Chron. xxxv. 6.

Part. **שָׁחֵם**, pl. constr. **שָׁחֵם**, Is. lvii. 5; lxvi. 3.

Part. pass. **שָׁחֵם**, f. **שָׁחֵם**. (a) *Slaughtered*, Lev. xiv. 6. 51. (b) **שָׁחֵם**, Probably *Alloyed gold*; as opposed to **שָׁחֵם**, *Pure gold*, 1 Kings x. 16, 17; 2 Chron. ix. 15, 16.

Niph. pres. **שָׁחֵם**. Pass. of Kal, Lev. vi. 25; Num. xi. 22.

שְׁחִיחַ, f. constr. **שְׁחִיחָה**. *The slaughtering of animals for sacrifice*, 2 Chron. xxx. 17.

שְׁחִיחַ, m. Arab. **سَحْنٌ**, *caluit, incaluit*; **سَحْنٌ**, *calor febrilis. An inflammation*,

either local or general, *Any burning disease*, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.

שְׁחִיחַ, m. i. q. **שְׁחִיחַ**. *Spontaneous*, Is. xxxvii. 30, only.

שְׁחִיחַ, m. constr. **שְׁחִיחַ**. Arab. **سَحْفٌ**,

tenuis, exiguus fuit; سَحْفٌ, levis, tenuis. A thin covering of wood, Ezek. xli. 16.

שְׁחִיחַ, f. pl. aff. **שְׁחִיחִים**. I. q. שחה. *A pit*, Ps. cvii. 20; Lam. iv. 20.

שְׁחִיחַ, Chald. f. r. שחה. *A fault*, Dan. ii. 9; vi. 5.

שָׁחַ, m. *A lion*, Job iv. 10; Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14, &c. Some

derive the name from **שָׁחַ**, *rudit mulus*, and consider the word as equivalent to *the roarer*. Bochart, Hieroz., tom. i. p. 717, considers **שָׁחַ** as a variation of **שָׁחַ**, and supposes a kind of lion to be meant of a darker colour than ordinary, such as is said to have been found in Syria and India.

שְׁחִיחַ, f. once, Exod. xxx. 34. Some kind of perfume, usually *Onyx*. So LXX. *ὄνυχα*, and Vulg. *onycha*. See Bochart. Hieroz., tom. i., p. 718.

שָׁחַ, m. *A bird*; according to Bochart, *A sea gull*, Lev. xi. 16; Deut. xiv. 15.

שְׁחִיחַ, f. *A disease; Consumption*, Lev. xxvi. 16; Deut. xxviii. 22. Arab.

سَحَافٌ, *tubes, phthisis*. But LXX. *κατὰ φάρμακον*.

שָׁחַ, m. Arab. **شَخَصٌ**, *elatus fuit*;

شَخَصٌ, *magno corpore præditus, et crassus fuit*. Probably *Greatness, power, haughtiness*. Only in the phr. **שָׁחַ**. *The mighty or fierce ones, of animals*, Job xxviii. 8; xli. 26.

שָׁחַ, m. pl. **שָׁחִים**. Arab. **سَحَقٌ**, *fricando trivit, contrivit in pulverem*;

سَحَقٌ, and **سَحَقٌ**, *procul et remotus fuit*; **سَحَقٌ**, *nubes tenuis*. (a) *Dust*. (b) *A cloud*. (c) *The sky*. (a) Is. xl. 15. (b)

Job xxxv. 5; xxxvi. 28; Ps. lxxvii. 18, &c. (c) Ps. lxxxix. 7, 38.

שחח, v. שחח, pres. aff. שחח. Constr. immed. *Reduced to dust, crushed, wasted away*, Exod. xxx. 36; Job xiv. 18; 2 Sam. xxii. 43; Ps. xviii. 43, al. non occ.

שחח, m. aff. שחח. Arab. سحر, primo diluculo *facta* fecit; سحر, tempus paulo ante auroram, primum diluculum. Syr. قسح, denigravit; قسح, tenebrae. The primitive idea seems to be darkness; hence the *beginning and end of darkness, the dusk, the twilight*, both in the evening and morning, but especially the latter. (a) *The dawn*, Job xxxviii. 12; Amos iv. 13, &c. Phr. בצהרי שחר. *The dawn began*, Gen. xix. 15; Josh. vi. 15; 1 Sam. ix. 26, &c. Metaph., Is. viii. 20. (b) Probably *Rise, origin*, Is. xlvii. 11; some, however, take the Arab. سحر, *magia, incantatio*, both here, and in viii. 20.

שחח, m. pl. שחחים, f. שחחה, pl. שחחות. *Black*, Lev. xiii. 31, 37; Cant. i. 5; v. 11; Zech. vi. 2, 6.

שחח, v. (a) *Was or became black*, Job xxx. 30. (b) *Did a thing early in the morning*; pec. *sought early*, constr. immed.

Part. שחח, (b) Prov. xi. 27.

Pih. שחח, pres. שחח. Constr. immed. it. med. שחח, ל. *Came to or sought early*, Job viii. 5; Ps. lxxiii. 2; Prov. i. 28; Is. xxvi. 9, &c.

Infin. שחח, Prov. vii. 15.

Part. pl. constr. שחחים, aff. שחח, Job xxiv. 5; Prov. viii. 17.

שחח, f. once, Eccl. xi. 10. According to some, *The dawn*; both youth and the dawn are vanity, i. e. equally fleeting. Others, *The dawn, the morning of life, youth*. lxx. *avoua*. Vulg. *voluptas*.

שחח, f. שחחה, once, Cant. i. 6. Either *Very black* or *blackish*; most probably the former, see Gram. art. 169. 6. *

שחח, f. aff. שחח, r. שחח. (a) *A pit*, pec. *one used as a snare*. (b) *A dungeon*. (c) *A grave*; the grave. (d) *The filth of a dungeon*; the corruption of the grave. (e) *Destruction*. (a) Ps. vii. 16; x. 16; xxxv. 7; Ezek. xix. 4, &c. (b) Is. li. 14. (c) Ps. xxx. 10; xlix. 10. (d) Job ix. 31;

xviii. 15; Ps. xvi. 10. (e) Job xxxiii. 18; Ps. lv. 24, &c.

שחח, v. Kal non occ. Arab. سحيت, *perdidit, eradicavit* rem. Syr. اضمأ, *contraxit rubiginem*; اضمأ, *arugo, corruption*.

Pih. שחח, pres. שחח. Constr. abs. it. immed.; it. med. שחח, ל. (a) *Acted corruptly*. (b) *Destroyed, ruined; or greatly injured*. (c) *Broke a covenant*. (d) שחח. *Destroyed his pity*, i. e. *laid it aside*. (a) Exod. xxxii. 7; Deut. ix. 12; xxxii. 5, &c. (b) Exod. xxi. 26; Num. xxxii. 15; 2 Kings xix. 12, &c. (c) Mal. ii. 8. (d) Amos i. 11.

Infin. שחח, aff. שחח, שחח, Gen. vi. 17; xix. 13; Ezek. v. 16, &c.

Imp. pl. in pause שחח, Jer. v. 10.

Niph. שחח, pres. שחח. Pass. of Pih. (a) *Was spoiled*, by rotting, Jer. xiii. 7: in making, Jer. xviii. 4. (b) *Was corrupted*, morally, Gen. vi. 11, 12. (c) *Was laid waste*, Exod. viii. 20.

Part. pl. f. שחחות, (b) Ezek. ii. 44.

Hiph. שחח, pres. שחח, apoc. שחח. Constr. immed. it. med. שחח, I. q. Pih. signn. (a) and (b). (a) Judg. ii. 19; Ps. liii. 2; Dan. viii. 24, &c. Fully, שחח, דה, Gen. vi. 12. (b) Gen. xviii. 28, 31; Deut. xx. 19; Jer. xxxvi. 29, &c. In the titles of Pss. lvii., lviii., lix., and lxxv., שחח may have denoted a certain musical air, named probably from some ancient composition which began with these words.

Infin. abs. שחח, constr. שחח, Deut. xxxi. 29; 1 Sam. xxvi. 15, &c.

Part. שחחים, pl. שחחים. *Destroying*, Gen. xix. 14; Judg. xx. 42, &c. * שחחים. (a) *The destroyer*, Exod. xii. 23. (b) *The plunderers*, 1 Sam. xiii. 17.

Hoph. part. שחח. Pass. of Hiph. *Injured*, Mal. i. 14. *Polluted*, Prov. xxv. 26.

שחח, f. (for שחח), pl. שחים. Arab.

سحط, *acacia*. *The Egyptian thorn*; *mimosa Nilotica* of Linn. from which Gum Arabic is obtained. Sing., Is. xli. 19, only. Pl. Exod. xxv. 5, 10, 13, &c. See Hierobot., tom. i., p. 498.

שחח, v. pret. aff. שחח, pres. שחח.

Constr. immed. Arab. سطح, *expandit*. Syr. افرس, *Id. Spread abroad, strewed*, Num. xi. 32; 2 Sam. xvii. 19; Jer. viii. 2.

Infin. abs. שׁוּב, Num. xi. 32.
Part. שׁוֹב, with ל. *Spreading abroad*
(dwellings) for them, Job xii. 23.

Pih. שׁוֹבֵב. Frequentative of Kal
Spread abroad the hands in prayer, Ps
lxxxviii. 10.

שׁוֹבֵב, m. i. q. שׁוֹב. *A whip, scourge*
Josh. xxiii. 13, only.

שׁוֹבֵב, and שׁוֹבֵב, m. *Washing away*
overflowing, an inundation, Job xxxviii. 25
Ps. xxxii. 6. Metaph., Prov. xxvii. 4; Dan
ix. 26; xi. 22; Nah. i. 8.

שׁוֹבֵב, v. pres. שׁוֹבֵב. Constr. immed
(a) *Washed off or away*. (b) *Cleansed by*
washing. (c) *Swept along or away*, of a
torrent. (a) Ezek. xvi. 9. (b) Lev. xv. 11
1 Kings xxii. 38. (c) Job xiv. 19; Ps. lxi. 3
Is. viii. 8, &c. Metaph., Dan. xi. 10. 26. 40.

Part. שׁוֹבֵב, pl. שׁוֹבֵבִים, *Overflowing*, Is. x
22; xxviii. 2, &c. Metaph., of a horse in
battle, Jer. viii. 6.

Niph. pres. שׁוֹבֵב. Pass. of Kal, signu.
(b) Lev. xv. 12. (c) Dan. xi. 22.

Puh. שׁוֹבֵב. Pass. of Kal, sign. (b) Lev.
vi. 21.

שׁוֹבֵב, m. pl. שׁוֹבֵבִים. Arab. سَطَر, *ordo seriesque lapidum, arborum, hominum*;

سَطَرَ, scripsit; سَبَطَر, praeffectus fuit, rei
curam habuit et adnotavit quaecunque ad rem
gerendam spectarent. An officer, superin-
tendent, either civil or military. The name
appears to refer either to the *orderly ar-
rangement*, or to the *writing down*, and *en-
rolling* of persons and things. The LXX
render it γραμματεὺς, and γραμματοεισα-
γωγεὺς. Exod. v. 10. 14; Deut. i. 15;
Josh. iii. 2; 2 Chron. xxvi. 11, &c. The
application of the word appears to be of a
very general character.

שׁוֹבֵב, masc. Chald., Dan. vii. 5; where
some read שׁוֹבֵב. The former reading has been
interpreted *Authority, sovereignty*; the latter,
Side. Comp. Arab. شَطْر, pars rei, pec.
dimidia; latus. Syr. شَطْر, latus, once only.

שׁוֹבֵב, m. *An offering, a present*; only in
the phr. שׁוֹבֵבֵי. *They bring offerings*,
Ps. lxxviii. 30; lxxvi. 12; Is. xlviii. 7. LXX.
δῶρα. Vulg. munera. The etymology is
uncertain. Comp. however the Arab.

سَيَر, res.

שׁוֹבֵב, I. f. constr. שׁוֹבֵב, once, Ps.
cxxxvi. 1: r. שׁוֹב. *Returning; those who*
return. In this place שׁוֹבֵב, is used for
the usual phr. שׁוֹבֵב, *Brought back the*
captivity of—. II. f. aff. שׁוֹבֵב, r. שׁוֹב, *Resid-
ing, remaining*, 2 Sam. xix. 33, only.

שׁוֹבֵב, m. *An oar, oars*, Is. xxxiii. 21.
See שׁוֹב.

שׁוֹבֵב, and שׁוֹבֵב, once, Gen. xlix. 10.

Theologians are divided as to which of these
forms ought to be taken; and then, as to how
that preferred ought to be interpreted. 1st,
As to the forms. According to Jahn (Heb.
Bib. in loc.), the first, viz. שׁוֹבֵב, was
unknown till about the middle of the tenth
century. Up to that time, both Jews and
Christians read, שׁוֹבֵב. Of the centuries fol-
lowing also, forty codices read שׁוֹבֵב (i. e. with
reference to the collations of Kennicott and
De Rossi), viz. five of the 12th century,
twenty-two of the 13th, nine of the 14th, and
four of the 15th. In two others of the 13th
a marginal note gives שׁוֹבֵב; in one of the 16th
the text has שׁוֹבֵב; in three of the 13th שׁוֹבֵב
had been altered into שׁוֹבֵב. In one of the 13th
again, שׁוֹבֵב, had been altered into שׁוֹבֵב. In
three of the 13th, in one of the 14th,
and one of the 15th, שׁוֹבֵב had been altered
into שׁוֹבֵב. At length, however, most of
the codices are for שׁוֹבֵב. The Greek of
Venice, Σιλον; the Arab. of Erp.; and the
Arab. Samaritan Commentary. The Targum
of Jonathan is doubtful. The Vulgate seems
to have read some form of שׁוֹבֵב, for it has
qui mittendus est." It should seem, there-
fore, beyond doubt, that between the 10th
and 16th centuries, the reading שׁוֹבֵב must
have originated; and further, that very little
reliance ought to be placed on the consi-
deration of most Heb. MSS. being now in its
favour. In earlier times, the contrary was
evidently the fact; and this surely ought to
determine the question in favour of שׁוֹבֵב.

As to its interpretation, Gesenius thinks
that it is of little moment which reading is
adopted; each having a form suitable enough
to a proper name. All Jewish and Christian
antiquity however took the form שׁוֹבֵב, as
equivalent to שׁוֹבֵב. LXX. (1) τὰ ἀποκείμενα
αὐτῷ; or, (2) ὁ ἀποκείρας. Aquila, this last.
Theod., i. q. LXX. 1. Sym. ὁ ἀποκείρας.
With Aquila Justin Martyr agrees, in his
dialogue with Trypho, Epiphanius and
Jerodan, with LXX. (1). With this agrees
Ezek. xxi. 32, שׁוֹבֵבֵי הַמִּשְׁפָּחָה, which

appears to me to be a direct imitation of our passage in Genesis; and to this St. Paul's, *ἡγήγηνται* (Gal. iii. 19) is probably an allusion. All the Targums, viz., of Onkelos, Jonathan, and Jerusalem, apply the place, moreover, directly to the Messiah. The passage may, therefore, be paraphrased thus:—The rod, or sceptre, of rule shall not depart from Judah, nor a Lawgiver, or executor, i. e. Ruler, from among his descendants, until he shall come whose it is (i. e. the rule), and to whom the obedience of the nations shall be rendered. Why we should recur here to a supposed proper name—which however has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it,—whatever ingenuity it may otherwise have to boast,—the expedient is unworthy of adoption.

שין, m. pl. aff. שִׁינִים, *urine*, 2 Kings xviii. 27; Is. xxxvi. 12. Syr. **ܫܝܢܐ**, *minxit*; **ܫܝܢܐ**, *urina*.

שִׁינִי, see יצא, Chald.

שִׁיר, m. aff. שִׁירִי, pl. שִׁירִים, aff. שִׁירָה, &c. (a) *Singing*. (b) *A song*. (c) *Instrumental music*. (a) Eccl. vii. 5; Is. xxiii. 16; xxx. 29, &c. (b) Judg. v. 12; Ps. xxx. 1; xxxiii. 3; xcii. 1, &c. (c) 1 Chron. xvi. 42; 2 Chron. vii. 6; Amos vi. 5, &c.

שִׁיר, v. pret. שָׁר, pres. שֹׁרֵר, apoc. שָׁר. (a) *Sung*. Constr. abs. it. immed. it. med. *לֵּ*, to, in praise of, or in prayer to. (b) *Celebrated by singing, sung of*; constr. immed. (a) Exod. xv. 1; Judg. v. 1; Ps. vii. 1, &c. (b) Ps. lix. 17; lxxxix. 2; ci. 1, &c.

Infin. only in the form שֹׁרֵר, as if for שֹׁרֵרִי, 1 Sam. xviii. 6.

Imp. pl. שִׁירוּ, Exod. xv. 21, &c.

Pih. pres. שֹׁרֵר. *Sounded, resounded*, Zeph. ii. 14.

Part. שֹׁרֵרִים, pl. שֹׁרְרִים, f. שֹׁרֵרָה. *Sounding, a singer, a musician*, 1 Chron. vi. 18; xv. 16; 2 Chron. xxix. 28; Neh. vii. 67, &c.

Hoph. pres. יִשְׁרָר. Pass. of Kal sign. (a) Is. xxvi. 1.

שִׁירָה, f. constr. שִׁירָה, pl. שִׁירֹת. *A song*, Exod. xv. 1; Is. v. 1; Amos viii. 3, &c.

שִׁירָה, m. Syr. **ܫܝܪܐ**, *alabastrum*. *White marble*, 1 Chron. xxix. 2, only. See שִׁשׁ.

שִׁירָה, v. pret. שָׁרָה, pres. שֹׁרֵה, apoc. שֹׁרָה. Constr. immed. it. med. שֹׁרָה. I. q., שֹׁרָה. *Set, placed, appointed, rendered*. (a) *Placed* a thing or person. (b) Plur. *לֵּ* שֹׁרָה, *Set his heart upon, regarded, considered attentively, cared for*. (c) שֹׁרָה *שָׁרָה*, *looked towards*. (d) שֹׁרָה *שָׁרָה*, *Assisted*. (e) שֹׁרָה *שָׁרָה*, *Looked at, examined*. (f) שֹׁרָה *שָׁרָה*, *Looked at with approbation*. (g) שֹׁרָה *שָׁרָה*, *Deliberated anxiously*. (h) שֹׁרָה *שָׁרָה*, *Ranked, classed with*. (i) *Put on ornaments*. (k) *Laid up treasure*. (l) *Appointed* a person. (m) *Appointed, fixed*, a thing. (n) *Appointed a limit*, שֹׁרָה understood. (o) *Imposed upon, required of*. (p) Phr. שֹׁרָה *שָׁרָה*, *Laid sin on him*, i. e. in its consequences, *punished*. (q) *Rendered*; constr. immed. and immed. or med. שֹׁרָה. (a) Gen. xxx. 40; xlvi. 4; Ps. xxx. 40, &c. (b) Exod. vii. 23; 1 Sam. iv. 20; Prov. xxiv. 32, &c. (c) Num. xxiv. 1. (d) Exod. xxiii. 1. (e) Ps. xc. 8. (f) Ps. ci. 3. (g) Ps. xlii. 3. (h) 2 Sam. xix. 29; Jer. iii. 19. (i) Exod. xxxiii. 4; Ps. xxi. 4. (l) Gen. xli. 33; 1 Kings xi. 34; Ps. xlv. 17, &c. (m) Job xiv. 13; Ps. civ. 20, &c. (n) Job xxxviii. 11. (o) Exod. xxi. 22. (p) Num. xii. 11. (q) Ps. lxxxviii. 9; Is. v. 6; Jer. xxii. 6; Hos. ii. 3, &c.

Infin. שֹׁרָה, aff. שֹׁרָה, Exod. x. 1. (h) Job xxx. 1, &c.

Imp. שֹׁרָה, f. שֹׁרָה, pl. שֹׁרָה, Ps. xlviii. 14; Prov. xxvii. 23; Is. xvi. 3. (k) Job xxii. 24, &c.

Hoph. pres. יִשְׁרָה. Pass. of Kal sign. (o) Exod. xxi. 30.

שִׁירָה, m. *Putting on, wearing; a dress*, Ps. lxxiii. 6; Prov. vii. 10.

שִׁירָה, m. aff. שִׁירָה. Always joined with שִׁירָה, and found only in Isaiah. From the passages in which these words occur, it appears that there were plants indigenous to Judea, and of very rapid growth there, speedily occupying ground left out of cultivation as to render their extirpation almost hopeless. Usually *Thorns*, Is. v. 6; vii. 23—25; x. 17; xxvii. 4. Lxx. *ἀκανθα*. Vulg. *spinæ*. The etymology is doubtful, as the word does not exist in any of the cognate dialects. Gesen. considers שִׁירָה as the original form, and שִׁירָה as the primitive.

שָׁכַב, v. pres. יִשְׁכַּב. Syr. **ܫܚܒ**,

Eth. **ሰሰ**: *jacuit, cubavit.* (a) *Lay down.* (b) Pec. *Lay down to sleep, slept.* (c) *Kept his bed.* (d) *Lay, of the slain.* (e) *Lay down in death.* (f) *עַם אֲבוֹתָיו שָׁכַב, Lay, or slept with his fathers, died.* (g) Metaph., Of the heart, and nerves, *rested.* (h) *Lay with a woman.* [1] Med. **שָׁכַב** (אִתָּהּ). [2] Med. **עַם**. [3] Immed. (i) *Lay with a man.* [1] Med. **שָׁכַב**. [2] Med. **עַם**. (a) Num. xxiii. 27; xxiv. 9; 2 Kings iv. 34. (b) Deut. xxiv. 13; 1 Sam. xxvi. 5; 2 Sam. xii. 16, &c. (c) 2 Sam. xiii. 6; Ps. xli. 9. (d) Ezek. xxxi. 18; xxxii. 21. (e) Job iii. 12; xiv. 12; Is. xiv. 8. (f) Gen. xlvii. 30; 2 Sam. vii. 12; 1 Kings xi. 21, &c. (g) Job xxx. 17; Eccl. ii. 23. (h), [1] Gen. xxvi. 10; Num. v. 13. 19, &c. [2] Exod. xxii. 16; Deut. xxii. 23. 25, &c. [3] Deut. xxviii. 30. (i), [1] Gen. xix. 33, 34. [2] Gen. xix. 32. 35.

Infin. abs. שָׁכַב, constr. שָׁכַב, aff. שָׁכַבְךָ, Lev. xv. 24; 1 Kings i. 21; Prov. vi. 22, &c.

Imp. שָׁכַב, f. שָׁכַבְה, Gen. xix. 34; xxxix. 7; 2 Sam. xiii. 5.

Part. שָׁכַב, f. שָׁכַבְה, pl. שָׁכַבְיִם, 1 Sam. xxvi. 6. (c) 2 Kings ix. 16. שָׁכַבְיִי קָרָה. *Those who lie in the grave*, Ps. lxxxviii. 6.

Hiph. הִשְׁכִּיב, pres. יִשְׁכִּיב. Constr. immed. (a) Causat. of Kal. *Caused to lie, to lie down, placed.* (b) Either *Caused to rest, stopped, or, poured out, emptied.* Comp.

Arab. **سكب**, *effudit aquam.* (a) 1 Kings iii. 21; xvii. 19; Hos. ii. 20. (b) Job xxxviii. 37.

Infin. הִשְׁכִּיב, 2 Sam. viii. 2. Probably *Casting a lot.*

Hoph. הִשְׁכַּבְתָּ. Pass. of Hiph. *Was placed, was laid*, Ezek. xxxii. 32.

Part. שָׁכַבְתָּ, 2 Kings iv. 32.

שָׁכַב, f. constr. שָׁכַבְה. (a) *The act of lying down, or lying with;* in the phr. שָׁכַבְתָּ, Lev. xv. 16, &c. (b) *A layer or covering of dew*, Exod. xvi. 13, 14. In both of these applications the Arab. **سكب**, is taken by some, but this is unnecessary.

שָׁכַב, f. aff. שָׁכַבְתָּ, Id. sign. (a) Lev. xviii. 20. 23; xx. 9; Num. v. 20.

שָׁכַל, masc. r. שָׁכַל. (a) *Privation of children.* Metaph., Is. xlvii. 8, 9. (b) *Destitution*, Ps. xxxv. 12.

שָׁכַל, m. שָׁכַל, f. pl. שָׁכָלוּ, r. שָׁכַל. (a) Childless, Jer. xviii. 21. (b) *Deprived of its young, of a bear*, 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8. (c) *Without young, of a ewe*, Cant. iv. 2; vi. 6.

שָׁכַר, m. pl. שָׁכָרִים, constr. שָׁכָר, fem. שָׁכָרָה. *One who is drunken, a drunkard*, 1 Sam. i. 13; xxv. 36; Is. xxviii. 1; Joel i. 5, &c.

שָׁכַח, v. for שָׁכַח, pres. יִשְׁכַּח. Constr. immed. it. med. **שָׁכַח**, it. **שָׁכַח**, before an Infin. (a) *Forgot.* (b) *Disregarded, neglected.* (a) Gen. xxvii. 45; xl. 23; Deut. iv. 9; Ps. cvi. 13, &c. (b) Deut. viii. 14; Ps. ix. 13; Prov. ii. 17, &c.

Infin. abs. שָׁכַח, Deut. viii. 19.

Imp. f. שָׁכַחְתָּ, Ps. xlv. 11.

Part. pl. constr. שָׁכַחְתָּ, Job viii. 13; Ps. l. 22.

Niph. שָׁכַחְתָּ, pres. יִשְׁכַּחְתָּ, and יִשְׁכַּחְתָּ. Pass. of Kal, (a) Gen. xli. 30; Deut. xxxi. 21; Eccl. ix. 5, &c. (b) Ps. ix. 19.

Part. שָׁכַחְתָּ, pl. שָׁכַחְתֶּם, f. שָׁכַחְתָּ, and שָׁכַחְתָּ. *Forgotten*, Job xxviii. 4; Eccl. ii. 16; Is. xliii. 15, 16.

Pilh. שָׁכַחְתָּ. *Caused to be forgotten*, Lam. i. 6.

Hiph. Infin. הִשְׁכַּחְתָּ. *To cause to forget*, Jer. xxiii. 27.

Hith. pres. יִשְׁכַּחְתָּ, i. q. Niph., Eccl. viii. 10.

שָׁכַח, m. pl. שָׁכָחִים, constr. שָׁכָח. *Forgetting, neglecting*, Ps. ix. 18; Is. lxxv. 11.

שָׁכַח, Chald. v. Syr. **ܫܚܒ**, *invenit. Found.*

Ithpe. הִשְׁתַּכַּחְתָּ. *Was found, existed, was*, Ezra vi. 2; Dan. ii. 35; v. 11, &c.

Aph. הִשְׁכַּחְתָּ, pres. יִשְׁכַּחְתָּ. *Found, discovered*, Ezra iv. 19; Dan. ii. 25; vi. 6, &c.

Infin. הִשְׁכַּחְתָּ, Dan. vi. 5.

שָׁכַךְ, v. pret. f. in pause, שָׁכַכְה, pres. יִשְׁכַּךְ. Cogn. שָׁכַח. (a) *Stooped.* (b) *Lowered itself, abated.* (b) *Of water*, Gen. viii. 1: of anger, Esth. vii. 10.

Infin. sign. (a) שָׁכַךְ, Jer. v. 26: sign. (b) שָׁכַךְ, Esth. ii. 1.

Hiph. הִשְׁכַּךְתָּ. *Caused to abate, quieted*, Num. xvii. 20.

שָׁכַל, v. pret. שָׁכַלְתָּ, and in pause, שָׁכַלְתָּ. Constr. abs. it. immed. Arab. **سكّل**, *orbatus vel orbis fuit nato vel amico.*

Became childless, Gen. xxvii. 45; xliii. 14; 1 Sam. xv. 33.

Part. pass. f. שְׁכֵלָה. *Deprived of children, childless*, Is. xlix. 21.

Pih. f. שְׁכַל, pres. שֹׁכֵל. Constr. immed. it. med. שָׁ, it. abs. (a) *Made childless*. (b) *Stripped a land of inhabitants*. (c) *Destroyed, of a sword*. (d) *Lost their young*, pec. by abortion. (e) *Lost its fruit*, of a vine. (f) *Of a land, lost its inhabitants*. (a) Gen. xlii. 36; Lev. xxvi. 22; 1 Sam. xv. 33, &c. (b) Ezek. v. 17; xiv. 15. (c) Deut. xxxii. 25. (d) Gen. xxxi. 38; Job xxi. 10. (e) Mal. iii. 11. (f) Ezek. xxxvi. 14, 15.

Infin. aff. שְׁכַל, (f) Ezek. xxxvi. 12.

Part. fem. מְשֻׁכֶּלֶת, and מְשֻׁכֶּלֶת, (d) Exod. xxxiii. 26. (f) 2 Kings ii. 19. 21; Ezek. xxxvi. 13.

Hiph. part. מְשַׁכֵּל. I. q. Pih. (f) Hos. ix. 14.

שְׁכָלִים, pl. m. aff. שֹׁכֵל. *The loss of children*, Is. xlix. 20.

שְׁכָלִי, v. sec כל, Chald.

שֹׁכֵךְ, m. in pause, שָׁכַךְ, aff. שָׁכַח. (a) *A shoulder, the shoulders*, Gen. ix. 23; 1 Sam. ix. 2; Job xxxi. 36; Is. x. 2, &c. Phrr. (b) הִשְׁכִּיחַ שֹׁכְמוֹ, *Turned his back, turned himself about*, 1 Sam. x. 9. (c) שֹׁכֵךְ אֶחָד, *With one shoulder*, i. e. *with united efforts, with one mind*, Zeph. iii. 9. The metaphor is taken from two persons carrying together a burden on their shoulders. (d) Probably *A load*, i. e. as much as can be carried; thence *a portion*, Gen. xlviii. 22.

שָׁכַח, v. Kal non occ.

Hiph. הִשְׁכִּיחַ, pres. שֹׁכֵחַ, apoc. שָׁכַח. According to Ewald, whom Gesenius follows, the original meaning of this word was, *to place a load on the shoulder, to load, pec. to load beasts of burden preparatory to a journey*; hence *to prepare for a journey*. Comp. Æth.

הִשְׁכִּיחַ: *bajulavit*. (a) *Arose in the morning*, usually with בֹּקֶר. (b) When joined to another verb, either with or without !, it often should be translated, *as soon as he arose*. (c) *Came in the morning to a place*, with אָל, or לְ. (a) Josh. vi. 15; 1 Sam. xv. 2; Job i. 5, &c. (b) Gen. xix. 2; xx. 8; Judg. xix. 9, &c. (c) Gen. xix. 27; Cant. vii. 13.

Infin. הִשְׁכִּיחַ, הִשְׁכִּיחַ, Prov. xxvii. 14; שָׁכַח, after the Chaldee form, Jer. xxv. 3; used

adverbially. (a) *In the morning*, 1 Sam. xvii. 16. (b) *Early, without delay*, Jer. vii. 13. 25; xl. 7, &c.

Imp. הִשְׁכִּיחַ, Exod. viii. 20; ix. 13; 1 Sam. xxix. 10.

Part. מְשֻׁכֶּחַ. (a) Adverbially, *In the morning*, Jer. v. 8. (b) מְשֻׁכֶּחַ קֶדֶם, *Rising early*, Ps. cxvii. 2. (c) מְשֻׁכֶּחַ בֹּקֶר, *Id.*, Is. v. 11.

שֹׁכְמָה, f. i. q. שָׁכַח. *The shoulder, the shoulder-blade*, Job xxxi. 22. According to some the true reading is שֹׁכְמָה, from שָׁכַח.

שָׁכַח, and שָׁכַח, v. pres. שֹׁכֵחַ. Constr. abs. it. immed. it. med. שָׁ, שָׁל, שָׁל, &c.

Arab. سَكَنَ, quietus, *tranquillus fuit; habitavit domum*. Syr. سَكَنَ, *habitavit*. (a) *Lay down to rest*. (b) *Rested*. (c) *Rested, of inanimate things*. (d) *Continued*. (e) *Dwelt*: spoken [1] Of God. [2] Of men. [3] Of animals. [4] Of judgment, wisdom, &c. (f) *Inhabited a land in security*. (g) *Of a place, was inhabited*. (a) Deut. xxxiii. 20; Ps. xvi. 9. (b) Deut. v. 17; Ps. lv. 7; Prov. vii. 11. (c) Exod. xl. 35; Num. ix. 18; Josh. xxii. 19; Job xxxviii. 19, &c. (d) Ps. xciv. 17; cxx. 6. (e), [1] Exod. xxv. 8; Ps. lxviii. 17; Is. lvii. 15, &c. [2] Gen. xvi. 12; Exod. xxv. 8; Judg. v. 17, &c. [3] Is. xiii. 21; Ezek. xvii. 23; xxx. 13, &c. [4] Prov. viii. 12; Is. xxxii. 16, &c. (f) Prov. ii. 21; x. 30. (g) Is. xiii. 20; Jer. xxxiii. 15; xlv. 26, &c.

Infin. constr. שָׁכַח, aff. שָׁכַח, Gen. xxxv. 22; Deut. xii. 5, &c.

Imp. שָׁכַח, pl. שָׁכַח, Gen. xxvi. 2; Jer. xlviii. 28.

Part. שָׁכַח, and שָׁכַח, fem. שָׁכַח, for שָׁכַח, pl. שָׁכַח, constr. שָׁכַח, aff. שָׁכַח. *Dwelling; an inhabitant*, Gen. xvi. 13; Deut. xxxiii. 16; Jer. li. 13, &c.

Part. pass. pl. constr. שָׁכַח, שָׁכַח, *Settled in tents, dwelling in them*, Judg. viii. 11.

Pih. שָׁכַח, pres. שֹׁכֵחַ. Constr. immed. it. med. שָׁ. Causat. of Kal. (a) *Caused to dwell*. (b) *Placed*. (c) Phr. שָׁכַח שְׁמוֹ, *Placed his name there; chose as his peculiar residence*. (a) Jer. vii. 3. 7. (b) Ps. lxxviii. 60.

Infin. שָׁכַח, (a) Num. xiv. 30. (c) Deut. xii. 11; xiv. 23, &c.

Hiph. הִשְׁכִּיחַ, pres. apoc. שָׁכַח. Causat. of Kal. (a) *Caused to dwell*. (b) *Fixed*,

placed. (a) Job xi. 14; Ps. lxxviii. 55; Ezek. xxxii. 4. (b) Gen. iii. 24; Josh. xviii. 1.

שכר, Chald. v. pres. pl. שִׁכְרִין, *Id.*, Dan. iv. 18.

Pah. שִׁכְרִי, i. q. Pih. (c) Ezra vi. 12.

שכר, masc. aff. שִׁכְרִי. *A dwelling*, Deut. xii. 5.

שִׁכְרִי, m. constr. שִׁכְרִי, aff. שִׁכְרִי, pl. aff. שִׁכְרִי, &c. fem. aff. שִׁכְרִי, pl. שִׁכְרִי. (a) *Dwelling*, habitually. (b) *An inhabitant*. (c) *A neighbour*. (d) *A neighbouring people*. (a) Deut. xxxiii. 12. (b) Is. xxxiii. 24; Jer. vi. 21; Hos. v. 10. (c) Exod. iii. 22; xii. 4; Ruth iv. 17; Ps. xxxi. 12. (d) Ps. xlv. 14; lxxix. 4; Jer. xii. 14, &c.

שִׁכְרִי, v. Arab. سَكِرَ, *vinum, pec. potus ex dactylis et herbâ کشوت, appellatâ paratus; سَكِرَ, ebrius fuit.* (a) *Any exhilarating or intoxicating drink*. (b) It is distinguished from יָרַח, with which it is often joined; (c) but which it includes. (a) Num. vi. 3; Ps. lxxix. 13; Prov. xxxi. 6, &c. (b) Lev. x. 9; Deut. xxix. 5; 1 Sam. i. 15, &c. (c) Num. xxviii. 7.

שִׁכְרִי, v. שִׁכְרִי, pres. שִׁכְרִי. Constr. abs. it. immed. of the drink. (a) *Drank an exhilarating or intoxicating drink*. (b) *Was exhilarated with drink*. (c) *Became intoxicated*. (d) *Became giddy with astonishment or sorrow*. (a) Is. xlix. 26. (b) Gen. xliii. 34. (c) Gen. ix. 21. Metaph., Lev. iv. 21; Nah. iii. 11. (d) Is. xxix. 9.

Infin. שִׁכְרִי, (b) Hag. i. 6.

Imp. pl. שִׁכְרִי, (b) Metaph., Cant. v. 1. (c) Metaph., Jer. xxv. 27.

Part. pass. f. constr. שִׁכְרִי, (d) Is. li. 21.

Pih. pres. שִׁכְרִי. Constr. immed. Causat. of Kal, signn. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxiii. 6.

Infin. שִׁכְרִי, (c) Hab. ii. 15.

Part. f. שִׁכְרִי, (b) Metaph., Jer. li. 7.

Hiph. שִׁכְרִי, pres. שִׁכְרִי. I. q. Pih. (b) Metaph., Jer. li. 39. 57. (c) Metaph., Deut. xxxii. 42.

Imp. pl. aff. שִׁכְרִי, (c) Metaph., Jer. xlviii. 26.

Hith. pres. f. שִׁכְרִי. *Wilt thou make thyself drunk*, 1 Sam. i. 14.

שִׁכְרִי, masc. *Drunkenness, giddiness*. Metaph., Ezek. xxiii. 33; xxxix. 19.

שִׁכְרִי, m. once, 2 Sam. vi. 7. *Fault, error*: r. שִׁכְרִי. LXX. *προνετία, ἐκνοία*. Vulg. *temeritate*.

שִׁכְרִי, i. q. שִׁכְרִי. This combination occurs but seldom in the Scripture, though it is very common in Rabbinical Hebrew. שִׁכְרִי, *My (own) vineyard*, Cant. i. 6; viii. 12. שִׁכְרִי, *On account of what belongs to whom?* i. e. *on account of whose conduct?* or, perhaps, *by what conduct of whom*, i. e. *who is the cause of it and what he has done?* Jonah i. 7. שִׁכְרִי, *On account of what belongs to me*, i. e. *on account of what I have done*, Jonah i. 12. In Eccl. viii. 17, שִׁכְרִי, is supposed by Gesenius, with some probability, to be a false reading for שִׁכְרִי.

שִׁכְרִי, m. once, Job xxi. 23. Probably a compound of שִׁכְרִי, and שִׁכְרִי or שִׁכְרִי. *Wholly at rest*.

שִׁכְרִי, v. Kal non occ. Chald. שִׁכְרִי, *cohaesit, conjunctus fuit*. Pah. *conjunct*. Puh. part. pl. f. שִׁכְרִי. *Joined together*, Exod. xxvi. 17; xxxvi. 22.

שִׁכְרִי, pl. m. *Joinings, edges, borders*, 1 Kings vii. 28, 29. LXX. *ῥῶν ἐξεχομένων*. Vulg. *juncturas*.

שִׁכְרִי, masc. Arab. نَزَلَ, *nix*. Syr. نَزَلَ, *Id.* *Snow*, Exod. iv. 6; Job vi. 16; Ps. cxlvii. 16, &c.

שִׁכְרִי, v. only in Hiph. pres. שִׁכְרִי. Arab. نَزَلَ, *ninxit cœlum*; نَزَلَ, *quietus et tranquilluss fuit animus; tranquillo, læto fuit animo*. IV. *Lætitiâ affecti*; نَزَلَ, *victoria, bona fortuna*. Ps. lxxviii. 15, *בְּיָמֶיךָ יִשְׂרָאֵל, In it (in that event) thou givest snow*, i. e. *comfort in Salmon*. See my note on Job vi. 16.

שִׁכְרִי, v. for שִׁכְרִי, pret. שִׁכְרִי, pl. שִׁכְרִי, pres. pl. שִׁכְרִי, apoc. שִׁכְרִי. Constr. abs. Arab. سَلَا, r. سَلَا, *tranquillus fuit*. (a) *Was prosperous, at ease, quiet, negligent*. (b) *Made prosperous, gave ease to*. (a) Job iii. 26; Ps. cxvii. 6; Jer. xii. 1, &c. (b) Job xxvii. 8: where see my note. Niph. pres. שִׁכְרִי. *Became negligent*,

2 Chron. xxix. 11. LXX. μη διαλίσσῃ. Vul. *nolite negligere*.

Hiph. pres. הַפֵּשׁ. Either *Promised happiness to, flattered*, or,—taking the Chal. הַפֵּשׁ, *erravit, aberravit,—deceived*, 2 Kin. iv. 28. LXX. πλανήσεις. Vulg. *illudas*.

שָׁלַח, Chald. m. *Prosperous, at ease*. Dan. iv. 1.

שָׁלַח, Chald. for שָׁלַח, which see, Dan. iii. 29.

שָׁלַח, f. See שָׁלַח. Syr. *ܠܬܠܚܐ*, *inflamavit, accendit, combussit. A flame, destructive fire*, Job xv. 30; Ezek. xxi. 3. שָׁלַח, *Flame of the Lord*, i. e. *an intense flame*, Cant. viii. 6.

שָׁלוּ, masc. aff. שָׁלוּ. *Prosperity*, Ps. xxx. 7, only.

שָׁלוּ, שָׁלוּ, and שָׁלוּ, m. pl. constr. שָׁלוּ, f. שָׁלוּ. (a) *Prosperous, at ease*. (b) *Prosperity, ease*. (a) Job xvi. 12; xxi. 23; Ps. lxxiii. 12; Jer. xlix. 31; Zech. vii. 7, &c. (b) Job xx. 20.

שָׁלוּ, fem. Chald. *Negligence, failure*. Ezra iv. 22; vi. 9; Dan. vi. 5.

שָׁלוּ, f. שָׁלוּ, pl. aff. שָׁלוּ. *Prosperity, ease, quiet, negligence*, Ps. cxxii. 7. Prov. i. 32; Jer. xxii. 21, &c.

שָׁלוּ, Chald. f. aff. שָׁלוּ, *Id.*, Dan. iv. 24.

שָׁלוּ, pl. masc. aff. שָׁלוּ, r. שָׁלוּ. *The act of sending, sending away*. (a) *The divorce of a wife*, Exod. xviii. 2. (b) *The renunciation of a claim*, Mic. i. 14. (b) *Presents*, pec. as a dowry, 1 Kings ix. 16.

שָׁלוּ, m. constr. שָׁלוּ, aff. שָׁלוּ, &c. r. שָׁלוּ. Cogn. שָׁלוּ. Arab. *سَلَامٌ*, *incolumitas, salus, pax*. Syr. *ܣܠܡܐ*, *salus. Peace*.

(a) *Peace*, as opposed to war. (b) *Public quiet*, as opposed to civil dissensions. (c) *Prosperity*. (d) *Safety*. (e) *Soundness*, of body. (f) *Friendliness*, friendship. Phrr. (g) *שָׁלוּ, נָתַן, Named to them peaceable proposals*. (h) *שָׁלוּ, נָתַן, Gave them a peaceable answer*. (i) *שָׁלוּ, נָתַן, Made peace with them*. (k) Used in friendly salutations and inquiries: [1] *שָׁלוּ, Is he well?* or *Is it well with him?* [2] *שָׁלוּ, Is all well?* [3] *שָׁלוּ, Inquired after their welfare*. [4] *שָׁלוּ, Salute him in my name*. (l) Used in assur-

ances of safety or friendship: [1] *שָׁלוּ, It is well with thee, there is no cause for thee to fear*. [2] *שָׁלוּ, Go in peace*. (m) Used elliptically, for *שָׁלוּ*, or *שָׁלוּ*. (n) *שָׁלוּ, My friend*. (o) — *שָׁלוּ, Id.* (p) Pl. *שָׁלוּ, Chastisement of our peace*, i. e. procuring it. (q) *שָׁלוּ, His friends*. (r) *שָׁלוּ, And a snare to them when in security*. (a) Judg. iv. 17; 1 Sam. vii. 14; 1 Kings v. 12, &c. (b) Lev. xxvi. 6; Num. vi. 26; 2 Chron. xv. 5, &c. (c) Num. xxv. 12; 1 Kings ii. 33; Ps. lxxii. 7, &c. (d) Gen. xxvi. 29; 1 Sam. xx. 7. 21; 2 Sam. xviii. 29, &c. (e) Ps. xxxviii. 4. (f) Gen. xxxvii. 4; Ps. xxviii. 3; xxxiv. 15, &c. (g) Deut. xx. 10; Judg. xxi. 13. (h) Deut. xx. 11. (i) Josh. ix. 15. (k), [1] Gen. xxix. 6; 2 Kings iv. 26. [2] 2 Kings v. 21. [3] Gen. xliii. 27; 1 Sam. xvii. 22; xxx. 21, &c. [4] 1 Sam. xxv. 5. (l), [1] Gen. xliii. 23; Judg. vi. 24; xix. 20. [2] Exod. iv. 18; Judg. xviii. 6; 1 Sam. i. 17, &c. (m) 1 Sam. xvi. 4; xxv. 5; 2 Sam. xvii. 3, &c. (n) Ps. xli. 10. (o) Jer. xx. 10; xxxviii. 22. (p) Is. liii. 5. (q) Ps. lv. 21. (r) Ps. lxi. 23.

שָׁלוּ, see שָׁלוּ.

שָׁלוּ, see שָׁלוּ.

שָׁלוּ, masc. aff. שָׁלוּ, pl. aff. שָׁלוּ. *Sending, throwing*. (a) *A missile; a weapon of any kind*. Arab. *سَلَحٌ*, *arma*.

b) *Throwing aside; rejection, contempt*. c) Pl. *Shoots; produce*. (a) 2 Chron. xiii. 10; xxxii. 5; Joel ii. 8. (b) Job xxiii. 18, where see my note; xxxvi. 12. c) Cant. iv. 13. In Neh. iv. 17, *שָׁלוּ, cannot, I think, be the true reading*. The LXX. have not the clause. The most probable reading seems to me to have been, *שָׁלוּ, or שָׁלוּ, each (having) his weapon in their (his) hands, or hand*. See the preceding context.

שָׁלוּ, v. pres. שָׁלוּ. Constr. immed. it. ed. *Id.* (a) *Sent*, [1] A person, or [2] thing; with *ל* or *ל* of the person to whom sent. (b) *Sent word, sent orders, or persons*,] With *ל*, and another verb. [2] With *ל*, and an Infin. (c) *שָׁלוּ, Sent a message*. (d) — without *ל*, *Id.*, with [1] *שָׁלוּ*, [2] *שָׁלוּ*, or *ל*. (e) *שָׁלוּ, Put forth his and*. (f) *שָׁלוּ, Laid his hand on, to* or *injure*. (g) *שָׁלוּ, Laid his hand on, to injure*. (h) *שָׁלוּ, Laid his hand*

ܕܡܠܚܐ; v. pres. ܕܡܠܚܐ. Syr. ܡܠܚܐ,
dominatus est. Arab. ^{سـ}سَطَة, *dominium*,
imperium; تَسَلَّطَ, *dominium obtinuit.*
 Constr. med. ܡ, ܡܠ. *Ruled, had or assumed*
power over, Neh. v. 15; Esth. ix. 1; Eccl.
 ii. 19: viii. 9.

Infín. constr. שָׁלַח, Esth. ix. 1.

Hiph. שָׁלַח, pres. שָׁלַח. Constr. immed.

(a) *Allowed to rule.* (b) *Gave authority to, permitted.* (a) Ps. cxix. 133. (b) Eccl. v. 18; vi. 2.

שָׁלַח, Chald. v. pres. שָׁלַח. Constr. med. 7. *Id.* (a) *Ruled*, Dan. ii. 39; v. 7. 16. (b) *Had power over*, of fire, Dan. iii. 27. (c) *Seized*, of a lion, Dan. vi. 25.

Aph. pret. aff. שָׁלַח. *Caused to rule*, Dan. ii. 38. 48.

שָׁלַח, m. *Power, authority*, Eccl. viii. 4. 8. Arab. سُلْطَانٌ, potestas.

שָׁלַח, Chald. pl. constr. שָׁלַח. *The authorities, rulers*, Dan. iii. 2, 3.

שָׁלַח, pl. m. constr. שָׁלַח, aff. שָׁלַח. *A word variously translated, and of doubtful import.* Arab. سَلَطٌ, durus; سَلِيْطٌ, acutus. *Arms* of some kind, but whether offensive or defensive, appears uncertain, usually *Shields*, 2 Sam. viii. 7; 2 Kings xi. 10; Ezek. xxvii. 11, &c. LXX. ὄπλα, φάρετρας, βολίδες, χλιδώνας, κλοιούς, ἐπισσούς. Sym. πανοπλίαν. Vulg. arma, armatura, peltas, pharetras.

שָׁלַח, Chald. m. constr. שָׁלַח, def. שָׁלַח, aff. שָׁלַח, pl. def. שָׁלַח. *Authority, sovereignty*, Dan. iii. 33; iv. 19; vii. 6, &c.

שָׁלַח, see שָׁלַח.

שָׁלַח, m. in pause שָׁלַח, r. שָׁלַח. *Quiet.* שָׁלַח, *Quietly, privately*, 2 Sam. iii. 27, only.

שָׁלַח, f. aff. שָׁלַח, once, Deut. xxviii.

57. Arab. مَمْلُوءٌ, membrana, quæ in utero factus involutus est. *The after-birth.*

שָׁלַח, see שָׁלַח.

שָׁלַח, m. pl. שָׁלַח, f. שָׁלַח, r. שָׁלַח
(a) *A ruler, one possessed of authority*, Gen. xlii. 6; Eccl. vii. 19; viii. 8; x. 5.
(b) *Unrestrained, violent*, Ezek. xvi. 30.

שָׁלַח, Chald. m. def. שָׁלַח, pl. שָׁלַח.
(a) I. q. Heb. (a), Dan. ii. 10. 15; iv. 23, &c. (b) *Permitted by authority, allowed, lawful*, Ezra vii. 24.

שָׁלַח, m. aff. שָׁלַח, pl. שָׁלַח, aff. שָׁלַח, r. שָׁלַח. (a) *A measure*, probably the third part of an Ephah, and thus appears to be the *Pelicanus Bassanus*, of equivalent to a *Seah*. (b) *Used generically* Linn. *The Gannet*, Lev. xi. 17; Deut. of any measure; *By measures, abundantly*. xiv. 17.

(c) *An officer of high rank*, probably *One, third in rank*. (d) *A peculiar class of soldiers so called*, but what was their precise character cannot be determined. (e) *A musical instrument*; according to some a triangle; others, a harp with three strings. (f) As an adj. *principely, excellent*. (a) Is. xl. 12. (b) Ps. lxxx. 6. (c) 2 Kings vii. 2; iv. 25; xv. 25, &c. (d) 1 Chron. xi. 11; xii. 19, &c. (e) 1 Sam. xviii. 6. (f) Prov. xx. 20.

שָׁלַח, m. שָׁלַח, and שָׁלַח, f. pl. שָׁלַח, r. שָׁלַח. (a) *Third*, Gen. i. 13; 1 Kings xviii. 1, &c. (b) *Of the third year*, Is. xv. 5; Jer. xlviii. 33. (c) *In the fem. A third part*, Num. xv. 6; xxviii. 14; Ezek. v. 2, &c. (d) *Pl. Chambers third in order, third stories*, Gen. vi. 16.

שָׁלַח, v. Kal non occ. Cogn. שָׁלַח.

Hiph. שָׁלַח, pres. שָׁלַח, apoc. שָׁלַח. Constr. immed. (a) *Threw into*, שָׁלַח, on, שָׁלַח, to, שָׁלַח, from, שָׁלַח. (b) *Threw down*. (c) *Threw out, threw away*. (d) *Cast off*, as a plant its leaves. (e) *Expelled* a people. Phrr. שָׁלַח, *Cast behind him, threw out of sight, disregarded*. (g) שָׁלַח, *Id.* (h) שָׁלַח, *Threw himself in the front, exposed himself*. (a) Num. xxxv. 20; Josh. x. 11; 2 Sam. xi. 21, &c. (b) Ps. cii. 11; Lam. ii. 1. (c) 2 Kings vii. 15; Ezek. xx. 8; Joel i. 7, &c. (d) Job xv. 33. (e) 2 Kings xiii. 23; xvii. 20; xxiv. 20, &c. (f) Ps. l. 17. (g) 1 Kings xiv. 8; Is. xxxviii. 17; Ezek. xxiii. 35. (h) Judg. ix. 17.

Infín. abs. שָׁלַח, constr. שָׁלַח, Eccl. iii. 5; Jer. xxii. 18, &c.

Imp. שָׁלַח, f. שָׁלַח, pl. שָׁלַח, Gen. xxxvii. 22; Exod. vii. 9; Jer. vii. 29, &c.

Part. שָׁלַח, pl. constr. שָׁלַח, Is. xix. 8; Mic. ii. 5.

Hoph. שָׁלַח, and שָׁלַח, pres. שָׁלַח. Pass. of Hiph. (a) *Was thrown down, out*, Is. xiv. 19; Jer. xxii. 28; Ezek. xix. 12, &c. (b) *With שָׁלַח, Was thrown upon, for support*, Ps. xxii. 11.

Part. שָׁלַח, pl. שָׁלַח, f. שָׁלַח, 2 Sam. xx. 21; 1 Kings xiii. 24; Jer. xiv. 16, &c.

שָׁלַח, m. The name of a bird; according to Bochart, Hieroz., ii. p. 277, following the LXX. ὁ καταρράκτης, which appears to be the *Pelicanus Bassanus*, of Linn. *The Gannet*, Lev. xi. 17; Deut. xiv. 17.

שֶׁלֶךְ, f. r. שָׁלַךְ. Either *The falling of leaves*, or *the felling of a tree*, Is. vi. 13, only.

שָׁלַךְ, v. pret. שָׁלַח, שָׁלַח, שָׁלַח, שָׁלַח.

Constr. immed. Cogn. שָׁלַח. Arab. سَلَّ, *eduxit, extraxit*. (a) *Plundered, spoiled*. (b) *Carried off spoil*. (c) *Scattered, let fall in carrying away*. (a) Ezek. xxxix. 10; Hab. ii. 8. (b) Ezek. xxvi. 12; xxix. 19. (c) Ruth ii. 16.

Infin. abs. שָׁלַח, constr. שָׁלַח, (b) Is. x. 6; Ezek. xxxviii. 12, 13. (c) Ruth ii. 16.

Part. pl. שָׁלֹחַ, aff. שָׁלַח, שָׁלַח. (a) Jer. l. 10; Ezek. xxxix. 13; Zech. ii. 12.

Hith. שָׁלַח. A Chald. form for שָׁלַח. *Were spoiled, plundered*, Ps. lxxvi. 6. But LXX. ἐραπάχθησαν. Vulg. turbati sunt.

Part. שָׁלֹחַ, Is. lix. 15.

שָׁלַח, m. constr. שָׁלַח, aff. שָׁלַח. (a) *Spoil, plunder*. (b) Probably *Gain*. (c) *Spoil, His spoil*. [1] His share of the spoil. [2] The spoil taken from him. (d) שָׁלַח, *His life was his share of the spoil*, i. e. he saved his life only. (e) שָׁלַח, *Belonging to (and taken from) the necks of the spoiled*. (a) Gen. xlix. 27; Exod. xv. 9; Deut. xiii. 16, &c. (b) Prov. xxxi. 11. (c), [1] 1 Sam. xxx. 20. [2] Deut. xx. 14; Josh. xi. 14; Is. viii. 5, &c. (d) Jer. xxi. 9; xxxviii. 2; xxxix. 18, &c. (e) Judg. v. 30.

שָׁלַם, m. pl. שָׁלַם, f. שָׁלַם, pl. שָׁלַם. Arab. سَالَمٌ, *incolumis, integer, vitii expers*.

(a) *Perfect, complete, full*. Used of a building, *finished*, 2 Chron. viii. 16. Of weights and measures, Deut. xxv. 15; Prov. xi. 1. Metaph., of guilt, Gen. xv. 16. Of a reward, Ruth ii. 12. (b) שָׁלַם, *A perfect heart, a heart fully engaged, without reserve or hypocrisy*, 1 Kings viii. 61; xv. 3; 2 Kings xx. 3, &c. (c) שָׁלַם, *A complete captivity*, of all the people, Amos i. 6, 9. (d) שָׁלַם, *Rough, unwrought stones*, Deut. xxvii. 6; Josh. viii. 31. (e) שָׁלַם, *Stone fully prepared*, previously, 1 Kings vi. 7. But LXX. in these three places, ὁλοκλήρως. Vulg. *informibus et impolitis*, in the two former; and *dolatis atque perfectis*, in the last. (f) *Safe, in safety*; according to some, Gen. xxxiii. 18; but usually taken as a proper name. (g) *Peaceable*, Gen. xxxiv. 21. See שָׁלַם. (h)

שָׁלַם, in Nah. i. 12, is variously taken; some, *Perfect, having a perfect heart, and obeying fully*; others, *Complete, undiminished in numbers*; others, *At peace, and in security*.

שָׁלַם, v. שָׁלַם, pres. שָׁלַם. (a) From שָׁלַם. *Was at peace, was in security*. (b) From שָׁלַם, *Was complete, was completed*. (a) Job ix. 4. (b) 1 Kings vii. 51; Is. lx. 20, &c.

Imp. in pause שָׁלַם, (a) Job xxii. 21.

Part. aff. שָׁלֵם. *One at peace with me*, Ps. vii. 8.

Part. pass. pl. constr. שָׁלֵם. *Peaceable*, 2 Sam. xx. 19.

Pih. שָׁלַם, pres. שָׁלַם. (a) *Completed*. (b) *Made complete by restitution, made restitution*; abs. (c) *Restored a thing*; immed. (d) *Gave in return for a thing stolen or injured*; immed. (e) *Required, repaid*, either good or evil to a person; immed. of thing, and med. ל of pers. it. immed. of pers. (f) *Performed a vow*. (g) *Restored a person to a state of comfort*. (a) 1 Kings ix. 25. (b) Exod. xxi. 34. (c) Lev. v. 24; 2 Sam. xii. 6; Joel ii. 25, &c. (d) Exod. xxi. 36; xxi. 2—14, &c. (e) Gen. xlv. 4; Judg. i. 7; Ruth ii. 12; Is. lxv. 6, &c. (f) Ps. xxii. 26; Prov. vii. 14; Is. xix. 21, &c. (g) Job viii. 6; Is. lvii. 18.

Infin. שָׁלַם, aff. שָׁלַם, Exod. xxi. 36; Deut. xxxiii. 22, &c.

Imp. שָׁלַם, f. שָׁלַם, pl. שָׁלַם, Ps. lxxvi. 12; Eccl. v. 3; Nah. i. 15, &c.

Part. שָׁלֵם, pl. שָׁלֵם, constr. שָׁלֵם, Ps. xxxviii. 21; Is. lxvi. 6; Joel iv. 4, &c.

Puh. pres. שָׁלַם, Pass. of Pih. signn. (e) and (f). (e) Prov. xi. 31; xiii. 13; Jer. xviii. 20. (f) Ps. lxv. 2.

Part. שָׁלֵם, Is. xlii. 19. *Made perfect, complete*. Comp. ch. vi. 7. See my Sermons and Dissertt. in loc.

Hiph. שָׁלַם; pres. שָׁלַם, apoc. שָׁלַם. (a) *Made peace with*. (b) *Caused to be at peace with*. (c) *Completed, fulfilled*. (d) *Brought a person to an end*. (a) Med. חָ, Josh. x. 1. 4; 2 Sam. x. 19. חָ, Josh. xi. 19. חָ, Deut. xx. 12; 1 Kings xxii. 45; 1 Chron. xix. 19. (b) Med. חָ, Prov. xvi. 7. (c) Job xxiii. 14; Is. xlv. 26. 28. (d) Is. xxxviii. 12, 13.

Hoph. שָׁלַם. Pass. of Hiph. sign. (b) Job v. 23; unless we take the Arab. اسلم, *to deliver*.

(a) *A name.* (b) *Fame.* (c) *A great name, reputation.* (d) *שְׁמוֹ יָדוּלָה*, *Id.* (e) *אִשְׁמֵי שְׁמוֹ*, *Id.*

רוֹמָם: *cælum*. (a) *The heights: heaven, the sky*. (b) *רוֹמָם הַשָּׁמַיִם, The heaven of heavens, the highest heavens*. (c) *אֱלֹהֵי הַשָּׁמַיִם, The God of heaven*. (d) *הַשָּׁמַיִם, Towards, or to, the sky*. (e) *הַשָּׁמַיִם, Id.* (a) Gen. i. 1—30; Lev.

xxvi. 19; Deut. xxviii. 23; xxxiii. 28; Ps. xx. 7, &c. (b) Deut. x. 14; 1 Kings viii 27; Ps. cxlviii. 4, &c. (c) Gen. xxiv. 3. 7 Neh. i. 4; Jonah i. 9, &c. (d) Gen. xv. 5 xxviii. 12; Exod. ix. 8, &c. (e) Exod. ix. 22, 23; x. 21, 22.

שמיך, Chald. pl. m. def. שמיך, *Id.* (a) *Heaven, the sky.* (b) *The sovereign of heaven; God.* (c) אלה שמיך, *The God of heaven.* (a) Dan. ii. 38; iv. 10. 20. 28, &c. (b) Dan. iv. 23. (c) Dan. ii. 18. 37. 44; iv. 20. 22, &c.

שמינית, masc. שמינית, fem. from שמינה. *Eighth*, Exod. xxii. 29; Lev. xxv. 22, &c. על שמינית, *On the sheminith*: according to some, an instrument so called, and probably producing eight notes; others suppose the words refer to the pitch of the notes, 1 Chron xv. 21; Ps. vi. 1; xii. 1.

שמיך, m. aff. שמיך. Arab. سمسر, *nomen plantæ; mimosæ unguisicali; arboris nomen; spinæ Egyptiacæ; سمسور, adamas.* (a) A thorny shrub; according to some, *spina Egyptiacæ*, Is. v. 6; vii. 23—25; ix. 17, &c. (b) *A diamond*, Jer. xvii. 1; Ezek. iii. 9; Zech. vii. 12.

שמיך, v. pret. שמיך, pres. שמיך, pl. שמיך. Constr. abs. it. med. על. Cogn. שמי. (a) *Was desolate, was laid waste.* (b) *Was astonished.* (a) Lam. v. 18; Ezek. xxxv. 12. 15. (b) Lev. xxvi. 32; Job xvii. 8; Is. lii. 14, &c. (c) *Make desolate, ruin*, Is. xlii. 14.

Imp. pl. שמיך, (b) Jer. ii. 12.

Part. שמיך, fem. שמיכה, pl. שמיכים, and שמיכה, fem. שמיכה, constr. שמיכה. (a) *Desolate*, Is. xlix. 8; Lam. iii. 11, &c. (b) Pl. f. *Desolate places*, Is. xlix. 19; lxi. 4; Dan. ix. 18. (c) *Solitary*, 2 Sam. xiii. 20; Is. liv. 1. (d) *Making desolate*, Dan. viii. 13.

Niph. pret. שמיך, pres. שמיך. I. q. Kal. (a) Lev. xxvi. 22; Is. xxxiii. 8; Lam. iv. 5, &c. (b) 1 Kings ix. 8; Job xviii. 20; Jer. iv. 9, &c.

Part. f. שמיכה, pl. שמיכה. *Desolate*, used of cities, countries, uncultivated lands, &c., Ps. lxi. 26; Is. liv. 3; Ezek. xxxii. 15, &c.

Pih. Part. שמיכה. (a) *A desolater*, Dan. ix. 27; xi. 31. (b) Probably for שמיכה, *Astonished*, Ezra ix. 3, 4.

Hiph. pret. שמיכה, pres. שמיך, aff. שמיך.

Causat. of Kal. Constr. immed. it. med. שמיך.

(a) *Made desolate, laid waste.* (b) *Caused to wonder, astonished.* (c) *Was astonished.*

(a) Lev. xxvi. 31; Job xvi. 7; Ezek. xxx. 12, &c. (b) Ezek. xxxii. 10.

Infin. שמיך, Mic. vi. 13.

Imp. pl. שמיך, (c) Job xxi. 5.

Part. שמיך, (c) Ezek. iii. 15.

Hoph. pret. שמיכה, Pass. of Hiph. *Was made desolate*, Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21.

Hith. pres. שמיך, once שמיך. (a) *Was desolate, disconsolate, of the heart.* (b) *Was astonished, wondered.* (c) *Destroyed himself.* (a) Ps. cxliii. 4. (b) Is. lix. 16; lxiii. 5; Dan. viii. 27. (c) Eccl. vii. 16. But Lxx. μή ποτε ἐκπλαγῆς. Vulg. ne obstupescas.

שמיך, Chald. v. *Id.*

Ithpe. pres. שמיכה. *Was astonished*, Dan. iv. 6.

שמיך, m. שמיך, f. *Desolate*, Jer. xii. 11; Dan. ix. 17.

שמיכה, f. pl. constr. שמיכה. (a) *Desolation, the state of being desolate, uninhabited, or uncultivated; a desolate place.* (b) *Astonishment.* (a) Exod. xxiii. 29; Lev. xxvi. 33; Josh. viii. 28, &c. (b) Ezek. vii. 27.

שמיכה, f. pl. constr. שמיכה, *Id.*, Ezek. xxxv. 7. 9.

שמיכה, m. *Astonishment, terror*, Ezek. v. 16; xii. 19.

שמיך, m. aff. שמיך, שמיך, pl. שמיכים, aff. שמיך. Arab. سمين, *pinguis et obesus fuit*;

سمن, *butyrum. Fatness.* (a) *Oil.* (b) *Ointment.* (c) *Richness, of food.* (d) *Fertility.* (e) *Prosperity.* (a) Gen. xxviii. 18; Exod. xxvii. 20; Lev. ii. 1, &c. (b) Ps. cxxxiii. 2; Eccl. x. 1; Amos vi. 6, &c. (c) Is. xxv. 6. (d) Is. v. 1; xxviii. 1. 4. (e) Is. x. 27. שמיך, variously rendered, *the wild olive tree, the fir, the citron tree*; but, according to Celsius, a generic term for *any tree of an oily or resinous nature*, Kings vi. 23, 31, 32; Neh. viii. 15; Is. li. 19.

שמיך, masc. שמיך, fem. *Fat*, adj. (a) *Plump*, of an animal. (b) *Robust, stout*, of man. (c) *Nourishing*, of food. (d) *Rich*,

of pastures. (c) *Fertile*. (f) *Abundant*, of provision. (a) Num. xiii. 20; Ezek. xxxiv. 16. (b) Judg. iii. 29. (c) Is. xxx. 23. (d) Ezek. xxxiv. 14. (e) Neh. ix. 25. 35. (f) Gen. xlix. 20; Hab. i. 16.

שָׁמֵן, v. pret. שָׁמַן, שָׁמָה, pres. שָׁמֵן. *Was fat; was prosperous*, Deut. xxxii. 15; Jer. v. 28.

Hiph. pres. שָׁמַן. (a) *Produced fat; became fat*. (b) *Caused to be fat, dull*, of the heart, or *declared it to be so*. (a) Neh. ix. 25.

Imp. שָׁמֵן, (b) Is. vi. 10.

שָׁמֵן, m. שָׁמָה, f. constr. שָׁמָה. Arab.

שָׁמֵן, octo. The numeral *Eight*, Gen. v. 4; xiv. 14; Num. ii. 24, &c.

Pl. שָׁמֵן, *Eighty, eightieth*, Gen. v. 25; 1 Kings vi. 1, &c.

שָׁמַע, in pause שָׁמַע. Aff. שָׁמַע, שָׁמַע, שָׁמַע, Arab. سَمِعَ, *audivit*. Syr.

שָׁמַע, Id. *Hearing*. (a) *The act of hearing*. (b) *Report, news, fame*. שָׁמַע, *What is said of thee*. לְ שָׁמַע, *A report heard by him*. (c) *Sound*. שָׁמַע שָׁמַע, *Cymbals of a (loud) sound*. (a) Job xlii. 8; Ps. xviii. 45. (b) Gen. xxix. 13; 1 Kings x. 1; Is. lxvi. 19; Hos. vii. 12, &c. (c) Ps. cl. 5.

שָׁמַע, m. aff. שָׁמַע. *His fame*, Josh. vi. 27; ix. 9; Esth. ix. 4; Jer. vi. 24.

שָׁמַע, v. in pause שָׁמַע, Ps. xxii. 25, &c. pres. שָׁמַע. *Heard, hearkened*. (a) *Heard*, a sound, person, or report. Constr. [1] Abs. [2] Immed. or med. שָׁמַע, of person or thing. [3] With וְ. [4] With וְ. (b) *Hearkened*, so as to grant, consent, or obey. Constr. [1] Abs. [2] Immed. or med. שָׁמַע, of person or thing. [3] שָׁמַע, שָׁמַע, שָׁמַע. [4] לְ, לְ. [5] לְ, לְ. (c) *Understood*. (a), [1] 1 Sam. xiv. 27; Is. lxvi. 8; Jer. xviii. 13, &c. [2] Gen. xxiv. 52; 2 Sam. xiii. 21; Ezek. xxxiii. 5, &c. [3] Gen. xxix. 33; 1 Sam. xxiii. 10; 1 Kings v. 1, &c. [4] Exod. xxii. 11; 1 Sam. xiii. 4; 2 Sam. xix. 3, &c. (b), [1] Gen. xlii. 22; Judg. xi. 17; 2 Kings xiv. 11, &c. [2] Gen. xvii. 20; Exod. vi. 12; Ps. vi. 9; xxviii. 6, &c. [3] שָׁמַע, Deut. iii. 26; 1 Kings viii. 30; xii. 15, &c. שָׁמַע, Gen. xxi. 16. שָׁמַע, Judg. xi. 28; 2 Chron. xxxv. 22; Jer. xxxvii. 2, &c. [4] לְ, iii. 7.

2 Chron. x. 16; Neh. ix. 29; Hos. ix. 17, &c. שָׁמַע, Gen. iii. 17; Judg. ii. 20; Ps. lxxxi. 12, &c. [5] לְ, Is. xlii. 24. שָׁמַע, Gen. xxvi. 5; xxx. 6; Deut. i. 45, &c. (c) Gen. xli. 15; Deut. xxviii. 49.

Infinit. abs. שָׁמַע, constr. שָׁמַע, aff. שָׁמַע, שָׁמַע, Exod. xv. 26; Num. xxx. 9; 2 Kings xxii. 19; Neh. i. 4, &c.

Infinit. pres. שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, fem. שָׁמַע, שָׁמַע, Gen. iv. 23; xxi. 12; xxxvii. 5; Job xxxii. 10, &c.

Part. שָׁמַע, aff. שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, constr. שָׁמַע, aff. שָׁמַע. (c) 1 Kings iii. 9; Gen. xviii. 10; Deut. iv. 12; 1 Sam. iii. 11; Ezek. xlii. 19, &c.

Niph. שָׁמַע, pres. שָׁמַע. Pass. of Kal. (a) *Was heard*. (b) שָׁמַע שָׁמַע, *Their voice was hearkened to*, by God. (c) *Was understood*. (a) Gen. xlv. 6; 1 Sam. i. 13; Is. lx. 18. שָׁמַע, *It was heard by him*, Neh. vi. 1. 7. (b) 2 Chron. xxx. 27. (c) Job xxvi. 14.

Infinit. שָׁמַע, Esth. ii. 8.

Part. שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, Neh. vi. 6; Eccl. ix. 16, 17; Jer. li. 47.

Pih. pres. שָׁמַע. Causat. of Kal. *Caused to hear, summoned*, med. שָׁמַע, 1 Sam. xv. 4; xxiii. 8.

Hiph. שָׁמַע, pres. שָׁמַע. Causat. of Kal. (a) *Caused to hear*. Constr. [1] Immed. of pers. [2] Immed. of pers. and thing. [3] Med. שָׁמַע, of pers. and immed. of thing. [5] Med. שָׁמַע, of pers. and immed. of thing. (b) *Caused to be heard*. Constr. immed. it. and med. שָׁמַע. (c) *Caused himself to be heard*, abs. (d) *Proclaimed*, abs. (e) *Summoned*, med. שָׁמַע. (a), [1] Judg. xiii. 23; Is. xlv. 8. [2] Ps. li. 10; Is. xliii. 9. [3] Deut. iv. 36; 1 Sam. ix. 27; Jer. xviii. 2. [4] 2 Kings vii. 6; Jer. xxiii. 22. [5] Ezek. xxxvi. 15. (b) Ps. lxxvi. 9; Is. xxx. 30; Jer. xlviii. 4, &c. (c) Neh. xii. 42. (d) Is. lxii. 11. (e) 1 Kings xv. 22.

Infinit. שָׁמַע, (c) 1 Chron. xv. 19; 2 Chron. v. 13.

Imp. aff. שָׁמַע, fem. aff. שָׁמַע, pl. שָׁמַע, Ps. cxliii. 8; Cant. ii. 14; Jer. iv. 5.

Part. שָׁמַע, pl. שָׁמַע, 1 Chron. xv. 16; Is. xli. 26, &c.

שָׁמַע, Chald. v. pres. שָׁמַע, Id. *Heard*. Constr. [1] Abs. [2] Immed. [3] Med. שָׁמַע, *Concerning*. [2] Dan. iii. 5. 10. 15; vi. 15. [3] Ib. v. 14. 16.

Part. pl. שָׁמַע, [1] Dan. v. 23. [2] Ib. iii. 7.

Ithpe. pres. שָׁמַרְתָּ. *Obedied*, med. 7, Ib. vii. 27.

שָׁמַרְתָּ, masc. Arab. شَمَصَ, *propulit, impulit alacriter; شَمَصَ, festinanter locutus*

fruit. Hastening; saying or doing quickly. Any thing said or done quickly; a small portion, a hint, Job iv. 12; xxvi. 14, only. LXX. ἐξαίτια ἐπὶ ἱκμάδα. Sym. ψιθυρισμόν, ψιθύρισμα. Vulg. *venas susurri; parvam stillam.*

שָׁמַרְתָּ, fem. once, Exod. xxxii. 25. According to some, *Urging, urging to flight, routing; defeat: others, taunting; disgrace.*

For the last, comp. Arab. شَمَعَ, *lusit, jocatus fuit.* LXX. ἐπὶ χαρμᾶ. So Theod. Symm. κακωνουμίαν. ἄλλ'. ὄνομα ῥύπου. Vulg. *ignominiam sordis.*

שָׁמַר, v. pres. שָׁמַר. Arab. سَمَرَ, *noctem confabulando somno haud indulgens transegit.* Constr. immed. it. med. שָׁמַר. *Kept, watched, preserved, observed.* (a) *Kept watch, kept watch over.* [1] Abs. [2] Immed. it. med. שָׁמַר. [3] For good, שָׁמַר. [4] For evil, שָׁמַר. (b) *Watched sheep, abs.* (c) *Guarded, preserved.* (d) *Kept in mind, [1] A saying. [2] A feeling; retained it.* (e) *Observed a command, rule of life, institution, promise, &c.* (f) *Attended to an office.* (g) *Took heed, [1] To do, 7, with Infin. [2] Abs.* (h) *Watched, for evil.* (i) *Observed, noticed, remembered.* (k) *Regarded, revered.* (l) *Guarded himself against, avoided.* [1] Immed. [2] Med. שָׁמַר. (a), [2] Gen. xxx. 31; Jer. xxxi. 10. [3] Prov. vi. 22. (b) Hos. xii. 13. (c) Gen. xxviii. 20; 2 Sam. xxii. 22; Job x. 12, &c. (d), [1] Gen. xxxvii. 11. [2] 1 Kings iii. 6; Ps. lxxxix. 28; Amos i. 11. (e) Deut. vii. 2; 1 Kings viii. 24; xi. 10, &c. (f) Num. i. 10; xviii. 7. (g), [1] Num. xxiii. 12; Deut. xvii. 10; 2 Kings x. 31, &c. (h) Ps. lvi. 7; cxlxx. 3; Jer. viii. 7, &c. (i) Job x. 14. (l), [1] Ps. xvii. 4.

Infin. abs. שָׁמַר, constr. שָׁמַר, aff. שָׁמַרְךָ, שָׁמַרְתָּ, שָׁמַרְתָּ. (a) Exod. xxii. 6. (h) 1 Sam. xix. 11. (k) Hos. iv. 10. &c.

Imp. שָׁמַר, שָׁמַרְךָ, aff. שָׁמַרְתָּ, pl. שָׁמַרְתֶּם. (c) 1 Kings xx. 39; Ps. xvi. 1. (g, 2) Deut. xii. 28. (i) Josh. vi. 18, &c.

Part. שָׁמַר, pl. שָׁמַרְתֶּם. *Watching, keeping; one who keeps or guards*, Deut. vii. 9; 1 Sam.

xvii. 20; Esth. ii. 3, &c. *A watchman, abs.*, Is. xxi. 11, 12.

Part. pass. שָׁמַר, fem. שָׁמַרְתָּ. *Kept, preserved, secured*, 1 Sam. ix. 24; 2 Sam. xxiii. 5; Eccl. v. 12.

Niph. שָׁמַר, pres. שָׁמַר. (a) *Was on his guard against, noticed, perceived*, med. 7. (b) *Was preserved, delivered.* (c) *Took heed, [1] Abs. [2] לְנַפְשׁוֹ, To himself. [3] בְּרַחוֹ, Id.* (d) *Guarded himself, abstained, [1] Med. שָׁמַר. [2] שָׁמַרְתָּ. [3] 7.* (a) 2 Sam. xx. 10. (b) 2 Kings vi. 10; Ps. xxxvii. 28; Hos. xii. 14. (c), [1] Deut. ii. 4. [2] Deut. iv. 15; Ezek. xxiii. 11. [3] Mal. ii. 15, 16. (d), [1] Deut. xxiii. 10; Judg. xiii. 13; 1 Sam. xxi. 5. [2] Exod. xxiii. 13.

Imp. שָׁמַר. (a, 1) Is. vii. 4. (d, 2) Exod. xxiii. 21. שָׁמַרְךָ, [1] *Beware, abs.*, Deut. iv. 9. With שָׁמַר, and Infin., Gen. xxxi. 29; 2 Kings vi. 9. With Infin. only, Exod. xix. 12. With שָׁמַר, and pres., Exod. x. 28; Job xxxvi. 21. With שָׁמַר, and pres., Gen. xxiv. 6.

Pih. part. pl. שָׁמַרְתֶּם, i. q. Kal. (k) Jonah ii. 9.

Hith. pres. שָׁמַרְתָּ. (a) *Kept, guarded himself*, med. שָׁמַר, 2 Sam. xxii. 24; Ps. xviii. 24. (b) *Was observed*, pass. of Kal. [e] Mic. vi. 16.

שָׁמַרְתָּ, f. *A watch*, Ps. cxli. 3.

שָׁמַרְתֶּם, pl. f. *Id.*, Ps. lxxvii. 5.

שָׁמַרְתָּ, pl. masc. *Observance (of a festival)*, Exod. xii. 42.

שָׁמַרְתָּ, pl. m. aff. שָׁמַרְתָּ, שָׁמַרְתָּ, שָׁמַרְתָּ. *Things kept undisturbed in the same place or state.* (a) *The sediment of things thus kept, lees, dregs*, Ps. lxxv. 9; Jer. xlviii. 11; Zeph. i. 12. (b) *Wines long kept in the same vessel*, Is. xxv. 6.

שָׁמַרְתָּ, masc. usually, sometimes f.

aff. שָׁמַרְתָּ, שָׁמַרְתָּ. Arab. شَمَسَ. Syr. شَمَسَ, sol. (a) *The sun*, Gen. xv. 12; Josh. x. 12, &c. Metaph., of God, Ps. lxxxiv. 12. Phrr. שָׁמַרְתָּ, *The sun rose*, Gen. xxxii. 31; Exod. xxii. 2, &c. "שָׁמַרְתָּ, *Id.*, Gen. xix. 23; Is. xiii. 10. "שָׁמַרְתָּ, *The sun set*, Gen. xxviii. 11; Lev. xxii. 7, &c. "שָׁמַרְתָּ, *Under the sun*, i. e. on the whole earth, Eccl. i. 9; ii. 11; iv. 1, &c. (b) Pl. aff. שָׁמַרְתֶּם. Some, *Thy windows*:

thers, *Thy pinnacles*, Is. liv. 12. LXX. *πάλξεις*. Vulg. *propugnacula tua*.

שמש, Chald. v. Pah. pres. aff. *ܫܡܫܐ*, Syr. *ܫܡܫܐ*, ministravit. Attended, serve. Dan. vii. 10.

שמש, c. aff. שמש. Arab. *سمن*, dens

(a) *A tooth*. (b) *Ivory*. (c) *The ridge of a rock*. (d) *The teeth*, either pl. or dual; probably *The two rows of teeth*. Constr. שמש, aff. שמש. (e) *שמש השמש, Having three teeth or prongs*. (a) Exod. xxi. 24. Prov. xxv. 19; Lam. ii. 16, &c. (b) 1 Kings x. 18; 2 Chron. ix. 17; Ps. xiv. 9, &c. (c) 1 Sam. xiv. 4, 5; Job xxxix. 28 (d) Gen. xlix. 12; Prov. x. 26; Amos iv. 6 &c. (e) 1 Sam. ii. 13.

שנה, v. pres. שנה, for שנה. See שנה.

Pih. שנה, for שנה.

Puh. pres. שנה, for שנה.

שנה, Chald. v. pret. pl. שנה, pres. שנה. I. q. Heb. שנה. (a) *Was changed*. (b) *Was different from*; med. כן. (a) Dan. iii. 27; v. 6; vii. 28. (b) Ib. vii. 23, 24.

Part. f. שנה, pl. שנה, f. שנה. (a) Dan. v. 9. (b) Ib. vii. 3, 19.

Pah. pl. שנה, pres. pl. שנה. (a) *Changed a command*, i. e. acted contrary to it. (b) *Made different*. (a) Dan. iii. 28. (b) Ib. v. 13.

Part. f. שנה. Different, Dan. vii. 17.

Ithpa. שנה, pres. שנה. *Was changed*, Dan. ii. 9; iii. 19; vii. 28.

Aph. pres. שנה. (a) *Changed*. (b) *Changed a command*. (b) Ezra vi. 11.

Infin. שנה, שנה. (a) Ezra vi. 12; Dan. vii. 25. (b) Dan. vi. 9, 16.

Part. שנה. (a) Dan. ii. 21.

שנה, f. for שנה. Sleep, Ps. cxxvii. 2.

שנה, m. once, Ps. lxxviii. 18. According to Aben Ezra, whom Gesenius follows, *Repetition*, for שנה, r. שנה, שנה, שנה. Many thousands. Others, take the word to be synonymous with שנה, Thousands of happy ones. LXX. *χιλιάδες εὐθιγούντων*. Vulg. *millia lætantium*.

שנה, v. pres. שנה. Arab. *ثني*, and Syr. *ܬܢܝ*, iteravit. (a) *Repeated an action, did it a second time*, [1] Abs. [2] Med. [3] Med. a. (b) *Was different*. (c) *Was changed*. (d) *Changed a command, was disobedient*. (a), [1] 1 Kings xviii. 34;

Neh. xiii. 21; Job xlix. 22. [2] 1 Sam. xxvi. 8; 2 Sam. xx. 10. (c) Lam. iv. 1; Mal. iii. 6.

Imp. pl. שנה. (a, 1) 1 Kings xviii. 34.

Part. שנה, pl. שנה, f. שנה. (a, 3) Prov. xvii. 9. (b) Esth. i. 7; iii. 8. (d) Prov. xxiv. 21.

Niph. Infin. שנה. Being repeated, Gen. xli. 32.

Pih., שנה, pres. שנה. Constr. immed. it. med. שנה. (a) *Changed*. (b) *Violated a promise, justice*. (c) *Removed a person to another place*. (a) 1 Sam. xxi. 14; 2 Kings xxv. 29; Jer. lii. 33. (b) Ps. lxxxix. 35; Prov. xxxi. 5. (c) Esth. ii. 9.

Infin. שנה, aff. שנה. (a) Ps. xxxiv. 1; Jer. ii. 36.

Part. שנה. (a) Job xiv. 2.

Puh. pres. שנה, for שנה. Pass. of Pih. *Was changed*, Eccl. viii. 1.

Hith. pret. 2 f. שנה. Changed, disguised himself, 1 Kings xiv. 2.

שנה, f. constr. שנה, aff. שנה, dual שנה, pl. שנה, cconstr. שנה, aff. שנה, שנה, it. pl. constr. שנה, aff. שנה, &c.

Arab. *سنة*; and Syr. *ܫܢܐ*, annus. Probably *The repetition of the seasons*. (a) *A year*. (b) Meton., *The produce of a year*. Phrr. (c) שנה, Years, i. e. several years. (d) שנה. Year by year, annually. (e) שנה, In its first year. (f) שנה, Twenty years old. (a) Gen. i. 3; vii. 11; xi. 10, &c. (b) Joel ii. 25. (c) 1 Sam. xxix. 3; 2 Chron. xviii. 2; Dan. xi. 6, &c. (d) Deut. xv. 20; 1 Sam. i. 7, &c. (e) Lev. xii. 6; xxiii. 12; Num. vi. 12, &c. (f) Lev. xxvii. 3; Num. i. 3, &c.

שנה, Chald. f. constr. שנה, pl. שנה, Id., Dan. vi. 1; vii. 1, &c.

שנה, f. constr. שנה, aff. שנה, pl. שנה, r. שנה. (a) Sleep. (b) Probably *A dream*. (a) Gen. xxxi. 40; Esth. vi. 1; Job. vi. 4, 10, &c. (b) Ps. xc. 5.

שנה, Chald. f. aff. שנה, Id., Dan. i. 10.

שנה, pl. m. twice, 1 Kings x. 22; Chron. ix. 21. Ivory, according to the majority of interpreters: Bochart prefers *Elephants*. The etymology is doubtful. Gesenius adopts that proposed by Benary, *Annal. Litt., Berol. 1831, No. 96*, who

derives the latter part of the word from the Sanscrit *ibha* इभः *An elephant*.

שָׁנִי, m. constr. שָׁנִי, pl. שָׁנִים. Arab. سَنِ, *luxit, splenduit*. (a) *A bright colour*; pec. *the bright red colour* obtained from the שָׁנִי. *Scarlet; any thing of a scarlet colour*, Gen. xxxviii. 28; Josh. ii. 18, &c. (b) שָׁנִי הוֹלֵץ, *Id.*, Lev. xiv. 4; 6; Num. xix. 6, &c. (c) שָׁנִי הוֹלֵץ, and שָׁנִי הוֹלֵץ, *Id.*, Exod. xxviii. 5; Num. iv. 8, &c.

שְׁנִי, m. שְׁנִי, f. The ordinal *Second*, Gen. i. 8; iv. 19, &c. שְׁנִי, *A second time*, Gen. xxii. 15; xli. 5, &c.

Pl. שְׁנִים, [1] *Second in order*, Num. ii. 16. [2] *Chambers of a second story*, Gen. vi. 16.

שְׁנַיִם, m. constr. שְׁנַיִם. The numeral *Two*, Gen. vi. 19; vii. 2, &c. Aff. שְׁנַיִם, שְׁנַיִם, *Both of us, of you, of them*, Gen. ii. 25; xxvii. 45; xxxi. 37, &c. שְׁנַיִם שְׁנַיִם, *Two and two, by pairs*, Gen. vii. 9. 15.

שְׁנַיִם, f. (probably for שְׁנַיִם, and thus contracted that it may be distinguished from the dual of שָׁנִי, *A year*.)

Constr. שְׁנַיִם, aff. שְׁנַיִם, and שְׁנַיִם, Gen. v. 18; xix. 30; Ruth i. 19; 1 Sam. xxv. 43, &c. שְׁנַיִם שְׁנַיִם, m. שְׁנַיִם שְׁנַיִם, f. *Twelve, twelfth*, Exod. xxiv. 4; xxviii. 21, &c.

שָׁנִיָּה, f. r. שָׁנִי. *A pointed saying, a taunt*, Deut. xxviii. 37; 1 Kings ix. 7; Jer. xxiv. 9.

שָׁנִי, v. pret. שָׁנִי, Arab. سَنَّ, *acuit cultrum*. Constr. immed. (a) *Sharpened*, a sword, Deut. xxii. 41. Metaph., The tongue, Ps. lxiv. 4; cxl. 4.

Part. pass. שָׁנִי, plur. שָׁנִים. *Sharpened*, sharp, of arrows, Ps. xlv. 6; Prov. xxv. 18, &c. Pih. pret. שָׁנִי. *Taught assiduously*. Constr. immed. of thing, med. ל, of pers. Deut. vi. 7.

Hith. pres. שָׁנִי. *Was wounded, pained acutely*, Ps. lxxiii. 21.

שָׁנִי, v. Kal non occ. Arab. شَنَّصَ, and شَنَّصَ, *adhæsit vel assidue incubuit rei*. Chald. שָׁנִי, *constrinxit*.

Pih. pres. שָׁנִי. *Girded his loins*, 1 Kings xviii. 46, only. LXX. συνέσφρυγε. Vulg. accinctis.

שָׁנִי, f. for שָׁנִי. *Sleep*, Ps. cxxii. 4, only.

שָׁסח, v. pret. שָׁסח, pres. שָׁסח. Constr. immed. it. abs. *Plundered*, Ps. xlv. 11; Hos. xiii. 15.

Part. aff. שָׁסח, pl. שָׁסח, constr. שָׁסח, aff. שָׁסח, שָׁסח, 1 Sam. xiv. 50; Is. xvii. 14, &c.

Part. pass. שָׁסח, Is. xlii. 22.

Pih. שָׁסח, for שָׁסח, or שָׁסח, *Id.*, Is. x. 13.

שָׁסח, v. pret. pl. aff. שָׁסח, pres. שָׁסח. *Id.*, Judg. ii. 14; 1 Sam. xvii. 53; Ps. lxxxix. 42.

Part. pl. aff. שָׁסח, for שָׁסח, or שָׁסח, Jer. xxx. 16.

Niph. pl. שָׁסח, pres. שָׁסח. Pass., Is. xlii. 16; Zech. xiv. 2.

שָׁסח, m. Arab. شَسَّحَ, *longius distitit*; شَاسِحَ, *distans, dissitus. Being distant*; a separation, division in a hoof, Lev. xi. 3. 7. 26; Deut. xiv. 6.

שָׁסח, v. Part. שָׁסח, f. שָׁסח, with שָׁסח. *Having a division*.

Part. pass. f. שָׁסח. *Divided*, Deut. xiv. 7.

Pih. שָׁסח, pres. שָׁסח. Constr. immed. it. med. שָׁסח. (a) *Clove*, without dividing, Lev. i. 17. (b) *Tore asunder*, Judg. xiv. 6. (c) *Kept at a distance, withheld*, 1 Sam. xxiv. 7. Infin. שָׁסח, (b) Judg. xiv. 6.

שָׁסח, v. only in Pih. pres. שָׁסח. Probably cogn. with שָׁסח. *Cut down*, 1 Sam. xv. 33, only. LXX. ἐσφαγεν. Theod. ἐσφαγισεν. Aquila and Symm. διέσπαρσεν. Vulg. in frusta concidit. Syr. شَمَّسَ.

שָׁסח, v. pres. שָׁסח, apoc. שָׁסח. *Looked, regarded*. (a) *Looked at favourably, approved*, med. שָׁסח. (b) *Looked at with attention, attended*, med. שָׁסח. (c) *Looked to for help*, [1] Abs. [2] Med. שָׁסח. [3] שָׁסח. [4] שָׁסח. (d) *Looked away from, allowed a respite to*, med. שָׁסח. (a) Gen. iv. 4, 5. (b) Exod. v. 9; Ps. cxix. 117. (c), [1] 2 Sam. xxii. 42. [2] Is. xvii. 7; xxxi. 1. [3] Is. xvii. 8. [4] Probably Is. xxxii. 3. See שָׁסח. (d) Job vii. 19.

Imp. שָׁסח, pl. שָׁסח, (d) Job xiv. 6; Is. xxii. 4; xxix. 9.

Hiph. Imp. שָׁסח. (a) I. q. Kal [d], Ps. xxxix. 14. (b) *Turned away the eyes*, Is. vi. 10. But see שָׁסח.

Hith. pres. הִשָּׁחַ. *Looked about with anxiety; was alarmed*, Is. xli. 10. 23.

Hith. red. הִשָּׁחַ, *Id.*, Is. xxix. 9. See שַׁח.

שַׁח, Chald. def. שַׁח. Arab. سَاعَة. and Syr. سَاعَة, *hora. An hour*, Dan. iv. 16. הִשָּׁחַ, *Immediately*, Dan. iii. 6. 15 iv. 30; v. 5.

שַׁח, f. constr. שַׁח, once, Jer. xlvii. 3. Gesenius compares the Arab.

سَاحَ, II. *Contudit in partes, comminuit* and translates, *The stamping of the hoofs*. Others take the Syr. سَاحَ, which is used to denote any progressive motion, whether flying, swimming, or walking, and translate *The progress of the hoofs*. Syr. سَاحَ, *سَاحَ*.

שַׁח, m. twice, Lev. xix. 19; Deut. xxii. 11. In the latter passage the word is explained by, a mixture of wool and flax together. Bochart considers it as compounded of שַׁח, and שַׁח, the former being equivalent to the Arab. سَاحَ, r. سَاحَ, *commiscuit*; and the latter to the Chald. שַׁח, *fila contorsit. A mixed weaving, mixed cloth*.

שַׁח, m. aff. שַׁח, pl. שַׁח, constr. שַׁח. Syr. سَاحَ, *pugillus. (a) The palm of the hand. (b) A handful.* (a) Is. xl. 12. (b) 1 Kings xx. 10; Ezek. xxx. 19.

שַׁח, v. Kal non occ.

Niph. הִשָּׁח, pres. הִשָּׁח. (a) *Leaned on*, med. הִשָּׁח. (b) *Reclined*, abs. (c) *Touched a boundary*, med. הִשָּׁח. (d) *Trusted in, depended on*, [1] Med. הִשָּׁח. [2] הִשָּׁח. [3] הִשָּׁח. (e) *Was supported, in prosperity*, abs. (a) Judg. xvi. 26; Job viii. 15. (c) Num. xxi. 15. (d), [1] 2 Chron. xiii. 18; xvi. 7; Is. x. 20, &c. [2] Prov. iii. 5. [3] Is. l. 10. (e) Job xxiv. 23.

Infin. הִשָּׁח, aff. הִשָּׁח, הִשָּׁח, 2 Chron. xvii. 7; Is. x. 20; Ezek. xxix. 7, &c.

Imp. pl. הִשָּׁח, (b) Gen. xvii. 4.

Part. הִשָּׁח, 2 Kings v. 18, &c.

שַׁח, v. According to some cogn. Syr. سَاحَ, *linivit, oclcluit*.

Imp. pl. שַׁח. Some, *Be blinded*, Is. xxix. 9. But this appears doubtful. It is

more naturally derived from שַׁח, and so would signify, *Cry out for help*.

Hiph. Imp. הִשָּׁח. Some, *Make blind*, immed., Is. vi. 10. But see שַׁח.

Pih. red. הִשָּׁח, pres. pl. הִשָּׁח. (a) *Delighted*, immed. (b) *Delighted himself in*, immed. (c) *Played, of a child.* (a) Ps. xciv. 19. (b) Ps. cxix. 70. (c) Is. xi. 8. Taking the sign. of שַׁח.

Puh. red. pres. pl. הִשָּׁח. *Was fondled, as a child*, Is. lxvi. 12.

Hith. הִשָּׁח, pres. הִשָּׁח. *Delighted himself*, [1] Abs., Is. xxix. 9, according to some. [2] Med. שַׁח, Ps. cxix. 16. 47.

שַׁח, m. usually, but sometimes f.—pl. שַׁח, constr. שַׁח, aff. שַׁח, שַׁח, שַׁח, שַׁח, &c. Arab. سَاحَ, *fregit; سَاحَ, separatus, divisus*. Syr. سَاحَ, *aperuit, secuit; سَاحَ, porta ostium. (a) An opening, entrance, gate; pec. the gate of a city. (b) The city itself. (c) The gate of a city was the place for administering justice, and for any public business. (d) The people assembled at the gate.* (a) Josh. ii. 5; Job xxxviii. 17; Is. xlv. 1, &c. (b) Deut. xvi. 5; xvii. 2; xxviii. 52, &c. (c) Gen. xxiii. 10; xxxiv. 20; Deut. xxii. 24; Ps. cxxvii. 5, &c. (d) Ruth iii. 11.

שַׁח, m. pl. שַׁח, constr. שַׁח. *One who has the custody of a gate; a porter*, 2 Kings vii. 10, 11; 2 Chron. xxiii. 4, &c.

שַׁח, v. once, Prov. xxiii. 7. Various rendered. Arab. سَاحَ, *pretium annonæ*

aliisve rebus impositum; سَاحَ, pretium constituit. Estimated the value, abs. So Sym. ἐκτάω ἐν τῇ ψυχῇ ἀνθρώπου. Vulg. *æstimat quod ignorat*.

שַׁח, m. pl. שַׁח. *Value; measure*, Gen. xxvi. 12, only.

שַׁח, m. pl. שַׁח, once, Jer. xxix. 17. הִשָּׁח, Theod. τὰ σῦκα τὰ σοῦαπέμ, as if denoting a peculiar kind of fig unfit for food. Vulg. *ficus malas*; and so Syr. سَاحَ. Castell, whom Gesen.

follows, compares the verb שַׁח, and translates *horrendi*. Possibly *Blighted figs*. Comp. Arab. سَاحَ, *contagione infecti;*

vento fervido; سَاحَ, appellato

afflictus fuit vir; *אָסער*, *contagium*; *אָסער*, *macilentus*.

שערור, m. f. *שערור*, f. *Causing to shudder, horrible*, Jer. v. 30; xxiii. 14. Lxx. *φπικρά*. Vulg. *mirabilia*.

שערורי, m. *שערורי*, f. *Id.*, Jer. xviii. 13.

שעשועים, pl. m. aff. *שעשע*, r. *שעע*. *Delight, source of delight*, Ps. cxix. 24; Prov. viii. 30; Is. v. 7, &c.

שפח, v. Kal non occ. Arab. *شفا*, *apparuit nova luna, persona, &c.* Probably *Became visible, pec. by ascending, rising*.

Niph. Part. *נִשְׁפָּח*. *Conspicuous, lofty*, Is. xliii. 2.

Puh. pl. *שָׁפָה*. *Were made to appear, became prominent*, Job xxxiii. 21.

שפוט, m. r. *שפט*. *A judicial infiction*, 2 Chron. xx. 9, only.

שפוטאים, pl. m. *Judicial infictions*, Ezek. xxiii. 10, only.

שפוח, pl. f. constr. once, 2 Sam. xvii. 29, *שפוח בָּרָה*. Lxx. *σαφῶθ βοῶν*, leaving the word untranslated. Theod. *γαλαθηνά μωσχάρια*. Vulg. *pingues vitulos*. Syr. *ܫܦܚܐ*, *caseos bovinos*. Comp. Syr. *ܫܦܚܐ*, Pahl. *purificavit, defæcavit*. Probably *Cheeses*.

שפחה, f. constr. *שפחה*, aff. *שפחה*, pl. *שפחות*, aff. *שפחות*. *A female servant or slave*, Gen. xvi. 1, 2, 8; xx. 14; xxxii. 22, &c. The etymology is uncertain.

שפט, v. pres. *שפט*. Constr. immed. it. med. *פָּח*. (a) *Judged, administered justice*. (b) *Decided a cause*. (c) *Vindicated, defended the right of —*. (d) *משפט* "ש", *Id.* (e) *בין . . . בין* "ש", and *בין . . . בין* "ש", *Decided between—*. (f) *Punished*. (g) *Ruled*. (a) Abs., Gen. xix. 9; 1 Kings vii. 7, &c. Immed. it. med. *פָּח* of pers., Exod. xviii. 22; Lev. xix. 15, &c. *שפט* "ש", *פָּח*, and *משפט*, Deut. i. 16; Ps. lvi. 2; xvi. 13, &c. (b) Exod. xviii. 22, 26; 1 Kings iii. 28, &c. (c) 2 Sam. xviii. 31; Is. i. 23, &c. (d) Jer. viii. 28. (e) Gen. xvi. 8; Exod. xviii. 16; Ezek. xxxiv. 22, &c. (f) Ezek. vii. 3, med. *פָּח*; 2 Chron. xx. 12. (g) *Judge*. iii. 10; xvi. 31; 1 Sam. viii. 20, &c.

Infin. abs. *שפוט*, constr. *שפוט*, aff. *שפוט*, Gen. xix. 9; Ruth i. 1; 1 Sam. viii. 5, &c. In Job ix. 15, *למשפט*, is probably an error for *למשפט* = *למשפט + שפוט + פָּח + בין*. For not

judging me, i. e. I would supplicate (him) not to judge me.

Imp. *שפט*, *שפט*, aff. *שפט*, pl. *שפטים*. Ps. vii. 9; lxxii. 8; Prov. xxxi. 9, &c.

Part. *שפט*, f. *שפחה*, pl. *שפחים*. *Judging, a judge, ruler*, Deut. *שפט*, *Judge* iv. 4; 1 Sam. iii. 13, &c.

Niph. *נִשְׁפָּח*, (a) *Was judged*. (b) *Had* *disputed* with another, *disputed*. (b) Abs., Is. xliii. 26. Med. *שפט*, *שפט*. xvii. 20; xx. 35, 36. Med. *שפט*, *שפט* iv. 2.

Med. *שפט*, Jer. xxv. 31. Infin. *שפט*, aff. *שפט*. Med. *שפט*, 2 Chron. xxii. 8; Ps. xxxvii. 33; cix. 7.

Part. *שפט*, (b) Prov. xxix. 9, &c.

שפטים, pl. masc. aff. *שפט*. *Judicial infictions, judgments*, Exod. vii. 4; Prov. xix. 29, &c. Phr. *שפט שפטים*, *inflicted judgments on*, Exod. xii. 12; Ezek. v. 10, &c.

שפטיין, Chald. pl. m. i. q. Heb. *שפטים*. *Judges*, Ezra vii. 25, only.

שפי, m. in pause, *שפי*, pl. *שפים*, r. *שפה*. *An elevated and conspicuous place, having an extensive view*, Num. xxiii. 3; Is. xli. 18; Jer. iii. 2, &c.

שפילן, m. once, Gen. xlix. 17. Syr.

سَفَل, and *سَفَل*, *reptavit*. Arab. *سَفَل*, *serpentis genus punctis nigris et albis distinctum*. Some kind of serpent, but the species cannot be determined. Vulg. *cerastes*. But Lxx. *ἐγκαθήμενος*.

שפיר, Chald. r. *שפיר*. *Pleasing, beautiful, fine*, Dan. iv. 9, 18.

שפקה, masc. Arab. *سَفَكَ*, *effudit, præsertim de sanguine*. *Pouring out, of any liquid, dust, &c.* *The place of pouring out, of ashes*, Lev. iv. 12, only.

שפקה, v. pres. *שפקה*. Constr. immed. it. med. *פָּח*. (a) *Poured out*, [1] Water. [2] Blood, of a sacrifice. [3] A libation. [4] Earth. (b) *Shed blood*. (c) *Threw up a mound, by pouring out earth*. (d) *Metaph.* *Uttered a prayer*. (e), [1] *שפתי* "ש", *Poured out his soul*. [2] *שפתי* "ש", *Poured out his heart*. (f) *Poured out anger*. (g) *Bestowed abundantly*. (a), [1] Exod. iv. 9; Amos v. 8. [2] Exod. xxix. 12; Lev. xvii. 13; Deut. xii. 16, &c. [3] Is. lvii. 6. [4] Lev. xiv. 41. (b) Gen. xxxvii. 22; 1 Kings ii.

31; 2 Kings xxi. 16, &c. (c) 2 Kings xix. 32; Ezek. iv. 2; xxvi. 8, &c. (d) Ps. cii. 1; cxlii. 3. (e), [1] 1 Sam. i. 15; Ps. xlii. 5. (f) Lam. ii. 4; iv. 11; Ezek. xxii. 22, &c. (g) Ezek. xxxix. 29; Joel iii. 1, 2.

Infin. constr. שפך, aff. שפך, Is. lix. 7; Ezek. ix. 8, &c.

Imp. שפך, fem. שפכה, pl. שפכו, (e, 2) Ps. lxii. 9; Job vi. 19; Judg. vi. 20, &c.

Part. שפך, fem. שפכה, pl. שפכו, f. שפכה, vi. 17; Lam. iv. 13; Ezek. xxii. 3.

Part. pass. שפך, fem. שפכה, Ps. lxxix. 10; Ezek. xx. 33, 34.

Niph. שפך, pres. שפך. Pass. of Kal. Was poured out, was shed, Gen. ix. 6; 1 Kings xiii. 3; Lam. ii. 11, &c.

Infin. שפך, Ezek. xvi. 36.

Puh. שפך, (a) Pass. of Kal, Num. xxxv. 33; Zeph. i. 17. (b) Slipped, of footsteps, Ps. lxxiii. 2.

Hith. pres. שפך, i. q. Niph., Job xxx. 16; Lam. iv. 1.

Infin. שפך, Lam. ii. 12.

שפך, fem. Membrum virile, Deut. xxxiii. 2, only.

שפל, masc. aff. שפל. Arab. سَفَل, inferus, humilis fuit. Being low, either in place or rank. A low place, a lowly condition, Ps. cxxxvi. 23; Eccl. x. 6.

שפל, m. with ה paragogic, שפל, Ezek. xxi. 31; constr. שפל, pl. שפלים, fem. שפלה, constr. שפלה. (a) Low. (b) Low in rank or importance. (c) שפל רוח, Humble in spirit. (a) Of a spot, Lev. xiii. 20, 21. 26; xiv. 37. Of a tree, Ezek. xvii. 6. 24. Of a sound, Eccl. xii. 4. (b) 2 Sam. vi. 22; Job v. 11; Ezek. xvii. 14; xxi. 31, &c. (c) Prov. xvi. 18; xxix. 23.

שפל, v. pres. שפל. Constr. abs. (a) Was low, was lowered. (b) Metaph. Was brought low, brought down, humbled. (a) Is. xxxii. 19; xl. 4. (b) Is. ii. 9. 11; xxix. 4, &c.

Hiph. שפל, pres. שפל. Constr. immed. Causat. of Kal. (a) Brought low; threw down. (b) Sent down. (c) Metaph. Cast down, humbled. (a) Is. xxv. 12; xxvi. 5; Ezek. xvii. 24. (b) Is. lvii. 9. (c) Job xxii. 29; Is. xlii. 11; xxv. 11, &c. Abs., Ps. lxxviii. 8.

Infin. שפל, aff. שפל, Prov. xxv. 7; Ezek. xxi. 26.

Imp. aff. שפלו, Job xl. 11. שפלו שבו, Humble (yourselves), sit, i. e. sit low in the dust, Jer. xiii. 18.

Part. שפל, 1 Sam. ii. 7. Relat. שפלי, Ps. cxlii. 6.

שפל, Chald. m. Low, in rank, Dan. iv. 14.

שפל, Chald. v. Aph. שפלת, pres. שפלת. Constr. immed. Humbled, brought low, Dan. v. 22; vii. 24.

Infin. שפלת, Ib. iv. 34.

Part. שפלת, Ib. v. 19.

שפלה, f. i. q. שפל, Is. xxxii. 19.

שפלה, f. aff. שפלה. A low or level country. Always used with the article, and apparently as a proper name, Deut. i. 7; Josh. ix. 1; xi. 16, &c.

שפלה, f. Lowness, of the hands, i. e. their hanging down, their being inactive, Eccl. x. 18, only.

שפן, m. pl. שפנים. The jerboa; dipus jaculus, Linn., Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26. See Bochart. Hieroz., tom. i., p. 1001. The name is probably derived from the animal's burrowing. See שפן.

שפע, m. Syr. شَفَع, inundavit, profudit; שפע, abundantia, copia. Overflowing; abundance, Deut. xxxiii. 19.

שפעה, f. constr. שפעה. (a) An overflowing, of waters, an inundation. (b) An abundance; a multitude. (a) Job xxii. 11; xxxviii. 34. (b) 2 Kings ix. 17; Is. lx. 6; Ezek. xxvi. 10.

שפיר, m. Syr. شَفِيح, placuit, praeclarus fuit; שפיר, pulchritudo; שפיר, pulcher. Pleasing; pleasantness, beauty, Gen. xlix. 21, only.

שפיר, v. pret. שפיר. Was pleasing; pleased, med. על, Ps. xvi. 6, only.

שפיר, Chald. v. pres. שפיר, Id., Dan. iii. 32; iv. 24; vi. 2.

שפירה, fem. i. q. שפיר. Beauty, of the heavens, Job xxvi. 12: see my note.

שפירי, m. aff. שפירי, once, Jer. xliii. 10. Apparently, Some ornamental mark of royalty. Probably Royal canopy. Syr.

שפירי.

שפיר, Canopy. Chald. m. def. שפיר, שפיר.

once, Dan. vi. 20. Syr. **ܐܘܪܐ**, *aurora*. The dawn.

שפח, v. pres. **שפח**. Arab. **ثَبَّتَ** *stabilivit, fixit*. Constr. immed. *Fixed, placed*, Is. xxvi. 12; Ps. xxii. 16.

Imp. **שפח**, 2 Kings iv. 38; Ezek. xxiv. 3.

שפחתי, m. dual, twice, Ps. lxxviii. 14;

Ezek. xl. 43. Arab. **ثَنَبْتُ**, *chytropus*.

Probably some apparatus for supporting vessels for cooking. *Cooking vessels, pots*. See **שפחתי**, and Appendix A.

שפחתי, m. i. q. **שפחתי**. *An overflowing*, Is. liv. 8, only.

שקח, Chald. pl. aff. **שקחתי**, i. q. Heb. **שָׁחַ**. *A leg*.

שקחתי, v. pres. **שקחתי**. Constr. abs. it. med. **שָׁחַ**. Arab. **شَقَّ**, *insomnis, viz dormiens*. (a) *Was sleepless, remained awake*.

(b) *Watched, kept watch*. (c) *Watched for, in order to effect*. (a) Ps. cii. 8; cxxvii. 1. (b) Job xxi. 32; Jer. xxxi. 28. (c) Dan. ix. 14.

Infinit. constr. **שָׁחַ**, Prov. viii. 34.

Imp. pl. **שקחתי**, Ezra viii. 29.

Part. **שָׁחַ**, pl. constr. **שָׁחַ**, Jer. i. 12; viii. 6; xlv. 27. (c) Is. xxix. 20.

Puh. part. plur. **שָׁחַ**. *Formed like almonds*, Exod. xxv. 33, 34; xxxvii. 19, 20. From—

שָׁחַ, masc. pl. **שָׁחַ**. (a) *An almond tree*. Said to be so named from its early blossoming. (b) *An almond*. • (a) Eccl. xii. 5. (b) Gen. xliii. 11; Num. xvii. 23. **καρύνα, ἀμύγδαλον**. Aquila and Symm. **ἀμύγδαλα**. Vulg. *amygdalas*. The word is not found in the cognate dialects.

שקח, v. Kal non occ. Arab. **سَقَى**

rigavit, potum praeuit. Æth. **ሰቀዖ** : Id.

Hiph. **שָׁחַ**, pres. **שָׁחַ**, apoc. **שָׁחַ**. Constr. immed. it. med. **שָׁחַ**. (a) *Made to drink*. (b) *Watered the ground*. (a), [1] Med. **שָׁחַ**, or immed., Gen. xxiv. 46; xxix. 3; Num. xx. 8, &c. [2] Med. **שָׁחַ**, or immed. of pers. and drink, Num. v. 24, 26; Jer. xxv. 15; xxxv. 2, &c. [3] Med. **שָׁחַ**, or immed. of pers. and **שָׁחַ**, or **שָׁחַ**, of drink, Ps. lxxx. 6; Ezek. xxxii. 6. (b) Gen. ii. 6; Deut. xi. 10; Joel iv. 18, &c.

Infinit. **שָׁחַ**, aff. **שָׁחַ**, Gen. xxiv. 19; Esth. i. 7, &c. aff.

Imp. f. aff. **שָׁחַ**, pl. **שָׁחַ**, Gen. xxiv. 43; xxix. 7, &c.

Part. **שָׁחַ**, Ps. civ. 13. See also p. 398.

Niph. **שָׁחַ**, see **שָׁחַ**.

Puh. pres. **שָׁחַ**, Pass. of Hiph. *Was watered, refreshed*, Job xxi. 24.

שָׁחַ, m. pl. aff. **שָׁחַ**, and **שָׁחַ**. (a)

Watering; refreshment. (b) Plur. *Drink*.

(a) Prov. iii. 8. (b) Ps. cii. 10; Hos. ii. 7. •

שָׁחַ, and **שָׁחַ**, m. pl. **שָׁחַ**, constr.

שָׁחַ, aff. **שָׁחַ**, r. **שָׁחַ**. *An abomination, an object of detestation or disgust*: applied,

[1] To idols. [2] To food, offered to idols.

[3] To filth of any kind. [1] 1 Kings xi.

5. 7; 2 Kings xxiii. 13, &c. [2] Zech. ix. 7.

[3] Nah. iii. 6.

שָׁחַ, m. Arab. **سَقَطَ**, *cecidit, decidit*

à manu; **سَكَتَ**, *siluit, tacuit*. Syr. **ܣܚܬ**, *quievit, resedit*. *Rest, quiet*, pec. from war, 1 Chron. xxii. 9, only.

שָׁחַ, v. pres. **שָׁחַ**. Constr. abs.

Rested. (a) *Was quiet, undisturbed*, pec. of a country undisturbed by war. (b) *Ceased*,

[1] Med. **שָׁחַ**. [2] Abs. (c) *Remained*

inactive. (d) *Was silent*. (a) 2 Chron. xiii.

23; Job iii. 12; Jer. xxx. 10, &c. (b), [1]

Josh. xi. 23; xiv. 15; 2 Kings xi. 20. [2]

Jer. xlvii. 6, 7; Ezek. xvi. 42, &c. (c) Ps.

lxxxiii. 2; Is. lxii. 1. (d) Ps. lxxvi. 9.

Part. **שָׁחַ**, fem. **שָׁחַ**, pl. **שָׁחַ**, Judg.

xviii. 7; Ezek. xxxviii. 11; Zech. i. 11, &c.

Hiph. pres. **שָׁחַ**, apoc. **שָׁחַ**. Constr.

abs. it. immed. it. med. **שָׁחַ**. (a) *Caused to*

rest, or cease. (b) I. q. Kal [a]. (a) Job

xxxiv. 29; Prov. xv. 18.

Infinit. **שָׁחַ**, (a) Job xxxvii. 17; Ps. xciv.

13. (b) Is. xxxii. 17; lvii. 20, &c.

Imp. **שָׁחַ**, (b) Is. vii. 4. •

שָׁחַ, m. pl. **שָׁחַ**, constr. **שָׁחַ**. Arab.

ثَقَلَ, *ponderosus fuit; ثَقُلَ, gravitatem et*

pondus exploravit; شَقَلَ, trutinavit num-

munum. Syr. **ܬܠܐ**, *librando tulit, portavit;*

ܬܠܐ, *pendit, de pondere; appendit.*

Weighing; a weight. (a) *A certain weight,*

used as a standard; a shekel: usually

reckoned at half an ounce. (b) **שָׁחַ**, *The shekel of the sanctuary,* which is stated

to be twenty gerahs. (c) Probably *A silver*

coin of that weight. (a) Gen. xxvi. 15;

1 Sam. xvii. 5; Amos viii. 5, &c. (b)

Exod. xxx. 13; xxxviii. 24, &c. (c) Neh x. 33. רָבַע שֶׁקֶל פָּסָח, either, *a coin weighing the fourth part of a shekel*, or, *a fourth part of the coin itself*, which possibly was divided by means of a cross, 1 Sam. ix. 8. שֶׁקֶל מֶלֶךְ, *shekels by the king's standard* 2 Sam. xiv. 26; but how this standard differed from that of the sanctuary does not appear.

שָׁקַל, v. pres. שֹׁקֵל. Constr. immed. it med. שָׁקַל. (a) *Weighed*. (b) Pec. *Weighed* money, or the precious metals in payment paid. (c) Metaph. *Examined, estimated, judged*. (a) 2 Sam. xiv. 26; Is. xl. 12. (b) Gen. xxiii. 16; Exod. xxii. 16; 1 Kings xx. 39, &c. (c) Job xxxi. 6.

Infin. abs. שֹׁקֵל, constr. שֹׁקֵל, (b) Esth. iv. 7. (c) Job vi. 2.

Part. שֹׁקֵל, (b) 2 Sam. xviii. 12. Abs., Is. xxxiii. 18. Some, *Paymaster, treasurer*. But LXX. οἱ συμβουλευόντες. Vulg. legis verba ponderans.

Niph. שִׁקַּל, pres. שֹׁקֵל. Pass. of Kal, (b) and (c). (b) Ezra viii. 33; Job xxviii. 15. (c) Job vi. 2.

שִׁקְמוֹת, pl. m. aff. שִׁקְמוֹת. *Sycamore trees*, i. e. fig-trees of a species peculiar to Egypt, Palestine, and Arabia. *Ficus sycomorus*, Linn. 1 Kings x. 27; 1 Chron. xxvii. 28; Ps. lxxviii. 47, &c. See בֹּלֵט, and Celsius Hierobot., tom. i., p. 310.

שָׁקַע, v. pret. שִׁקַּע, pres. שֹׁקֵעַ. Constr. abs. (a) *Sunk*, in water. (b) *Was overflown*. (c) Of fire, *sunk down, abated*. (a) Jer. li. 64. (b) Amos ix. 5. (c) Num. xi. 2.

Niph. Keri, שִׁקַּע, (Kethiv, שִׁקַּע). *Was overflown*, Amos viii. 8.

Hiph. pres. שֹׁקֵעַ. Causat. of Kal. Constr. immed. (a) *Caused to sink, let down*. (b) *Caused to subside*. (a) Job xxxii. 34. (b) Ezek. xxxii. 14.

שִׁקְצָרִית, pl. fem. once, Lev. xiv. 37. *Hollows, parts corroded*. LXX. κοιλῆδες. Vulg. valliculas.

שִׁקָּה, m. once, 1 Kings vii. 5. Arab. سَقْف, tectum domus. *Covering; a coping*.

שָׁקַח, v. Kal non occ.

Niph. שִׁקַּח. Probably *Looked over the parapet of a flat roof*. (a) *Looked, looked down, in, — through, gazed*. (b) Metaph. of a place, *Lay towards, lay*. (c) Of a calamity, *Threatened*. (a) Judg. v. 28; Ps.

lxxxv. 12; Prov. vii. 6, &c. (b) Num. xxi. 20. (c) Jer. vi. 1.

Part. שֹׁקֵחַ, (b) Num. xxiii. 28; 1 Sam. xiii. 18.

Hiph. שִׁקַּח, pres. שֹׁקֵחַ, apoc. שִׁקַּח. I. q. Niph. (a) Gen. xix. 28; Ps. xiv. 2; Lam. iii. 50, &c.

Imp. שִׁקַּח, Deut. xxvi. 15.

שִׁקָּה, pl. m. twice, 1 Kings vi. 4; vii. 4. *Coped; having copings*. See שִׁקָּה. LXX. παρακοντρομένας, &c.

שִׁמְאָה, m. *Abominating, detesting; an object of detestation and disgust*, used of unclean animals, Lev. vii. 21; xi. 10; Is. lxvi. 17, &c.

שָׁמַץ, v. Kal non occ.

Pih. שָׁמַץ, pres. שֹׁמֵץ. Constr. immed. it med. שָׁמַץ. (a) *Regarded with disgust, considered as unclean*. (b) *Regarded with aversion*. (c) *Polluted*. (a) Deut. vii. 26; Lev. xi. 11, &c. (b) Ps. xxii. 25. (c) Lev. xi. 43; xx. 25.

Infin. שֹׁמֵץ, (a) Deut. vii. 26.

שָׁמַץ, see שִׁמְאָה.

שָׁקַח, v. pres. שֹׁקֵחַ. Cogn. שָׁקַח. (a) *Ran to and fro*. (b) *Was eager, thirsty, hungry*. (a) Joel ii. 9.

Part. שֹׁקֵחַ, (a) Is. xxxiii. 4. (b) Prov. xxviii. 15; Is. xxix. 8.

Hith. red. pres. שִׁמְשָׁקֵךְ, i. q. Kal (a), Nah. ii. 5.

שִׁקָּר, m. pl. שִׁקָּרִים, constr. שִׁקָּרִים.

Arab. شَقَرٌ; and Syr. مَذْمُونٌ, mendacium; mentitus est. (a) *Falsehood*. (b)

שִׁקָּר. *A false witness*. (c) *A deceptive thing, a thing undeserving of confidence*. (d) *On false grounds*. (e) שִׁקָּר. *Falsely*. (f) שִׁקָּר, [1] *Id.* [2] *To no purpose*. (a) Exod. xxiii. 7; 2 Kings ix. 12; Prov. xii. 27, &c. (b) Exod. xx. 16; Deut. xix. 18; Prov. vi. 19, &c. (c) Jer. iii. 10. (f), [1] Lev. v. 24. [2] 1 Sam. xxv. 21.

שָׁקַר, v. pres. שֹׁשָׁקֵר. Med. ל. *Acted falsely towards*, Gen. xxi. 23.

Pih. pret. שִׁשָּׁקֵר, pres. שֹׁשָׁקֵר. Constr. abs. it. med. ל. (a) *Uttered a falsehood*. (b) q. Kal. (a) Lev. xix. 11; 1 Sam. xv. 29. (b) Ps. xlv. 18; lxxxix. 34; Is. lxiii. 8.

שִׁקָּח, f. pl. constr. שִׁקָּחוֹת. r. שָׁקַח. *A drinking trough for cattle*, Gen. xxiv. 20; xx. 38.

שָׂר, or **שָׂרָה**, pl. aff. שָׂרוֹתָי, i. q. שָׂר. *A wall*, Jer. v. 10, only.

שָׂר, m. aff. שָׂרָה. Arab. ^{سرة} *pars* 13; Jer. iii. 17, &c. Syr. ܫܪܐ, *umbilici quam obstetrix resecat. The navel*, Prov. iii. 8; Ezek. xvi. 4.

שָׂרָה, Chald. v. Syr. ܫܪܐ, *solvit quod ligatum fuit; habitavit, mansit. Ethpe. Solutus est. (a) Untied, loosened. Metaph. Solved. (b) Halted; hence, dwelt. (b) Dan. ii. 22.*

Infin. **שָׂרָה**, (a) v. 16.

Part. pl. **שָׂרָה**. *Loose*, iii. 25.

Pah. pl. **שָׂרָה**. (a) I. q. Kal [a] (b) *Began*. (a) Ezra v. 2.

Part. **שָׂרָה**, (a) Dan. v. 12.

Ithpa. Pass.

Part. **שָׂרָה**. *Loose*, v. 6.

שָׂרָב, m. Syr. ܫܪܒ, *aruit. (a) Drought*, Is. xlix. 10. (b) According to some, *The mirage*, Is. xxxv. 7. Arab. ^{سراب} *vapor, qui meridici tempore apparens in deserto, iter facientibus è longinquo aquae speciem habet.*

שָׂרָבִיט, m. for שָׂבֵט. *A sceptre*, Esth. iv. 11; v. 2; viii. 4.

שָׂרַח, v. pres. aff. **שָׂרַח**, i. q. Chald. **שָׂרַח**. *Loosened, set at liberty*, Job xxxvii.

Pih. pret. aff. **שָׂרַח**. *Id.*, Jer. xv. 11.

שָׂרָה, pl. f. once, Is. iii. 19. Chald. **שָׂר**, *catena, catenula; ornamentum, tam brachiorum (armillæ) quam pedum (periscelides) ex auro confectum. Chains; ornamental chains, bracelets.*

שָׂרִיָּה, f. Arab. ^{سارية} *cuspis sagitta brevis et rotunda. Syr. ܫܪܝܐ, lorica. Once, Job xli. 18. Usually A coat of mail; but, according to Bochart, A kind of lance. Lxx. θώρακα. Vulg. thorax.*

שָׂרִיָּוֶן, m. pl. שָׂרִיָּוֶת, and שָׂרִיָּוֶת. *A coat of mail*, 1 Sam. xvii. 5. 38; 2 Chron. xxvi. 14; Neh. iv. 10.

שָׂרִיָּן, m. *Id.*, 1 Kings xxii. 34; 2 Chron. xviii. 33; Is. lix. 17.

שָׂרִיָּקוֹת, pl. f. r. שָׂרָה. *Whistling, piping, hissing*, Judg. v. 16; Jer. xviii. 16.

שָׂרִיר, m. pl. constr. שָׂרִירָה. Chald. **שָׂרִיר**, *firmum, ratum. ܫܪܝܪ, confirmatus, comprobatus est. Firm; firmness*, Job xl. 16, only.

שָׂרִירָה, f. always with ִלָּה. *Firmness, obstinacy of heart*, Deut. xxix. 19; Ps. lxxxix.

שָׂרִירָה, f. always with ִלָּה. *Firmness, obstinacy of heart*, Deut. xxix. 19; Ps. lxxxix.

שָׂרִירָה, see שָׂרִירָה.

שָׂרִירָה, see שָׂרִירָה.

שָׂרִיץ, m. Æth. **ሠረረ** : *germinavit, pullulavit; ܫܪܥܐ : germen. Being numerous. A generic term for small animals, whether insects, reptiles, or fishes*, Gen. i. 20; Lev. v. 2; xi. 20, &c.

שָׂרִיץ, v. pres. **שָׂרִיץ**. Constr. immed. it. abs. (a) *Became numerous. (b) Produced in great numbers. (c) Usually, but not necessarily, Moved, crept.* (a) Gen. viii. 17; Exod. i. 7; Ezek. xlvii. 9. (b) Gen. i. 20, 21; Exod. vii. 28; Ps. cv. 30. (c) Ezek. xlvii. 9.

Imp. pl. **שָׂרִיץ**, (a) Gen. ix. 7.

Part. **שָׂרִיץ**, f. **שָׂרִיץ**, (c) Gen. vii. 21; Lev. xi. 29. 41—46.

שָׂרִיץ, v. pres. **שָׂרִיץ**. Syr. ܫܪܝܥ, *sibilus. ܫܪܝܥ, sibilavit. Whistled, piped, hissed.*

(a) *Called by whistling, or piping; called, med. ܫ. (b) Hissed, in contempt, [1] Abs. [2] Med. ܫ. (a) Is. v. 26; vii. 18; Zech. x. 8. (b), [1] 1 Kings ix. 28; Lam. ii. 15, 16; Zeph. ii. 15. [2] Job xxvii. 23; Jer. xix. 8, &c.*

שָׂרִיָּה, f. *Hissing; an object of hissing, contempt*, Jer. xxviii. 18; xix. 8; Mic. vi. 16, &c.

שָׂרַר, v. Syr. ܫܪܪ, *confirmatus est.*

Ethp. *prævaluit. Arab. ܫܪܪ, malum fecit.*

III. *Adversatus fuit.* Kal non occ. except in Part. **שָׂרַר**, pl. **שָׂרָרִים**, aff. **שָׂרַר**, Ps. v. 9; xxvii. 11, &c. *Adversary, enemy, &c.*

שָׂרַר, m. aff. **שָׂרָרָה**, i. q. שָׂר. *The navel*, Cant. vii. 3.

שָׂרָשׁ, m. aff. **שָׂרָשׁ**, pl. constr. **שָׂרָשִׁים**, aff. **שָׂרָשִׁה**, **שָׂרָשִׁה**. Syr. ܫܪܝܥ, *radix. (a) A root. (b) The lowest part of a thing. [1] The foot of a mountain; [2] The bottom of the sea; [3] The sole of a foot. (c) The origin, source. (d) Foundation, groundwork. (e) A shoot, sucker. (a) 2 Kings xix. 30;*

Job viii. 17; xiv. 8, &c. (d), [1] Job xxxviii. 9. [2] Ib. xxxvi. 30. [3] Ib. xiii. 27. (c) Judg. v. 14; Is. xiv. 29. (d) Job xix. 28; Prov. xii. 3. (e) Is. xi. 10; liii. 2.

שָׁרַשׁ, v. Pih. pret. aff. שָׁרַשְׁ, pres. שָׁרַשׁ, *Rooted up*, immed., Job xxxi. 12; Ps. lii. 7.

Puh. שָׁרַשׁ, pl. שָׁרַשׁ, pres. pl. in pause שָׁרַשׁ. (a) *Was rooted up*. (b) *Became rooted, took root*. (a) Job xxxi. 8. (b) Is. xl. 24; Jer. xii. 2.

Hiph. pres. apoc. שָׁרַשׁ. (a) *Took root*. (b) *Caused to take root*. (b) Ps. lxxx. 12; Is. xxxvii. 6.

Part. שָׁרַשׁ, (a) Job v. 3.

שָׁרַשׁ, Chald. m. pl. שָׁרַשְׁ, i. q. Heb. שָׁרַשׁ. *A root*, Dan. iv. 12. 20. 23.

שָׁרַשׁ, Chald. f. for שָׁרַשׁ. *Rooting up, banishment*, Ezra vii. 26, only. LXX. εἰς παύειαν. Vulg. *in exilium*. But Syr. كَسَا.

שָׁרַשְׁ, and שָׁרַשְׁ, pl. f. Arab. سِلْسِلَة, *vinculum, catena*. Chains, Exod. xxviii. 14. 22; xxxix. 15, &c.

שָׁרַשׁ, v. Kal non occ.

Pih. שָׁרַשׁ, pres. apoc. שָׁרַשׁ. (a) *Waited on a person, as an attendant*; constr. immed. it. med. נָ. (b) *Attended to a thing*, med. ל. (c) *Performed the service of the sanctuary*, [1] Abs. [2] שָׁרַשׁ. [3] שָׁרַשׁ. [4] שָׁרַשׁ. [5] Med. נָ of the people in whose behalf the service is performed. (d) *Worshipped*, immed. (e) *Of an animal, Became a sacrifice for, or Was in the power of—*, immed. (a) Gen. xxxix. 4; Num. iii. 6; 1 Kings i. 4, &c. (b) Num. iv. 9. (c), [1] Num. iii. 31; iy. 14; 2 Kings xxv. 24, &c. [2] Num. iv. 12. [4] Deut. xviii. 7. [5] Ezek. xlv. 12. (e) Is. lx. 7.

Infin. שָׁרַשׁ, aff. שָׁרַשׁ, (c, 2) Exod. xxviii. 43; (c, 3) Deut. x. 8; (c, 4) Deut. xviii. 5. (d) Ezek. xx. 32.

Part. שָׁרַשׁ, aff. שָׁרַשׁ, f. שָׁרַשׁ, for שָׁרַשׁ, pl. שָׁרַשׁ, constr. שָׁרַשׁ, aff. שָׁרַשׁ, Num. xi. 28; 2 Sam. xiii. 17; 1 Kings i. 15, &c.

שָׁרַשׁ, m. *The service of the sanctuary*, Num. iv. 12; 2 Chron. xxiv. 14.

שָׁרַשׁ, see שָׁרַשׁ.

שָׁשׁ, m. שָׁשׁ, f. constr. שָׁשׁ. Arab.

سِتَّة, *sex*. The numeral *Six*, Gen. vii. 6; xxx. 20; Exod. xvi. 26, &c. Pl. שָׁשׁ. *Sixty*, Gen. xxv. 26, &c.

שָׁשׁ, m. (a) I. q. שָׁשׁ. *White marble*, Esth. i. 6. (b) *A very fine kind of linen*, used for the dresses of priests and persons of high rank, i. q. שָׁשׁ, Gen. xli. 42; Exod. xxviii. 40; Ezek. xvi. 10, &c. See Celsii Hierobot., tom. ii., p. 259.

שָׁשׁ, v. Pih. pret. aff. שָׁשׁ, Ezek. xxxix. 2, only. LXX. καθόρησεν σε.

Vulg. *educam te*. Arab. شَصَّ, *abiiit*.

IV. *Removit*. Æth. ሰውሰው: contr. ሰው: v. ሰውሰው: *ambulavit*. The signification is very doubtful. Probably *Caused thee to walk, led thee*.

שָׁשׁ, v. שָׁשׁ, once, Ezek. xlv. 13. *Divided into six parts, gave a sixth part of:* שָׁשׁ.

שָׁשׁ, m. שָׁשׁ, f. The ordinal, *Sixth*, Gen. i. 31; Exod. xxvi. 9, &c. In f. *A sixth part*, Ezek. iv. 11; xlv. 13; xlv. 14.

שָׁשׁ, in pause, m. Arab. أَشْرَرُ, *rubicundus*. *A red colouring matter*, either *Red ochre, or Red lead*, Jer. xxii. 14; Ezek. xxiii. 14, only. LXX. ἐν μίλτφ, ἐν γράφιδι. Vulg. *sinopide; coloribus*.

שָׁשׁ, f. pl. שָׁשׁ, aff. שָׁשׁ, שָׁשׁ.

Arab. سَتَّة, and سَتَّة, pl. سَتَات, and سَتَات, *nates*. See שָׁשׁ. (a) *The seat, posteriors*. (b) Pl. *Foundations*. Metaph., *Nobles, chiefs*. (a) 2 Sam. x. 4; Is. xx. 4. (b) Ps. xi. 3; Is. xix. 10.

שָׁשׁ, and שָׁשׁ. Chald. m. i. q. Heb. שָׁשׁ. *Six*, Ezra vi. 15; Dan. iii. 1. Pl. שָׁשׁ. *Sixty*, Ezra vi. 3; Dan. iii. 1; vi. 1.

שָׁשׁ, pret. of שָׁשׁ, it. שָׁשׁ, שָׁשׁ.

שָׁשׁ, v. pres. שָׁשׁ, apoc. שָׁשׁ. Syr. شَا, and Æth. ሰብሰብ: *bibit*. Cogn. שָׁשׁ. Constr. immed. it. med. נָ, it. abs. (a) *Drank*. (b) Metaph., *Swallowed greedily, indulged*. (c) *Experienced*. (d) *Consumed*. (e) *Drank the cup of wrath*. (a) Gen. xlv. 5; Exod. xxxiv. 28; 2 Sam. xix. 36; Eccl. ii. 24, &c. (b) Job xxxiv. 7. (c) Job xxi. 20. (e) Jer. xxv. 26; xlix. 12.

Infin. abs. שָׁחַ, שָׁחַ, constr. שָׁחַח, שָׁחַח, aff. שָׁחַח, Exod. vii. 18; 1 Kings xiii. 23; Is. xxii. 13; Jer. xlix. 12, &c.

Imp. שָׁחַח, pl. שָׁחַח, Gen. xxiv. 14; Jer. xxxv. 5, &c.

Part. שָׁחַח, f. שָׁחַח, pl. שָׁחַח, constr. שָׁחַח, aff. שָׁחַח, (b) Job xv. 16. (c) Prov. xxvi. 6. (d) Job vi. 4; 1 Sam. xxx. 13, &c.

Niph. pres. שָׁחַח. Pass. of Kal. Was drunk, Lev. xi. 34.

שתה, or שתה, Chald. pret. pl. שָׁחַח, with a euphonic, pres. שָׁחַח, Id. Drank, Dan. v. 2—4.

Part. שָׁחַח, pl. שָׁחַח, Dan. v. 1. 23.

שָׁחַח, m. (a) Drinking; r. שָׁחַח, Eccl. x. 17. (b) The warp of a web: r. שָׁחַח.

Comp. Arab. سَتَا. Id., Lev. xiii. 48—59.

שָׁחַח, f. r. שָׁחַח. Drinking, Esth. i. 8,

שָׁחַח, m. pl. constr. שָׁחַח, r. שָׁחַח. A plant, a shoot, Ps. cxxviii. 3, only. Syr. شَحَا, stolo.

שָׁחַח, see שָׁחַח.

שָׁחַח, v. pret. שָׁחַח, pres. aff. שָׁחַח.

Syr. شَحَا, plantavit arborem. Planted a tree, Ezek. xvii. 22, 23.

Part. pass. שָׁחַח, f. שָׁחַח, pl. שָׁחַח, Ps. i. 3; xcii. 14; Ezek. xvii. 8, &c.

שָׁחַח, only in the phr. שָׁחַח, Num. xxiv. 3. 15. The Vulg. takes the word as a part. pass. of שָׁחַח, i. e. שָׁחַח, — *cujus obturatus est oculus*. But the LXX. ὁ ἀληθινὸς ὁρῶν, as if for שָׁחַח, Whose eye is perfect.

שָׁחַח, v. only in the phr. שָׁחַח.

Syr. شَحَا, minxit. According to Simonis this word is a contraction of שָׁחַח, the root being שָׁחַח. LXX. οὐποῦντα πρὸς τοῖς χοῖν, and so the other versions. The phrase itself has been variously interpreted of *males, children, and dogs*. The last seems most probable. 1 Sam. xxv. 22. 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

שָׁחַח, v. pres. שָׁחַח. Cogn. שָׁחַח. (a) Became silent, of the sea, Jon. i. 11, 12. (b) Was at rest, and in security. Ps. cvii. 30. (c) Ceased, of strife, Prov. xxvi. 20.

שָׁחַח, v. pl. שָׁחַח, see שָׁחַח.

ת, Tav, or Tav, the twenty-second and last letter of the Hebrew alphabet, is sounded as *th* in *thin* when it has no dagesh, and as *t* in *tin* when it has one. As a numeral, it stands for *four hundred*, Gram. art. 4.

תָּא, m. pl. תָּא, constr. תָּא, aff. תָּא, it. pl. תָּא. Arab. تَوِي, substitit, diver-

titque aliquo in loco, n. a. تَوِي. Syr. تَوِي, thalamus. A room, chamber, 1 Kings xiv. 28; 2 Chron. xii. 11; Ezek. xl. 7. 33. See Append. A.

תָּא, v. I. pret. תָּא, Cogn. תָּא, and תָּא. Desired, longed for, med. תָּא, Ps. cxix. 40. 174.

II. Pih. part. תָּא, i. q. תָּא. Abhorring, med. תָּא, Amos vi. 8.

תָּא, f. Desire, Ps. cxix. 20, only.

תָּא, v. Kal non occ.

Pih. pres. תָּא, Marked out, marked, Num. xxxiv. 7, 8. See תָּא.

תָּא, Deut. xiv. 5, and תָּא, Is. li. 20. The Egyptian antelope. Antelope Oryx, Linn. See Bochart. Hieroz., tom. i. p. 974.

Comp. Arab. تَوِي, praecessit et praeventit.

תָּא, f. constr. תָּא, aff. תָּא, תָּא, (a) Desire. (b) An object of desire. (a) Num. xi. 4; Ps. cvii. 14; Prov. xxi. 26, &c. (b) Gen. iii. 7; Ps. xxi. 3; Prov. xiii. 12, &c.

תָּא, and תָּא, pl. masc. constr.

תָּא, Arab. تَوِي, didymus; تَوِي, socium habuit in partu fratrem. Syr. تَوِي, gemellus. Twins, Gen. xxv. 24; xxxviii. 27; Cant. iv. 5.

תָּא, f. aff. תָּא, r. תָּא. A curse, Lam. iii. 65.

תאם, m. pl. constr. תָּאִמִּים. *Twins*, Cant. vii. 4.

תאם, v. *Was double*.

Part. plur. תָּאִמִּים, Exod. xxvi. 24; xxxvi. 29.

Hiph. *Bore twins*.

Part. pl. f. תְּאִמִּיּוֹת, Cant. iv. 2; vi. 6.

תאנה, f. aff. תְּאִנִּי, &c. pl. תְּאִנִּים, constr. תְּאִנִּים, aff. תְּאִנִּים. Arab. تَيْنٌ, coll. *ficus*, fructus. Syr. ܐܢܬܐ, *ficus*, fructus et arbor. (a) *A fig tree*. (b) Pl. *Figs*. (a) Gen. iii. 7; 1 Kings iv. 25; Prov. xxvii. 18, &c. (b) 2 Kings ii. 7; Is. xxxviii. 21; Jer. viii. 13, &c.

תאנה, f. aff. תְּאִנִּי, r. אנה: once, Jer. ii. 24. Various rendered: *Periodical impulse; sexual impulse; impulse of anger*.

Arab. اِنْبِي, *tempus fuit; tempestivum fuit; ad maturitatem pervenit; summo ardore ferbuit aqua calida*.

תאנה, fem. once, Judg. xiv. 4. *An opportunity, or revenge*. See אנה. LXX. ἐκδίκησις. Aquila, πρόσφασιν. ἄλλ' ἀνταπόδομα. Vulg. *occasionem*.

תאנה, f. syn. of תָּנָה. *Suffering, pain*, Is. xxix. 2; Lam. ii. 5, only.

תאנים, pl. m. r. תָּאִי. *Vexation, vanity, falsehood*, Ezek. xxiv. 12, only.

תאור, masc. aff. תְּאִיר, and תְּאִיר, aff. תְּאִיר.

Arab. تَوَّر, r. تَوَّر, *circumivit, conversus fuit*.

See תור, *contour*. (a) *Form, personal appearance*. (b) *A handsome form; beauty*. (a) Gen. xli. 19; 1 Sam. xxviii. 14; Is. lii. 14; Lam. iv. 8, &c. Plur. תְּאִירֵי, Gen. xxix. 17; xxxix. 6, &c. (b) 1 Sam. xvi. 18; Is. liii. 2.

תאור, v. Of a boundary, *Turned, made a circuit*: but usually, *was formed, was drawn*, Josh. xv. 9. 11; xviii. 14. 17.

Pih. pres. aff. תְּאִירֵי. *Formed, marked the form of*, Is. xlv. 13.

תאשור, m. *Some valuable or ornamental tree*: see תָּשֶׁר. According to Celsius, *the box tree*, Is. xli. 19; lx. 13. LXX. λεύκω, κέδρω. Vulg. *buxum; pinus*.

תבה, f. constr. תִּבְיָה. Arab. تَابُوتٌ, *arca*, pec. *feralis*. Probably *A chest or*

vessel of any kind. Used only of Noah's ark, and of the vessel in which Moses was exposed, Gen. vi. 14, &c.; Exod. ii. 3.

תבואה, f. constr. תְּבוּאָה, aff. תְּבוּאָה, pl. תְּבוּאוֹת, aff. תְּבוּאוֹת, r. תְּבוּאָה. (a) *Coming in, being stored up*. (b) *Income, revenue, profit*. (c) Pec. *Produce, fruit*, of the earth, the threshing floor, or the wine-press. (d) Metaph. *Fruit, effect*. (a) Ps. cvii. 37. (b) Prov. x. 16; xv. 6; Eccl. v. 9, &c. (c) Lev. xxiii. 39; xxv. 3; Deut. xiv. 22, &c. (d) Prov. xxviii. 20.

תבון, m. aff. תְּבוּנָה, and—

תבונה, fem. aff. תְּבוּנָה, pl. תְּבוּנוֹת, aff. תְּבוּנוֹת, r. תְּבוּנָה, i. q. תְּבוּנָה. *Understanding, discernment, prudence, skill*, Deut. xxxii. 28; Job xii. 13; Ps. cxxxvi. 5; Prov. v. 1; xxi. 30; Hos. xiii. 2, &c.

תבוסה, f. constr. תְּבוּסָה, once, 2 Chron. xxii. 7: r. בוּס. *Trampling down; ruin*.

תביר, m. תְּבִירָה, f. Chald. *Liable to be broken, brittle*, Dan. ii. 42, only. Syr. ܬܒܝܪ, *fregit*.

תבל, f. (a) *The world, the earth; pec. the inhabited parts of it*. (b) *Its inhabitants; mankind*. (a) 2 Sam. xxii. 16; Job xxxvii. 12; Ps. xxiv. 1; Is. xiv. 17. 21, &c. (b) Job xviii. 18; Ps. ix. 9; xvi. 13, &c. The etymology is uncertain. Some derive it from יבל, and consider it properly to signify the *productive, fertile*, part of the earth's surface. See יבול. Syr. ܬܒܠܐ, *orbis habitabilis*. Pl. non occ.

תבל, masc. Used of incestuous and unnatural intercourse, *Confusion*, i. e. a disregard of right and wrong, or of natural distinctions: r. בלל, Lev. xviii. 23; xx. 12, only. LXX. μυσγάν. Symm. ἀρρήγρον. Aquila, ἀπειρημένον. Vulg. *scelus*. Syr. ܬܒܠܐ.

תבלית, f. aff. תְּבִלִּית, r. בלה. *Destruction*, Is. x. 26.

תביל, m. r. בלל. *Confusion, disorder; an injury or defect in the eye, producing confusion or indistinctness of vision*, Lev. xxi. 20, only. Aquila, ὑπόχυσις. LXX. πτίλλος. Vulg. *albuginem*.

תבן, m. Arab. تَبْنٌ, *stramen, palea*. *Straw*, Gen. xxiv. 25; Exod. v. 7—18; Job xxi. 18, &c.

תְּבִנָּה, f. r. בנה. (a) *Building*. (b) *Model, pattern*, for building. (c) *Form, resemblance*. (a) Ps. cxliv. 12. (b) Exod. xxv. 9; 1 Chron. xxviii. 11; Ezek. xliii. 10, &c. (c) Deut. iv. 16—18; Josh. xxii. 28, &c.

תְּנֻמָּה, m. pl. aff. תְּנֻמָּוֹתָי, r. נמל. *Re-tribution; kindness*, Ps. cxvi. 12, only.

תַּגְרָה, f. constr. תַּגְרָה, r. גרה. *Attack; stroke*, Ps. xxxix. 11, only.

תְּדָרָה, masc. twice, Is. xli. 19; lx. 13. The name of a tree: according to some, *The pine*; others, *the Indian plane*. For the etymology, some compare the Arab. تَدْر, *perpetuitas*; others, زَهْر, *luxit, splenduit*. LXX. κυπάρισσον, πεύκη. Vulg. ulmum; *buxus*. See Hierobot., tom. ii. p. 271.

תְּדִירָה, Chald. f. r. רור. *A revolution*. תְּדִירָה, continually, Dan. vi. 17. 21.

תֹּהוּ, for תְּהוֹ, m. (a) *Emptiness*. (b) *A vain thing, a thing of nought, nothing*. (c) Adv. *In vain, to no purpose*. לְתֹהוּ, *Id.* (d) *Desolation*. (e) *A desert, wilderness*. (a) Gen. i. 2. (b) 1 Sam. xii. 21; Is. xlv. 9; lix. 4, &c. (c) Is. xlv. 19; xlix. 4. (d) Is. xxiv. 10; xxxiv. 11. (e) Job vi. 18; xii. 24; xxvi. 7, &c. Arab. تِه, *desertum*.

תְּהוֹם, c. pl. תְּהוֹמוֹת, r. הום. (a) *The deep, the ocean*; from its tossing and roaring. (b) Fully, רַבָּה, *Id.* (c) Pl. *Waves*. (a) Gen. i. 2; xlix. 25; Job xxviii. 14, &c. (b) Gen. vii. 11; Is. li. 10. (c) Exod. xv. 5. 8; Ps. xxxiii. 7.

תְּהִלָּה, fem. constr. תְּהִלָּתָהּ, aff. תְּהִלָּהּ, pl. תְּהִלוֹת, r. הלל. (a) *Praise*. (b) *An object, a subject of praise*. (c) *A hymn of praise*. Pl. תְּהִלִּים, *the (book of) Psalms*. (a) Neh. xii. 46; Ps. xl. 4; c. 4, &c. (b) Deut. xxvi. 19; Is. lxii. 7. (c) Ps. cxlv. 1.

תְּהִלָּה, f. once, Job iv. 18. Arab. تَهْلِيل, and تَهْلِيل, i. q. بَاطِل, *vanus; res vana. Folly, emptiness*. Syn. παραύτητα. LXX. σκολιόν τι. Vulg. pravitatem. See הלל, No. III.

תְּהִלָּכֹת, pl. f. r. הֵלךְ. *Processions*, Neh. xii. 31, only.

תְּהִלָּכֹת, pl. f. r. הפך. *Perversion, perverseness*, Deut. xxxii. 20; Prov. ii. 11. 14; vi. 14, &c.

תָּו, m. Arab. تَو, *signum in animalis femore vel collo impressum crucis formd. A mark in the form of a cross*, which was also the ancient form of the letter Taw, Ezek. ix. 4. Comp. Rev. vii. 3, &c. In Job xxxi. 35, we have תָּו, which some have taken as the same word in the sense of *my subscription, my mark* affixed to my pleadings. This certainly appears far fetched. Others consider תָּו as a contraction of תָּוִי, or תָּוִי, which they suppose equivalent to תָּוִי, *My desire*. If we suppose a primitive תָּו having the sense of *to burn, to mark by burning, to brand*; and, Metaph. *to burn with desire, to desire*, the two significations of a mark, and desire, will be connected in a very simple manner. Comp. Æth. ἄτῶ : *arsit*. See my note.

תָּו, see תָּו.

תָּו, Chald. v. pres. תָּו. I. q. Heb. שָׁב. *Returned*. Med. על, Dan. iv. 31. 33.

Aph. תָּוִי, pres. תָּוִי, and תָּוִי. (a) *Returned, carried back*. (b) *Answered*; immed. of pers. or words. (a) Ezra vi. 5. (b) Ezra v. 5. 11; Dan. ii. 14.

Infin. aff. תָּוִי, (b) Dan. iii. 16.

תְּוָה, f. constr. תְּוָה, pl. תְּוֹת, r. ידה. (a) *Confession*. (b) *Praise, thanksgiving*. (c) *A company or chorus* of persons giving thanks. (d) Plr. תְּוָה, *Offered praise*. (e) תְּוָה, *A sacrifice of thanksgiving*. (a) Josh. vii. 19; Ezra x. 11, &c. (b) Ps. xxvi. 7; Is. li. 3. (c) Neh. xii. 31. 38. 40. (d) Ps. l. 14. 23; cvii. 22; cxvi. 17. (e) Lev. vii. 12; xxii. 29; 2 Chron. xxxiii. 16, &c.

תְּוָה, Chald. v. Syr. تَوَّه, *stupuit, demiratus est*. Cogn. תָּוה, *Was astonished*, Dan. iii. 24, only.

תָּו, v. Kal non occ. See תָּו.

Pil. pres. apoc. תָּו. *Made marks, scrawled*, 1 Sam. xxi. 13.

Hiph. תָּוִי. *Set a mark, marked with a cross*, Ezek. ix. 4. In Ps. lxxviii. 41, תָּוִי, is by some referred to this primitive, and translated, *Set bounds to, limited* the Holy Orde of Israel, i. e. presumed to dictate to Him. Others take the Syr. تَوَّه, *penituit*, and translate *Grieved*. LXX. παρόξυναν. Vulg. exacerbaverunt.

תְּוָה, f. aff. תְּוָה, r. ידה.

Expectation, hope, Ps. lxxxix. 8; Prov. x. 28; Lam. iii. 18, &c.

תֹּךְ, m. constr. תֹּךְ, aff. תֹּךְ, &c. (a) *The middle*. עֲמֻדֵי הַתֹּךְ, *The middle pillars*, Judg. xvi. 29. שַׁעַר הַתֹּךְ, *The middle gate*, Jer. xxxix. 3. (b) בְּתֹךְ, *In the middle*, Gen. xv. 10; Num. xxxv. 5, &c. (c) בְּתֹךְ, *In the middle or midst of; among, within, through*, Gen. ix. 21; xviii. 24; xxiii. 10; Exod. xi. 4, &c. (d) מִתֹּךְ, *From the midst of*, Gen. xix. 29; Exod. iii. 2, &c. (e) אֶל־תֹּךְ, *Into the midst of*, Gen. xiv. 23; Num. xvii. 12, &c.

תֹּךְ, see תֹּךְ.

תוֹכָחָה, f. pl. תוֹכָחוֹת, r. יָכַח. *Reproof, punishment*, 2 Kings xix. 3; Ps. cxlix. 7; Is. xxxvii. 3; Hos. v. 9.

תוֹכַחַת, f. aff. תוֹכַחְתִּי, תוֹכַחְתִּי, pl. תוֹכַחוֹת, m. constr. תוֹכַחוֹת, r. יָכַח. (a) *An argument*. (b) *Reproof*. (c) *Probably Punishment*. (a) Job xiii. 6; xxiii. 4; Ps. xxxviii. 15. (b) Prov. x. 17; xii. 1; xiii. 18, &c. (c) Ps. xxxix. 12; lxxiii. 14; Prov. iii. 11.

תוֹכַחִים, see תוֹכַחִים.

תוֹלְדוֹת, pl. f. aff. תוֹלְדֵי, תוֹלְדֵי, r. יָלַד. (a) *Birth*. קְהִלְיָהֶם, *According to their seniority*, Exod. xxviii. 10. (b) *Posterity*, Gen. v. 1; xi. 10; Num. iii. 1, &c. (c) *Probably History*, Gen. ii. 4; vi. 9.

תוֹלַל, m. pl. aff. תוֹלְלִי, once, Ps. cxxxvii. 3. Variouslly interpreted. (1) r. יָלַד. *Those who cause us to lament*. (2)

Arab. تَلَّ, stravit humi, prostravit; conjecit in malum. IV. *Vinxit; manu duxit. Those who cast us down; or, Those who make up us captives*. (3) As if תוֹלְלִי, *Those who spoil us*. The first is perhaps the most natural. LXX. οἱ απαγαγόντες ἡμᾶς. Ἀλλ' οἱ καταλαβόντες ἡμῶν. Vulg. qui abduzerunt nos.

תוֹלֵעַ, m. pl. aff. תוֹלְעִים, תוֹלְעִי, and תוֹלְעָה, f. aff. תוֹלְעָה. Arab. تَلَّ, longitudo colli;

تَلِيح, procerus vir. Syr. ܬܠܝܚ, and ܬܠܝܚܐ, vermiculus, qui ex cocco nascitur.

(a) *A worm, of any kind*. (b) Pcc. *The worm used in dyeing scarlet*. (c) *Scarlet, scarlet cloth*. (a) Exod. xvi. 20; Jonal. iv. 7; Is. xiv. 11, &c. Metaph. Of a weak, helpless person, Ps. xxii. 7; Is. xli. 14. (b)

Job xxv. 6. (c) Is. i. 18; Lam. iv. 5. Fully, [1] תוֹלְעָה הַשָּׁנִי, Exod. xxviii. 5; xxxv. 25, &c. [2] שָׁנִי ה', Exod. xxv. 4; xxxviii. 6, &c. [3] שָׁנִי ה', Lev. xiv. 4. 48, &c.

תוֹמִים, see תוֹמִים.

תוֹעֵבָה, f. constr. תוֹעֵבוֹת, pl. תוֹעֵבוֹת, m. constr. תוֹעֵבוֹת, aff. תוֹעֵבוֹתִי, &c. r. חָעַב. (a) *An abomination, an object of abhorrence*. (b) *An impure or detestable action*. (c) *Any thing causing a ceremonial pollution*. (d) *An idol*. (a) Lev. xviii. 22; xx. 13; Deut. vii. 25, &c. (b) Ezek. xxii. 11; xxxiii. 26; Mal. ii. 11, &c. (c) Gen. xliii. 32; xli. 34; Deut. xiv. 3. (d) Deut. vii. 26; 2 Kings xxiii. 13.

תוֹעָה, f. r. חָעַב. *Error*. (a) *An erroneous and impious sentiment*, Is. xxxii. 6. (b) *Harm, failure*, Neh. iv. 2.

תוֹעָפוֹת, pl. f. constr. תוֹעָפוֹת. Two etymologies are given. (a) Taking תוֹעָפָה, and the Arab. وَغَفَ, celeriter, cucurrit; [1] *Swiftness*, Num. xxiii. 22; xxiv. 8. [2] *Wealth, treasures*; as being acquired by activity and fatigue, Job xxii. 25; Ps. xc. 4.

(b) Taking the Arab. يَفَع, ascendit montem; يَفَع, collis; [1] *Height*, Num. xxiii. 22; xxiv. 8; Ps. xc. 4. [2] *Heaps*, Job xxii. 25.

תוֹצֵאוֹת, pl. f. constr. תוֹצֵאוֹת, aff. תוֹצֵאוֹת, תוֹצֵאוֹת, r. יָצָא. *Going out*. (a) *Termination of a territory or of a line of boundary*. (b) *Escape*. (c) *Result*. (a) Num. xxxiv. 8; Josh. xv. 4, &c. (b) Ps. lxviii. 21. (c) Prov. iv. 23.

תוֹר, and תֹּר, m. I. (a) *The turtle dove*: the name being taken from the note of the bird as in the Latin turtur, and the Greek τρυγών. (b) *Metaph. Any beloved object*. (a) Gen. xv. 9; Lev. i. 14; v. 6, &c. (b) Ps. lxxiv. 19.

II. For תוֹרָה. *Manner*, 1 Chron. xvii. 17; See 2 Sam. vii. 19.

III. Arab. تَوَّر, r. تَوَّر, circumvixit, versus fuit; تَوَّر, tempus, vicis. *Going or coming round*. (a) *A turn, of persons or things succeeding each other*. (b) *Probably An ornamental chain or band*. (a) Esth. ii. 12. 15. (b) Cant. i. 10, 11.

תור, v. pret. פָּרַחַי, pres. יָרַחַר. *Went about, or round.* (a) *Travelled*, as a merchant, abs. (b) *Went round* a country, examined it, med. פָּחַח. (c) *Went over, mentally, investigated.* (d) *Thought of, purposed.* (e) *Looked out for, provided.* (f) *Went astray.* (b) Num. xiii. 2. 21. 32; xiv. 34. (d) Eccl. ii. 3. (e) Ezek. xx. 6. (f) Num. xv. 39.

Infin. תִּיר, (b) Num. xiii. 16, 17. (c) Eccl. i. 13; vii. 25. (e) Num. x. 33; Deut. i. 33.

Part. pl. תָּרִים. (a) *Travelling merchants*, 1 Kings x. 15; 2 Chron. ix. 14. (b) *Spies*, Num. xiv. 6.

Hiph. pres. יָרַחַר. *Sent spies, sent to examine*, Judg. i. 23.

תור, Chald. m. pl. תִּירִין, i. q. יִשׁוּר. *An ox*, Ezra vi. 9. 17; vii. 17; Dan. iv. 22, &c.

תֹּרָה, f. constr. תּוֹרָה, aff. תּוֹרָתִי, pl. תּוֹרוֹת, aff. תּוֹרוֹתַי, &c. r. יָדָה. (a) *Instruction, direction.* (b) *A law, an enactment, a regulation.* (c) *The Law*: fully [1] תּוֹרָה [2] תּוֹרָה. [2] תּוֹרָה. [3] תּוֹרָה. (d) *The book of the Law.* (e) *Manner, rule of conduct.* (a) Job xxii. 22; Prov. i. 8; xiii. 14, &c. (b) Exod. xii. 49; Lev. vii. 7; Num. xv. 16, &c. (c) Deut. iv. 44; xvii. 19; xxxiii. 4, &c. [1] Exod. xiii. 9; 1 Chron. xxii. 12; 2 Chron. xii. 1, &c. [2] Josh. xxiv. 26; Neh. viii. 18; x. 29, &c. [3] Josh. viii. 31; xxxiii. 6, &c. (d) Deut. xxxi. 26; Josh. i. 8; viii. 34, &c. (e) 2 Sam. vii. 19.

תושב, m. aff. תּוֹשֶׁבֶת, pl. תּוֹשְׁבִים, constr. תּוֹשְׁבֵי, r. יָשַׁב. *An inhabitant, pec. an inhabitant who is of another nation, a settler, sojourner*, Exod. xii. 45; Lev. xxii. 10; Num. xxxv. 15, &c.

תִּנְשֵׂה, f. Arab. تَنْسِي, largitus est; وَشِي, multus fuit; coloravit pinxitve panum; pulchrum reddidit. IV. Confecit rem: juvit restituitque aegrotum medicina;

abundavit opibus vir. وَشَاءَ, Opulentia, abundantia opum. Cogn. وَشِي, (a) *Abundance, wealth.* (b) *Abundantly, entirely.* (c) *Security.* (d) *The means of security, wisdom.* (a) Job v. 12; vi. 13; xi. 6, &c. (b) Job xxx. 22. (c) Prov. ii. 7;

viii. 14; Mic. vi. 9. (d) Prov. iii. 21; Is. xxviii. 29. See my note on Job v. 12.

תֹּחֶקֶחַ, m. once, Job xli. 21. Arab. وَحَّ, fuste percussit; مَيْتَحَ, fustis. A club. Lxx. σφύρα. Vulg. malleum.

תָּזוּ, v. Kal non occ. Arab. تَزَر, r. تَزَر, mortuus fuit.

Hiph. יָרַחַר. Probably *Left to wither, to die*, Is. xviii. 5. But Lxx. ἀποκλύει. Vulg. executientur.

תִּזְנוּת, f. aff. תִּזְנוּתִי, pl. aff. תִּזְנוּתֵי, r. זָנָה. *Whoredom. Metaph. Idolatry*, Ezek. xvi. 15—36; xxiii. 7—43.

תַּחְבֻּלוֹת, pl. f. aff. תַּחְבֻּלוֹתַי, r. חָבַל. Arab. حَبَل, valdè versutus, guarus, prudens.

(a) *Guidance, direction.* (b) *Rule of action.* (c) *Wisdom.* (a) Prov. xi. 14; xxiv. 6. (b) Prov. xii. 5. (c) Job xxxvii. 12; Prov. i. 5; xx. 18.

תַּחֲזוֹת, Chald. aff. תַּחֲזוּתִי, and תַּחֲזוּתֵי; i. q. יִהְיֶה. *Under*, Jer. x. 11; Dan. iv. 9. 11. 18; vii. 27.

תַּחֲלָה, f. constr. תַּחֲלָתִי, r. חָלַל. (a) *Beginning.* (b) *At the first, formerly, before.* (a) Ruth i. 22; 2 Sam. xxi. 9; Prov. ix. 10, &c. (b) Gen. xiii. 3; Judg. i. 1; Dan. viii. 1, &c.

תַּחֲלָאִים, pl. m. constr. תַּחֲלָאֵי, aff. תַּחֲלָאֵי, r. חָלָה, for חָלָה. *Diseases, pains of disease*, Deut. xxix. 21; 2 Chron. xxi. 19; Ps. ciii. 3; Jer. xiv. 18; xvi. 14.

תַּחֲמָס, m. twice, Lev. xi. 16; Deut. xiv. 15. According to Bochart, Hieroz., tom. ii. p. 232, *The male ostrich*. Lxx. Aquila and Theod., νυκτικράς. Vulg. noctuam.

תַּחֲנֻנָּה, f. constr. תַּחֲנֻנָּתִי, aff. תַּחֲנֻנָּתֵי, pl. aff. תַּחֲנֻנָּתֵי, r. חָנַן. (a) *Favour, mercy.* (b) *Prayer for favour or mercy; prayer.* (a) Josh. xi. 20; Ezra ix. 8. (b) 1 Kings viii. 30. 38; Ps. vi. 10; Jer. xxxvii. 20.

תַּחֲנֻנָּיִם, pl. m. constr. תַּחֲנֻנָּיִי, aff. תַּחֲנֻנָּיִי, r. חָנַן. *Prayers for favour or mercy, prayers, supplications*, Job xl. 27; Jer. iii. 21; Dan. ix. 17.

תַּחֲנוּנוֹת, pl. f. aff. תַּחֲנוּנוֹתַי. *Id.*, Ps. lxxvi. 6.

תַּחֲרָא, and **תַּחֲרָא**, Exod. xxviii. 32; xxxix. 23, only. Usually *A breastplate, corselet*. The meaning, however, is very uncertain. Syr. **ܬܚܪܐ**, *contendit, litigavit*. Aph. **ܬܚܪܐ**, *aptavit ad pugnam*.

תַּחֲשׁ, m. pl. **תַּחֲשִׁים**. In the phr. **עֹר תַּחֲשִׁים**, pl. **עֹר תַּחֲשִׁים**. (1) Some take it to be the name of an animal, *A badger*. The only reason for fixing on this animal being that the low Latin *taxus* resembles the Hebrew word. (2) Others consider the word to be the name of a colour, and with these agree the ancient versions. LXX. *ὑακινθινον*. Aquila, Symm. Theod., *ἰανθινον*. Vulg. *janthina*. Probably *Blue*, Exod. xxv. 5; xxxix. 34; Num. iv. 6—14; Ezek. xvi. 10.

תַּחַת, m. With pronouns it usually takes the pl. form of construction. **תַּחַתִּי**, and **תַּחַתְּךָ**, **תַּחַתְּנוּ**, **תַּחַתְּכֶם**, and **תַּחַתְּהֶם**. **תַּחַתְּנוּ**, **תַּחַתְּכֶם**, and **תַּחַתְּהֶם**.

Arab. **تَحْتَ**, *quod inferius est, pars*

inferior; **تَحْتِ**, *sub*. Æth. **ተሕተ**: *sub*. **ጸሕተ**: *demisit*. (a) *The lower part or parts, what is under*. (b) *Under*, [1] With affix, or noun. [2] Abs. (c) *Instead of*, [1] *In the place of*, as a successor. [2] *In return for*, in payment. [3] *On account of*. (d) **תַּחַתִּי**, *In his own place*. (e) **תַּחַתְּךָ**, [1] *From under*. [2] *Under*. [3] *Under*, abs. (f) **תַּחַתְּנוּ**, *Under*. (g) **תַּחַתְּכֶם**, *Id.* (h) **תַּחַתְּהֶם**, [1] *Because*. [2] *Instead of*. (i) **תַּחַתְּנוּ**, *Because*. (a) Job xxviii. 5. (b), [1] Gen. vii. 19; xviii. 4; Exod. xvii. 12, &c. [2] Gen. xlix. 25; Deut. xxxiii. 13. (c), [1] Lev. xvi. 32; 1 Chron. vi. 10; Esth. ii. 17, &c. [2] Gen. xxx. 15; Exod. xxi. 37; 1 Sam. xxv. 21, &c. [3] 2 Sam. xix. 22; Job xxx. 14; Prov. xxx. 21, &c. (d) Exod. xvi. 29; Josh. v. 8; Job xl. 12. (e), [1] Exod. vi. 6; Prov. xxii. 27; Ezek. xlvi. 1, &c. [2] Job xxvi. 5. [3] Exod. xx. 4; Josh. ii. 11; Judg. vii. 8, &c. (f) Gen. i. 7; Exod. xxx. 4; Judg. iii. 16, &c. (g) 1 Sam. xxi. 4. (h), [1] 1 Sam. xxvi. 21; 2 Kings xxii. 17; Is. liii. 12, &c. [2] Deut. xxviii. 62. (i) Deut. iv. 37; Prov. i. 29.

תַּחַת, Chald. aff. **ܬܚܪܐ**. See **תַּחַת**.

תַּחְתָּנוּ, m. **תַּחְתָּנוּ**, f. pl. **תַּחְתָּנוּ**. Adj.

Under, lower, Josh. xviii. 13; 1 Kings vi. 6; Is. xxii. 9, &c.

תַּחְתִּי, m. pl. **תַּחְתִּים**,—

תַּחְתָּנוּ, and **תַּחְתָּנוּ**, f. pl. **תַּחְתָּנוּ**—*Id. Lower, lowest*. Pl. *Lowest parts or places*, Gen. vi. 16; Dent. xxxii. 22; Job xli. 15, &c.

תִּכְוֶן, m. **תִּכְוֶנָה**, f. pl. **תִּכְוֶנוֹת**, r. **תִּכְוֶן**. Adj. *Middle*, in time or place, Exod. xxvi. 28; Judg. vii. 19; Ezek. xlii. 5, &c.

תִּימָן, m. (f. Is. xliii. 6.) What lies on the right hand. See **יָמֵן**. (a) *The south*. (b) *The south wind*. (c) **תִּימָנָה**, *Towards or on the south*. (a) Josh. xv. 1; Job ix. 9; xxxix. 26; Zech. vi. 6, &c. (b) Ps. lxxviii. 26; Cant. iv. 16. (c) Exod. xxvi. 16; Num. x. 6; Deut. iii. 27, &c.

תִּמְרוֹת, and **תִּמְרוֹת**, pl. constr. f. twice **תִּמְרוֹת**. *Pillars of smoke*, Cant. iii. 6; Joel iii. 3. Apparently from **תִּמְרָא**, *A palm-tree*. LXX. *στελέχη*. Vulg. *virgula, caporem*.

תִּירוֹשׁ, and **תִּירוֹשׁ**, m. aff. **תִּירוֹשִׁי**, &c. r. **יִישׁ**. *New wine*, so named, it is thought, from its taking possession of the mind; *wine, the juice of the grape*, Gen. xxvii. 28; Judg. ix. 13; Hos. x. 11, &c. Syr. **ܬܝܪܫܐ**, *mustum*.

תִּישׁ, m. pl. **תִּישִׁים**. Arab. **نيس**, *hircus dorcadum, caprarum tam domesticarum quam montanarum. A he-goat*, Gen. xxx. 38; xxxii. 14; 2 Chron. xvii. 11; Prov. xxx. 31.

תָּה, and **תָּה**, m. Arab. **تَه**, *stultus, mentis inops fuit; secuit; pedibus conculcavit donec confringeret rem*. Syr. **ܬܗ**, *laesit, damno affecit*; **ܬܗܐ**, *defectus, dolus; damnum*. Either, *Craft*, or *oppression*, Ps. x. 7; lv. 12; lxxii. 14. LXX. *δόλος, tókos*. Vulg. *dolo, usura*.

תָּכָה, v. Kal non occ. Arab. **تَكَه**, *qui multum recumbit*; **تَكَه**, *fecit ut inniteretur*. VIII. *Innixus fuit*.

תָּכָה. *Were seated, sat down*, Deut. xxxiii. 3, only. LXX. *ἔπεσεν ἐπὶ ἐσθλ.* Vulg. *appropinquant*.

תַּכְוֶנָה, f. **תַּכְוֶנָה**, r. **תַּכְוֶנָה**. Probably *Being, thence arrangement, appointment*.

(a) *Presence*. (b) *Arrangement of a building*. (c) *Furniture, stores*. (a) Job xxiii. 3. LXX. τέλος. Sym. ἔδρας. Vulg. solium. (b) Ezek. xliii. 11. Theod. ἐτοιμασίαν. Vulg. fabrica. (c) Nah. ii. 9. LXX. ἐτοιμασίαν. Vulg. divitiarum.

הַנְּבִיִּים, and הַנְּבִיִּים, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, *Peacocks*; some, however, suppose them to have been *Parrots*. For the former we have Pers.

طاووس. Gr. ταῶς, *A peacock*: for the

latter, Pers. طوطي, *A parrot*; dim.

طوطاك.

הַנְּבִיִּים, pl. m. once, Prov. xxix. 13. See הָדָה. *Oppressions, injuries*. But LXX. δανειστοῦ. Vulg. creditor.

תְּכֵלֶת, f. once, Ps. cxix. 96; r. כֵּלָה. *Completeness, perfection*. לְכֵלֵתָהּ, *To every thing however perfect*. LXX. συντελείας. Aquila, συντελέσει. Symm. κατασκευῆς. Vulg. consummationis. Michaelis, however, derives the word from Syr. ܬܠܬܐ, *confidit, fiduciam posuit*: and translates it by *Hope, confidence*.

תְּכֵלֶת, f. r. כֵּלָה. *Completion, ending*. (a) *Termination, extremity*. (b) *Boundary*. (c) *Completeness, in degree, perfection*. (a) Neh. iii. 21. (b) Job xxvi. 10; xxviii. 10. (c) Job xi. 7; Ps. cxxxix. 22.

תְּכֵלֶת, f. A colour; supposed to be obtained from the *Helix Janthina*; *Violet, blue*, and hence, *Any material dyed of this colour*, Exod. xxvi. 4; Num. iv. 6; Esth. viii. 15, &c. LXX. ὑακίνθινος. Vulg. hyacinthinus. See Hieroz., tom. ii. p. 720.

הֶקֶץ, m. Cogn. כֵּן. (a) *Fixed quantity*. (b) *Measure, standard*. (a) Exod. v. 18 (b) Ezek. xlv. 11.

תָּכַן, v. *Measured*. Metaph., *Examined, pondered*.

Part. הפֶּן, Prov. xvi. 2; xxi. 2; xxiv. 12.

Niph. pret. נִתְּכַן, pres. יִתְּכֵן. (a) *Was measured, examined*. (b) *Was of just measure, was fair, equal*. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Pih. הפֶּן. (a) *Measured*. (c) *Fixed*. (c) Directed. (a) Job xxviii. 25; Is. xl. 12. (b) Ps. lxxv. 4. (c) Is. xl. 13.

Puh. Pass. of Pih. Part. מִתְּכֵן. Of money, *Measured, weighed, reckoned*, 2 Kings xii. 12.

תְּכֵלֶת, f. *Measure, standard*, Ezek. xxviii. 12; xliii. 10.

תְּכֵלֶת, m. Syr. ܬܠܬܐ, *involveit, operuit*. Chald. ܬܠܬܐ, *involverum, indumentum*. A robe, Esth. viii. 15, only.

תֵּל, m. aff. תֵּלָה, תֵּלָה, r. חלל. (a) A heap, pec. of ruins. (b) A hill or mound. (a) Deut. xiii. 17; Josh. viii. 28; Jer. xxx.

11; xlix. 2. (b) Josh. xi. 13. Arab. تَلّ, collis, cumulus terræ.

תֵּלָה, v. part. pass. pl. תֵּלָהִים, i. q., תֵּלָהִים, r. תֵּלָה, which see.

תֵּלָה, f. r. לָהָה. *Weariness, trouble, vexation*, Exod. xviii. 8; Num. xx. 14; Neh. ix. 32, &c.

תְּלֵאבוֹת, pl. f. Arab. لَاب, r.

לֹב, sitivit; لَابَة, locus lapidosus. Cogn. Thirst, drought, Hos. xiii. 5, only.

תְּלַבְשֵׁת, f. r. לָבַשׁ. *Clothing*, Is. lix. 17, only.

תֵּלֶב, or תֵּלֶב, Chald. i. q. שֶׁלֶג. Snow, Dan. vii. 9, only.

תֵּלֶב, v. pres. aff. יִתְּלֵב. Constr. med. תֵּלֶב, it. immed. Syr. ܬܠܬܐ, 'suspendit. (a) Hung, suspended. (b) Hung, executed. (c) Fully, תֵּלֶב, Id. (d) Metaph. Made dependent. (e) Made uncertain, placed in suspense. (a) 2 Sam. xxi. 12; Ps. cxxxvii. 2; Is. xxii. 24, &c. (b) Gen. xl. 22; xli. 13. (c) Gen. xli. 19; Deut. xxi. 22; Josh. viii. 29, &c.

Infin. constr. תֵּלֶב, Esth. vi. 4; Ezek. xv. 3.

Imp. pl. aff. תֵּלֶב, Esth. vii. 9.

Part. תֵּלֶב, (d) Job xxvi. 7. See my note.

Part. pass. תֵּלֶב, pl. תֵּלֶבִּים, it. תֵּלֶבִּים. (a) 2 Sam. xviii. 10; Cant. iv. 4. (c) Deut. xxi. 23; Josh. x. 26. (e) Deut. xxviii. 66; Hos. xi. 7.

Niph. pret. pl. נִתְּלֵב, pres. יִתְּלֵב. Pass. of Kal. (b) Esth. ii. 22; Lam. v. 12.

Pih. pret. pl. תֵּלֵב. I. q., Kal (a) Ezek. xxvii. 10, 11.

תְּלֵאבוֹת, pl. f. תֵּלֶבִּים, תֵּלֶבִּים, r. לָהָה.

Murmurings, Exod. xvi. 7. 12; Num. xiv. 26; xvii. 25, 26.

תלי, m. aff. תליך, r. תלה. Once, Gen. xxvii. 3. Usually interpreted, *A quiver*; but, by some, *A sword*. The word does not exist in either sense in the cognate languages. LXX. φαρέτραν. Vulg. pharetram. But Syr. **سيف**.

תלית, Chald. m. def. תליתא, or תליתא, from תלה. *Third*, Dan. ii. 39, only.

תלל, v. Arab. **تَلَّى**, *stravit humi, prostravit*. *Strewed on the ground, made a heap, formed a mound*. Only in Part. pass. תלל. *Raised, as a mound, lofty*, Ezek. xvii. 22, only.

תלם, m. pl. constr. תלמי, aff. תלמיך. Arab. **تَلَمَّ**, *sulcus terræ vomere factus*. *A furrow*, Job xxxi. 38; xxxix. 10; Ps. lxxv. 11; Hos. x. 4; xii. 12.

תלמיד, m. r. למד. *A learner*, 1 Chron. xxv. 8, only.

תלע, v. only in Puh. part. pl. תלעם, *Clothed in scarlet*, Nah. ii. 4, only. See תלע.

תלפיות, pl. f. once, Cant. iv. 4. Various rendered. (1) *Heights, lofty buildings, battlements*. Symm. **ὑψη**. Aquila, **ἐπ' ἄλξεως**. LXX. **βαλπιώθ**. Vulg. *propugnaculis*. (2) *A place for hanging weapons*; from תלה, and פיות. (3) *Deadly things*, i. e. *Weapons*; from Arab. **تَلَفَّ**, *peritit*. IV. *Perdidit*. (4) Others take the same Arabic word and translate, *תלפיות*, *For the wanderers, for those who lose their way*, i. e. *as a beacon*. It is doubtful whether any one of these is the true interpretation.

תלת, Chald. m. תלתא, and תלתא, f. aff. תלתא, i. q. Heb. שלש. *Three*, Ezra vi. 4; Dan. iii. 23; vii. 5. 24, &c.

Pl. תלתין. *Thirty*, Dan. vi. 8. 13.

תלת, Chald. m. def. תלתא. *Third*, in rank, Dan. v. 16. 29.

תלתי, Chald. *Id.*, Dan. v. 7.

תלתלים, pl. m. once, Cant. ii. 11. *Hanging, flowing, of the hair*. Comp. תלה, and Arab. **تَلَلَّ**, *commovit, agitavit*.

תם, m. once תום, Prov. x. 9; aff. תמי, תמו, תמים, r. תמים. *Completeness*. (a) *Completeness, fulness*, in number or degree. (b) *Completeness* in character, *integrity*. (c) תמי, Various rendered. [1] *With his full strength*. [2] *With all his skill*, with an accurate aim. [3] *In his integrity*, without any design to kill the king. (d) תמים, *In their integrity*, without any evil design. (e) Pl. תמים, pl. תמים, used only with תמים, which see. (a) Job xxi. 23; Is. xlvii. 9. (b) Gen. xx. 5; Ps. xxv. 21; xxvi. 1, &c. (c) 1 Kings xxii. 34; 2 Chron. xviii. 33. LXX. **εὐστόχως**. Vulg. *in incertum*. (d) 2 Sam. xv. 11. (e) Exod. xxviii. 30; Lev. viii. 8; Deut. xxxiii. 8; Ezra ii. 62; Neh. vi. 65.

תם, m. (a) *One possessed of integrity, perfect, sound in principle, blameless*, Job i. 1; Ps. xxxvii. 37; Prov. xxix. 10, &c. (b) In Gen. xxv. 27, Jacob is said to be תם, apparently in contrast with the epithet **צד יד יד**, given to Esau; probably *Unacquainted with any arts*. Usually, however, interpreted as if a vicious character had been ascribed to Esau, and as if Jacob were free from his brother's faults; *perfect*. LXX. **ἀπλαστος**. Aquila, **ἀπλούς**. Symm. **ἁμωμος**. Vulg. *simplex*. (c) Fem. aff. תמי, *Blameless, perfect*, either in character or person, Cant. v. 2; vi. 9. (d) Pl. תמים, apparently contr. for תמים, i. q. תמים, *Double*, Exod. xxvi. 24; xxxvi. 39.

תמה, f. constr. תמה, aff. תמהי, תמהי, תמהי, i. q. תם, sign. (b) Job ii. 3. 9; xxvii. 5; xxxi. 6; Prov. xi. 3.

תמה, Chald. i. q. Heb. תמה, but used for תם. *There*, Ezra v. 17; vi. 1. 6. 12.

תמה, v. pret. pl. in pause, תמהו, pres. תמהו. Syr. **تَمَّهَ**, *miratus est*. (a) *Wondered, was astonished*, constr. abs. it. med. על, כן. (b) *Looked with surprise on another*, med. אל. (a) Abs., Ps. xlviii. 6; Jer. iv. 9. Med. על, Eccl. v. 7. Med. כן, Job xxvi. 11. (b) Gen. xliii. 33; Is. xliii. 8. Imp. pl. תמהו, Is. xxix. 9; Hab. i. 5. Hiith. pres. תמהו. I. q. Kal, (a) Hab. ii. 5.

תמהון, m. constr. irreg. תמהון. *Astonishment*, Deut. xxviii. 28; Zech. xii. 4.

תמהין, Chald. pl. m. def. תמהין, aff. תמהין. *Wonders, miracles*, Dan. iii. 32. 33; vi. 21.

תְּמוּלָּה, i. q. **תְּמוּלָּה**, which see.

תְּמוּנָה, fem. constr. **תְּמוּנָתָהּ**, aff. **תְּמוּנָתָהּ**. See **תְּמוּנָה**. Resemblance, likeness, figure, Exod. xx. 4; Deut. iv. 16; Ps. xvii. 15, &c.

תְּמוּנָה, f. **תְּמוּנָה**, **תְּמוּנָתָהּ**, r. **תְּמוּנָתָהּ**. (a) What is given in return or exchange; an equivalent, a recompense. (b) Restitution. (c) An exchange, a transfer. (a) Lev. xxvii. 10. 33; Job xv. 31; xxviii. 17. (b) Job xx. 18. (c) Ruth iv. 7.

תְּמוּנָה, f. i. q. **תְּמוּנָה**. Death: only in the plur. **תְּמוּנָתָהּ**, **תְּמוּנָתָהּ**, sons of death, i. e. those who are condemned to death, Ps. lxxix. 11; cii. 21, only.

תְּמוּנָה, m. Cogn. **תְּמוּנָה**, and **תְּמוּנָה**. (a) Perpetuity. (b) Perpetual. (c) Adv. Continually. Phrr. (d) **תְּמוּנָה**, The bread of perpetuity, i. e. the shewbread constantly placed in the Tabernacle. (e) — **תְּמוּנָה**, The constant, i. e. daily offering. (f) **תְּמוּנָה**, Id. (a) Exod. xxix. 42; xxx. 8; Num. iv. 7, &c. (b) Prov. xv. 15. (c) Exod. xxv. 30; Lev. xxiv. 4; 2 Sam. ix. 13, &c. (d) Num. iv. 7. (e) Num. xxviii. 10. 15; xxix. 6, &c. (f) Dan. viii. 11—13; xi. 31; xii. 11.

תְּמוּנָה, masc. constr. **תְּמוּנָתָהּ**, pl. **תְּמוּנָתָהּ**, constr. **תְּמוּנָתָהּ**, f. **תְּמוּנָתָהּ**, r. **תְּמוּנָתָהּ**. (a) Complete. (b) Whole, entire. (c) Perfect in character. (d) Free from fault. (e) Free from defect. (f) Integrity. (a) Job xxxvi. 4; xxxvii. 16. (b) Lev. xv. 30; xxxiii. 15. (c) Gen. vi. 9; xvii. 1; Deut. xviii. 13, &c. (d) Ps. xviii. 31; xix. 8; ci. 2. (e) Exod. xii. 5; Lev. i. 3. 10; iv. 28, &c. (f) Josh. xxiv. 14; Judg. ix. 16. 19; Ps. lxxxiv. 12.

תְּמוּנָה, v. pret. **תְּמוּנָה**, pres. **תְּמוּנָה**. Constr. immed. i. med. **תְּמוּנָה**. (a) Took hold of. (b) Took hold of, and held up. (c) Held a sceptre. (d) Upheld, supported. (e) Obtained. (f) Apprehended, comprehended. (g) Arrived at, reached. (a) Gen. xlviii. 17; Ps. xxxi. 19; Prov. xxviii. 17. (b) Exod. xvii. 12. (d) Abs., Job xxxvi. 17. Immed., Is. xli. 10. Med. **תְּמוּנָה**, Ps. xli. 13; lxix. 9; Is. xlii. 1. (e) Prov. xi. 16; xxix. 23. (f) Prov. iv. 4. (g) Prov. v. 5.

Infinit. abs. **תְּמוּנָה**, constr. **תְּמוּנָה**, Ps. xvii. 15; Is. xxxiii. 15.

Part. **תְּמוּנָה**, and **תְּמוּנָה**, pl. aff. **תְּמוּנָתָהּ**. (c) Amos i. 5. 8. (d) Ps. xvi. 5. (e) Prov. iii. 18.

תְּמוּנָה, v. pret. **תְּמוּנָה**, **תְּמוּנָה**, pres. **תְּמוּנָה**, **תְּמוּנָה**, in pause, **תְּמוּנָה**. Arab. **تَمَمَ**.

תְּמוּנָה, **תְּמוּנָה**, in pause, **תְּמוּנָה**. Arab. **تَمَمَ**. totus, integer, absolutus fuit; ad finem pervenit. (a) Was completed, was ended. (b) Was perfect, in character; upright. (c) Ceased. (d) Failed, came to an end. (e) Was consumed, or wasted away. (f) Finished, constr. [1] Immed. [2] Med. **תְּמוּנָה**, with Infinit. (g) Consumed, destroyed, immed. (a) 1 Sam. xvi. 11; Job xxxi. 40; Lam. iv. 22, &c. (b) Ps. xix. 14. (c) Ps. ix. 7; Is. xvi. 4. (d) Gen. xlvii. 15. 18; Ezek. xlviii. 12. (e) Lev. xxvi. 20; 2 Kings vii. 13; Jer. vi. 29, &c. (f), [1] Ps. lxiv. 7. [2] Deut. ii. 16; Josh. iii. 17; iv. 1. 11, &c.

Infinit. **תְּמוּנָה**, with Makkaph, **תְּמוּנָה**, aff. **תְּמוּנָה**, **תְּמוּנָה**, (g) Jer. xxvii. 8; Lev. xxv. 29, &c.

Niph. pres. **תְּמוּנָה**. I. q. Kal, (a) and (e). (a) Deut. xxxiv. 8; Ps. cii. 28. (e) Num. xiv. 35; Ps. civ. 35; Jer. xiv. 15, &c.

Hiph. pret. **תְּמוּנָה**, pres. **תְּמוּנָה**. (a) I. q. Kal [f] and [g]. (b) Declared perfect. (c) According to some, Took the sum of, counted. (a), [f] 2 Sam. xx. 18. [g] Ezek. xxii. 15. (b) Job xxii. 3. (c) 2 Kings xxii. 4.

Infinit. **תְּמוּנָה**, aff. **תְּמוּנָה**, [f] Is. xxxiii. 1; Dan. viii. 23; ix. 24.

Imp. **תְּמוּנָה**, [g] Ezek. xxiv. 10.

Hith. pres. **תְּמוּנָה**. Showed himself perfect, acted uprightly, 2 Sam. xxii. 26; Ps. xviii. 26.

תְּמוּנָה, m. once, Ps. lviii. 9. Melting, wasting away, r. **תְּמוּנָה**.

תְּמוּנָה, masc. pl. **תְּמוּנָתָהּ**. Arab. **تَمَر**. dactylus. A palm tree, Exod. xv. 27; Ps. xcii. 13; Ezek. xl. 26, &c.

תְּמוּנָה, m. Id., Jer. x. 5, only.

תְּמוּנָה, fem. pl. **תְּמוּנָתָהּ**, and **תְּמוּנָתָהּ**, aff. **תְּמוּנָתָהּ**. An artificial palm tree, 1 Kings vi. 29. 32. 35, 36; Ezek. xl. 22; xli. 18, 19.

תְּמוּנָה, masc. pl. constr. **תְּמוּנָתָהּ**, aff. **תְּמוּנָתָהּ**, **תְּמוּנָתָהּ**, r. **תְּמוּנָתָהּ**. Cleansing, purification; it the means of cleansing or purification, Esth. ii. 3. 9. 12; Prov. xx. 30.

תְּמוּנָה, pl. m. r. **תְּמוּנָתָהּ**. Bitterness, bitter sorrow, Hos. xii. 15; Jer. vi. 26; xxxi. 15. 21. In this last passage, however, many interpreters give the word the signi-

fication of *columns, pillars*, set up as landmarks; as if from תָּקַם.

תָּן, m. pl. תָּנִים, and once תָּנָן, Lam. iv. 3. Apparently a general term used for *any wild animal* of the desert. Some, however, confine the word to the *jackal*, and others to the *larger kinds of serpents*. Lxx. *Aquila* and Sym. *σέρπεντες*. Vulg. *dracones*. Job xxx. 29; Ps. xlv. 20; Is. xiii. 22, &c.

תָּנַח, v. pres. pl. תָּנִי. Sam. רָנַח. Aph. *renach, dedit, donavit*. Cogn. רָנַח. *Mude presents to, distributed gifts among; hired, med. 3, Hos. viii. 10. Vulg. mercede conduserint*. E. *μεμισθωσεν*. But Lxx. *παράδοθ' ὁσούραι*, as if for תָּנִי, used impersonally.

Pih. pres. pl. תָּנִי. (a) *Ascribed praise to a person, med. 7. (b) Celebrated an action, immed. (b) Judg. v. 11.*

Infin. תָּנוּחַ, (a) Judg. xi. 40. Comp.

Arab. تَنَّى, *laudavit oratione aliquem*.

Hiph. תָּנִי. I. q. Kal, constr. immed. Hos. viii. 9.

תָּנוּחַ, f. aff. תָּנִיחַ, pl. תָּנוּחוֹת, r. נָוַח. (a) *Aversion; anger: but some, prohibition*, Num. xiv. 34. Lxx. *τὸν θυμὸν τῆς ὀργῆς μου*. Vulg. *ultionem meam*. (b) Pl. *Things difficult to be borne, heavy things*, Job xxxiii. 10. See my note.

תָּנִיחַ, f. constr. תָּנִיחַ, aff. תָּנִיחַ, pl. תָּנִיחוֹת, r. נָוַח. *Produce, fruit*, Deut. xxxii. 13; Judg. ix. 11; Is. xxvii. 6; Lam. iv. 9; Ezek. xxxvi. 30.

תָּנוּךְ, masc. only in the phr. תָּנוּךְ אָזְנוֹ. *The extremity; probably lower part of the ear*, Exod. xxix. 20; Lev. viii. 23, 24; xiv. 14, &c.

תָּנִיחַ, fem. pl. תָּנִיחוֹת, r. נָוַח. *Sleep, slumber*, Job xxxiii. 15; Ps. cxxxii. 4; Prov. vi. 4. 10; xxiv. 33.

תָּנִיחַ, f. constr. תָּנִיחַ, r. נָוַח. (a) *The lifting up of the hand, either in beckoning or threatening*, Is. xix. 16. (b) *Agitation, disturbance, tumult*, Is. xxx. 32. (c) *An offering*, Exod. xxix. 24; Lev. xxiii. 17; Num. vii. 20, &c.

תָּנִיחַ, masc. pl. תָּנִיחַ, aff. תָּנִיחַ. *A furnace, an oven*, Gen. xv. 17; Exod. viii. 3;

Neh. iii. 11, &c. Arab. تَنَوَّرَ, *for naz, cli-hanus*. Cogn. נָוַח.

תָּנִיחַ, pl. fem. probably f. of תָּנִיחַ, Mal. i. 3.

תָּנִיחַ, pl. m. aff. תָּנִיחַ, r. נָוַח. *Consolations, comforts*, Ps. xciv. 19; Is. lxvi. 11; Jer. xvi. 7.

תָּנִיחַ, pl. f. aff. תָּנִיחַ, Id., Job xv. 11; xxi. 2.

תָּנִיחַ, (a) pl. of תָּנִי, which see. (b) For תָּנִי, Ezek. xxix. 3; xxxii. 2.

תָּנִי, masc. pl. תָּנִי. Arab. تَنِيْنٌ, *serpens ingens, draco*. (a) *A serpent*. (b) *Any large animal of the serpent kind*. (c) *Probably A crocodile*. (d) *Any large marine animal*. (a) Exod. vii. 9, 10. 12; Deut. xxxii. 30; Ps. xci. 13. (b) Jer. li. 34. (c) Is. li. 9. (d) Gen. i. 21; Job vii. 12; Ps. lxxiv. 13, &c. Gesenius supposes that the leading idea of the primitive, תָּנִי, or תָּנִי, is the same as that of the Sans. तनू, *extendere*. See my notes on Job, pp. 196. 427.

תָּנִי, Chald. fem. תָּנִי. *Second*, Dan. vii. 5. Syr. ܬܢܝܐ, *iteravit*.

תָּנִי, Chald. *A second time*, Dan. ii. 7.

תָּנִי, fem. (a) *An unclean beast: according to some, The mole; but Bochart (Hiero., tom. i., p. 1078) makes it the chameleon*, Lev. xi. 30, only. Lxx. *ἀσπιδάξ*. Vulg. *talpa*. (b) *An unclean bird: some, the swan: others, the sea-gull: but Bochart (Hiero., tom. ii., p. 286), the owl*, Lev. xi. 18; Deut. xiv. 16. Lxx. *πορφύριον*. Vulg. *cygnum*.

תָּנִי, v. Kal non occ. See תָּנִי.

Pih. pret. pl. aff. תָּנִי, pres. תָּנִי, and תָּנִי. Constr. immed. it. med. תָּנִי. (a) *Regarded with loathing, abhorred*. (b) *Rendered an object of loathing*. (c) *Excited loathing, was an object of abhorrence*. (a) Job xix. 19; xxx. 10; Ps. cxix. 163, &c. (b) Ezek. xvi. 25.

Infin. תָּנִי, Deut. vii. 26.

Part. תָּנִי, pl. תָּנִי, (a) Mic. iii. 9. (c) Is. xlix. 9.

Niph. תָּנִי, Pass. of Pih. (a) 1 Chron. xxi. 6.

Part. תָּנִי, Job xv. 16; Is. xiv. 20.

Hiph. תָּנִי, pres. apoc. תָּנִי. *Acted abominably, committed a deed worthy of*

abhorrence, 1 Kings xxi. 26; Ezek. xvi. 52. Used adverbially, Ps. xiv. 1; liii. 2.

תועה, v. pres. apoc. תועה. I. q. טעה. Syr.

טָפָה, *erravit, periit.* Arab. طَفَى, *modum excessit.* (a) *Wandered, went astray.* (b) *Went astray, morally.* (c) *Staggered, through drunkenness.* (d) *Was in a state of confusion, disorder, — of the heart.* (a), [1] Abs., Job xxxviii. 41; Is. xxxv. 8, &c. [2] Immed. of place, Is. xvi. 8. [3] Med. ָ, of place, Gen. xxi. 14; Prov. vii. 28, &c. (b), [1] Abs., Ps. lviii. 4; Prov. xiv. 22; Ezek. xlviii. 11. [2] Med. טָפַל, Ezek. xlv. 10. [3] Med. טָפַח, Ezek. xiv. 11. (c) Is. xxviii. 7. (d) Is. xxi. 4.

Infin. constr. תועה, Ezek. xlv. 15; xlviii. 11.

Part. תועה, Gen. xxxvii. 15; Exod. xxiii. 4, &c. תועי לָבָב, Ps. xcvi. 10. תועי ידיו, Is. xxix. 24.

Niph. (a) *Was led astray.* (b) *Was made to stagger.*

Infin. תועה, (b) Is. xix. 14.

Part. תועה, (a) Job xv. 31.

Hiph. תועה, pres. תועה, apoc. תועה. Causat. of Kal. (a) *Caused to wander.* (b) *Caused to go astray, morally.* (c) *Deceived, led astray.* (d) *Acted deceitfully.* (a) Gen. xx. 11; Job xii. 24; Jer. i. 6, &c. (b) 2 Chron. xxxiii. 9; Hos. iv. 12. (c) Is. xix. 13; Jer. xxiii. 13; Amos ii. 4. (d) Jer. xlii. 20.

Part. תועה, pl. תועים, Prov. x. 17; Mic. iii. 5, &c.

תועה, fem. r. עד. *An institution, appointment; a law, custom,* Ruth iv. 7; Is. iv. 17; viii. 20.

תועה, f. constr. תועה, pl. aff. תועה, r. עד. (a) *A channel for the passage of water, conduit.* (b) Either, *An external application, a plaster; or a recovery, a getting up after an illness.* Gesenius takes the former: Castall the latter. Comp. Arab.

علي. V. *Salva evasit, convaleuit, quasi surrexit à morbo mulier.* (a) 1 Kings xviii. 32. 35; 2 Kings xx. 20; Job xxxviii. 25, &c. (b) Jer. xxx. 13; xlv. 11.

תועה, pl. m. aff. תועה, r. על. (a) *Children,* Is. vi. 4. (b) Some, *Mockeries, insults; others, vexations, calamities,* Is. lxvi. 4. xxx. ἐμπαιγματα. Vulg. *illusiones.*

תועה, fem. pl. תועה, r. עד. *Any thing hidden or secret,* Job xi. 6; xxxviii. 11; Ps. xlv. 22.

תועה, m. pl. תועה, aff. תועה, r. עד. *Delight, pleasure, enjoyment, luxury,* Prov. xix. 10; Eccl. ii. 8; Cant. vii. 7; Mic. i. 16; ii. 9.

תועה, f. aff. תועה, r. עד. *Self-humiliation,* Ezra ix. 5, only.

תועה, v. Arab. تَغَى, *erupit in risum.* Cogn. תועה.

Pih. red. part. תועה. Either, *Mocking, or deceiving,* Gen. xxvii. 12.

Hiph. red. part. pl. תועה. *Mocking,* med. ָ, 2 Chron. xxxvi. 16.

תועה, pl. f. r. עצם. *Strength,* Ps. lxviii. 36, only.

תועה, masc. aff. תועה, probably r. עד. (a) *A razor.* (b) *A pen-knife.* (c) *The scabbard of a sword.* (a) Num. vi. 5; viii. 7; Ezek. v. 1, &c. (b) Jer. xxxvi. 23. (c) 1 Sam. xvii. 51; Jer. xlvii. 6; Ezek. xxi. 35, &c.

תועה, pl. fem. r. עד. See צרנה. *Security,* in a legal sense: only in the phr. "גְּנִי חַיִּים, *Hostages,* 2 Kings xiv. 14; 2 Chron. xxv. 24, only.

תועה, pl. m. r. עד. *Mockery, or deception, error,* Jer. x. 15; li. 18, only. Lxx. ἐπηρεαζόμενα, μεμωκαζόμενα. Vulg. *risu.*

תועה, masc. pl. תועה, aff. תועה. Arab.

تُفٍّ, *tympanum. A tambarine,* 1 Sam. x. 5; 2 Sam. vii. 5; Ezek. xxviii. 13, &c.

תועה, and תועה, fem. aff. תועה, &c. r. עד. (a) *Beauty, ornament, splendour.* (b) *Honour, glory.* (c) *Boast, subject of glorying.* (a) Esth. i. 4; Is. xxviii. 5; Jer. xlviii. 17, &c. (b) Judg. iv. 9; Prov. iv. 9; Is. lxiii. 14, &c. (c) Ps. lxxviii. 61; Prov. xvii. 6; Is. lx. 19, &c.

תועה, masc. pl. תועה, constr. תועה.

Arab. تَفَّاحٌ, *malus arbor; malum, pomum.*

(a) *An apple tree.* (b) *An apple.* (a) Cant. ii. 3; viii. 5; Joel i. 12. (a) Prov. xxv. 11; Cant. ii. 5; vii. 9.

תועה, pl. f. aff. תועה, r. עד. *Dispersion, scattering,* Jer. xxv. 34, only.

תועה, pl. m. constr. תועה, once, Lev.

תְּקוּפָה, f. constr. תְּקֻפָּה, aff. תְּקֻפָּתוֹ,
pl. תְּקֻפּוֹת, r. קָפָה, i. q. נָקָה. (a) *The going
round*, of the sun. (b) *The coming round*

of the year. (a) Ps. xix. 7. (b) Exod. xxxiv. 22; 1 Sam. i. 20; 2 Chron. xxiv. 23.

תקף, m. r. תקף. *Strong, powerful*, Eccl. vi. 10, only.

תקף, Chald. pl. תַּקְפִּין, f. תַּקְפָּא, and תַּקְפָּא, *Id.*, Dan. ii. 40. 42; iii. 53.

תקל, Chald. i. q. Heb. שָׁקַל. *Weighed*.

Pehl. תַּקְלָא, *Was weighed*, Dan. v. 27.

Part. תַּקֵּל, for תַּקֵּל, Dan. v. 25.

תקן, v. cogn. תָּכַן. *Was set in order, arranged; was straight*.

Infin. תִּקֵּן, Eccl. i. 15.

Pih. תִּקֵּן. (a) *Set in order*. (b) *Made straight*. (a) Eccl. xii. 9.

Infin. תִּקֵּן, (b) Eccl. vii. 13.

תקן, Chald. v. *Id.*

Hoph. תִּקְנֵה. *Was set in order, was established*, Dan. iv. 33, only.

תָּכַח, v. pres. תִּכָּחֵץ. Cogn. יָכַח. *Struck, fied.* (a) *Struck the hands*. [1] In concluding a bargain. [2] In contempt. [3] joy. (b) *Thrust in a weapon*. (c) *Fixed, fastened*. (d) *Pitched a tent*. (e) *Threw into the sea*. (f) *Blew a trumpet*, med. תָּ, it. immed. (g) *Blew an alarm*, immed. (a), [1] Prov. vi. 1. [2] Nah. iii. 19. (b) Judg. iii. 21; 2 Sam. xviii. 14. (c) Judg. iv. 21; xvi. 14; 1 Sam. xxxj. 10, &c. (d) Gen. xxxi. 25. (e) Exod. vi. 19. (f), [1] Med. תָּ, Judg. vii. 18; 1 Sam. xiii. 3; Ezek. xxiii. 3, 6, &c. Immed., Judg. vii. 22. (g) Num. x. 5, 6.

Infin. abs. תִּכָּחֵץ, constr. תִּכָּחֵץ, Josh. vi. 13; Judg. vii. 20; Is. xviii. 3.

Imp. pl. תִּכָּחֵץ, (a, 3) Ps. xlvi. 2. (d) Jer. vi. 3. (f, 2) Ps. lxxxii. 4; Jer. iv. 5; vi. 1, &c.

Part. pass. pl. תִּכָּחֵץ, constr. תִּכָּחֵץ, (a, 1) Prov. xvii. 18; xxii. 25, 26; abs. xi. 15.

Part. pass. f. תִּכָּחֵץ, (c) Is. xxii. 25.

Niph. pres. תִּכָּחֵץ, apoc. תִּכָּחֵץ. *יָכַח בְּשׁוֹפָר*, *A trumpet is blown*, Is. xxvii. 13; Amos v. 6. (b) *יָכַח יָכַח*, *Strikes hands with me*, in concluding an agreement, Job xvii. 3.

תָּכַח, m. *The blowing of a trumpet*, Ps. cl. 3, only.

תָּכַח, m. aff. תִּכָּחֵץ. Syr. ܬܩܬܐ, *prævaluit, invaluit*. Arab. ٱتَّقَى, *certavit et vicit ingenio, solertid.* *Strength, power, authority*, Exod. ix. 29; x. 2; Dan. xi. 17.

תָּכַח, Chald. m. def. תִּכָּחֵץ, constr. תִּכָּחֵץ. *Id.*, Dan. ii. 37; iv. 27.

תָּכַח, v. pres. aff. תִּכָּחֵץ. *Exerted power against, prevailed over*; constr. immed., Job xiv. 20; xv. 24; Eccl. iv. 12.

תָּכַח, Chald. v. תִּכָּחֵץ, תִּכָּחֵץ. (a) *Was strong*, Dan. iv. 8. 19. (b) *Was violent*, Ib. v. 20.

Pah. *Made strong, established a law*.

Infin. תִּכָּחֵץ, Dan. vi. 8.

תָּר, see תָּר.

תָּרְבִית, f. r. רָבָה, once, Num. xxxii.

14. Some, *A multitude*; others, with more propriety, *progeny, posterity*. Lxx. σύν-τρυμμα. ἄλλοι, σύσπρυμμα. Vulg. incrementa et alumni.

תָּרְבִית, f. r. רָבָה. *Increase, usury*, Lev. xxv. 36; Prov. xxviii. 8; Ezek. xviii. 8. 13. 17; xxii. 12.

תָּרַם, v. Arab. تَرَجَمَ, *interpretatus fuit. Interpreted, translated*.

Part. pass. תִּרְגָּם, Ezra iv. 7, only.

תִּרְגָּמָה, f. constr. תִּרְגָּמָה, r. רָם. *A stupor, an unnatural drowsiness, a trance*, Gen. ii. 21; xv. 12; 1 Sam. xxvi. 12, &c.

תִּרְגָּמָה, f. constr. תִּרְגָּמָה, aff. תִּרְגָּמָה, רָם. *תִּרְגָּמָה*, pl. תִּרְגָּמָה, aff. תִּרְגָּמָה, רָם. (a) *An offering, a contribution, gift*.

(b) *An offering to God*. (c) *A sacrificial gift*.

(a) Exod. xxv. 2, 3; Num. xxxi. 52, &c. (b) Exod. xxx. 13—15; xxxv. 5, &c. (c) Exod. xxix. 27, 28; Lev. vii. 32.

תִּרְגָּמָה, f. *Id.*, Ezek. xlvi. 12.

תִּרְגָּמָה, f. constr. תִּרְגָּמָה, r. רָם. (a) *A shout, pec. of triumph or joy, shouting*. (b) *A warlike shout*. (c) *The sounding of a trumpet*. (a) Josh. vi. 5; 1 Sam. iv. 5; Job viii. 21, &c. (b) Job xxxix. 25; Jer. iv. 19; Amos i. 14, &c. (c) Lev. xxiii. 24; xxv. 9; Num. xxxi. 6.

תִּרְגָּמָה, f. once, Ezek. xlvii. 12; r. רָם, i. q. רָם. *Healing*. Lxx. ἰατρικόν. Vulg. medicinam.

תִּרְגָּה, f. once, Is. xlv. 14. *The name of a tree*, according to Celsius, Hierobot., ii., p. 269, *The Holly*. Vulg. ilex. Aquila and Symm. ἀγριοβάλανον. Comp. Arab. تَرَزَّ, *durus fuit; aruit, rigit*.

תָּרַן, Chald. m. constr. תָּרַן, f. תָּרַן.

The numeral *Two*, Ezra iv. 17. 24; Dan. iv 1. 26.

תַּרְמָחָה, f. r. רמה. *Deceit, craft*, Judg ix. 31, only.

תַּרְמִיחָה, f. aff. תַּרְמִיחָה, r. רמה. *Id.* Ps. cxix. 118; Jer. viii. 5; xiv. 14; xxii. 26; Zeph. iii. 13.

תַּרְךְ, m. aff. תַּרְכָּה. *The mast of a ship*. Is. xxx. 17; xxxiii. 23; Ezek. xxvii. 5, only. The context and the ancient versions support this interpretation, but the etymology is uncertain.

תַּרְעָה, Chald. m. Syr. ܬܪܥܐ, *aperuit*. ܬܪܥܐ, *porta*. *An opening, entrance, gate*, Dan. ii. 49; iii. 26. Comp. Heb. ܬܪܥܐ.

תַּרְעָה, Chald. m. pl. def. ܬܪܥܐ. *Door-keepers, porters*, Ezra vii. 24, only.

תַּרְעָלָה, f. r. רעל. *Trembling, staggering*, Ps. lx. 5; Is. li. 17. 22.

תַּרְפִּים, pl. m. *Teraphim*; apparently figures of the human form, 1 Sam. xix. 13. 16; objects of worship, Gen. xxxi. 19. 30; consulted with regard to futurity, Ezek. xxi. 26; Zech. x. 2. The etymology of the word is doubtful. Possibly the meaning might originally be *Relics*. Comp. Æth. ܬܪܦܐ : *reliquus, residuus fuit, superfuit*.

תַּרְשִׁישׁ, m. A precious stone; probably *The topaz*, Exod. xxviii. 20; xxxix. 13; Cant. v. 14; Ezek. i. 16, &c. But according to some, *Amber*. Lxx. χρυσόλιθος.

תַּרְשָׁחָה, always with the article, הַתַּרְשָׁחָה. The title of the governor of Judea under the Persians, Ezra ii. 63; Neh. vii. 65. 70; viii. 9; x. 2. Gesenius derives the word from Pers. ܬܪܫ, *Harsh*. A more natural etymology would be found in ܬܪܫ, *Fear*; the governor being the dreaded one. All such derivations, however,

are mere conjecture, and cannot be depended on.

תַּשְׁוִימָה, f. once, Lev. v. 21. Apparently, *A deposit*. R. שים. The Lxx. however translate תַּשְׁוִימָה, by *κοινωνίας*. Vulg. *creditum*.

תַּשְׁוִימָה, pl. f. r. שוא, i. q. שמה. *Any loud noise, tumult, rumbling, shouting*, Job xxxvi. 29; xxxix. 7; Is. xxii. 2; Zech. iv. 7.

תַּשְׁבֵּץ, m. r. שבץ, once, Exod. xxviii. 4. Either, *Quilting*, or *embroidery*; more probably the latter. Lxx. κοσσυμβιστῶν. Vulg. *lineam strictam*.

תַּשְׁבֹּחַ, f. constr. תַּשְׁבֹּחַ, aff. תַּשְׁבֹּחַ, pl. תַּשְׁבֹּחִים, aff. תַּשְׁבֹּחִים, r. שוב. *Returning*. (a) *The coming round, or return of a season*. (b) *The return of a person in completing a circuit*. (c) *An answer*. (a) 1 Sam. xi. 1; 1 Kings xx. 22. 26; 2 Chron. xxxvi. 10. (b) 1 Sam. vii. 17. (c) Job xx. 34; xxxiv. 36.

תַּשְׁוִיעָה, f. constr. תַּשְׁוִיעָה, aff. תַּשְׁוִיעָה, r. שש. I. q. שש. *Freedom, safety, salvation, deliverance*, 1 Sam. xi. 9; Ps. xxxvii. 39; Is. xli. 13, &c.

תַּשְׁוִיקָה, f. aff. תַּשְׁוִיקָה, aff. תַּשְׁוִיקָה. Arab. ܬܪܩܐ, *desiderium, propensio animi in rem, cupido*. *Desire*, Gen. iii. 16; iv. 7; Cant. vii. 11.

תַּשְׁוִירָה, f. once, 1 Sam. ix. 7. Apparently, *A present*. Comp. Arab. ܬܪܩܐ, *um adduxit*. Lxx. πλείον. ἄλλ'. ὑπόστασιν. Vulg. *sportulam*.

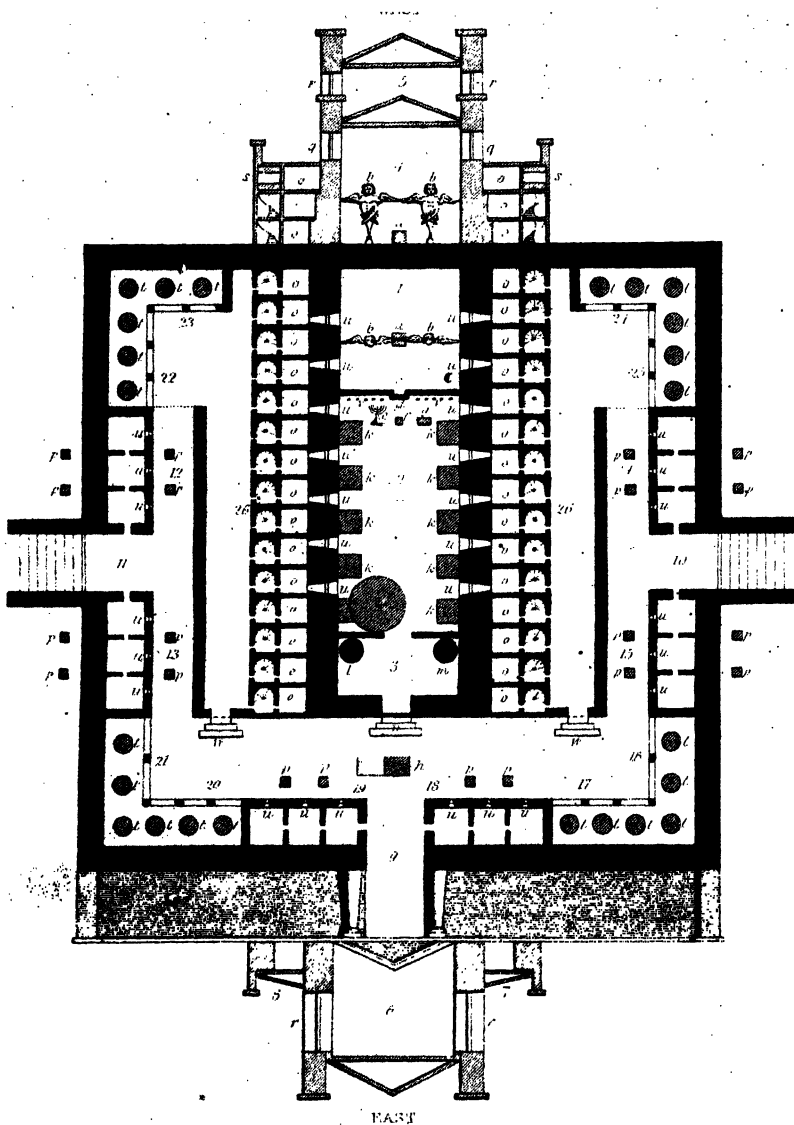
תַּשְׁוִיעָה, m. תַּשְׁוִיעָה, f. *Ninth*, Num. vii. 60; 2 Kings xvii. 7, &c. From

תַּשְׁוִיעָה, m. constr. תַּשְׁוִיעָה, f. constr. תַּשְׁוִיעָה. Arab. ܬܪܩܐ, *novem*. The numeral *Nine*, Gen. v. 27; Num. xxxiv. 13; Josh. xix. 38, &c.

Pl. תַּשְׁוִיעָה. *Ninety*, Gen. v. 9, &c.

PLAN AND SECTION OF SOLOMON'S TEMPLE

SHOWING ALSO THE POSITION OF ITS FURNITURE, CHAMBERS, &c.



EAST

The great outer Court, bounded by a wall of 500 reeds on each of its sides, usually styled the Court of the Israelites, but at this time was common to them with the Proselytes of the Gentiles.

10 20 30 40 50 cubits

to face page 931

APPENDIX A.

A SHORT DESCRIPTION OF THE TEMPLE OF SOLOMON, WITH
ITS APPURTENANCES, FURNITURE, &c.

The object of the following plan and description of the Temple of Solomon is, merely to furnish the student, in the shortest and easiest way, with the form, proportions, position, &c. of the Temple, with those of its various parts, furniture, and the like. The foregoing pages will supply an interpretation generally of the terms used to represent these; but, as description is more likely to be misunderstood than picture, however rude, it has been thought advisable to add, by way of appendix, this plan and description; not, indeed, for the purpose of supplying a complete exhibition of the use of every technical term found in the several descriptions of the Temple: this would require a volume at least; but to append an easy and correct (it is hoped) conception of those parts, furniture, &c., which it is most desirable should be formed, at an early period of his progress, by the student of the Hebrew Bible. On the questions, as to the style of architecture adopted, the mass of wealth collected for the erection of the Temple, its duration, and final destruction, nothing will be said here. And, if it be found that the representations and descriptions given—as far as they do go—differ considerably from those found in larger and more complete works on the same subject, I have only to say, by way of apology, that the sole and real cause of this is, my having adhered to the Biblical accounts of this celebrated structure, in preference to those given by the Talmudists, Josephus, and their more immediate followers, whose main object seems to me to have been, to recommend their learned labours by descriptions, of this building and its furniture, far more splendid than those offered by the sacred writers themselves: on the faulty principle that, because He who is said to have made his residence in this holy house is the greatest of beings, that house must, therefore, have been the greatest

and most splendid of buildings : a principle which seems at variance with the spirit of the Scripture, and certainly with the scriptural descriptions given of the Temple.

On the Temple, its Divisions, Courts, &c.

[illegible]

The Temple had in its earliest times *two* enclosures; in later times *three*. Its first enclosure was bounded by a wall (Ezek. xl. 5), one reed in breadth, and one in height; about thirteen feet, perhaps. The one reed *in breadth* probably comprehends the thickness of the wall, together with the breadth of the offices or small chambers attached to it, as given in the plan. The whole *length* and *breadth* of this *enclosure* or *court* was 100 cubits (Ib. vrr. 23. 27. 47; xli. 13, 14). It had three gates, the east, north, and south gate; to each of which there was an ascent of seven steps (xl. 22. 26; *eight* steps, reckoning inclusively, perhaps, as in some other cases, 31. 34. 37). The *second enclosure* contained, according to Ezekiel (xlii. 16, seq.), 500 reeds, both in *length* and *breadth*; which was, therefore, a square, as before.

Lamy, however, makes the wall which I have assigned to the first enclosure, a partition-wall between the second and third, viz. the court of the Israelites, and that of the Gentiles; while it is most probable that, at this period, no *third court* existed. That Lamy is wrong, it is, I think, evident from these considerations. 1st, Ezekiel says nothing about this larger enclosure until he has given all the measures of the first. (See chap. xlii. 15, seq.) That is, therefore, another and *distinct court*. 2d, In his account of the first court, it is evident that this wall and its measures are spoken of. (See chap. xl. 5.) At vr. 6, the eastern gate is mentioned as being in this wall: and vr. 7, the little chambers must have been attached to it. The same is true of many of the subsequent particulars. Again, at vr. 17, the *thirty chambers* mentioned must have been within this enclosure, and could be no other than those attached to the body of the Temple (chap. xli. 6): the terms *inner* and *outer court*, we shall presently consider.

In Ezekiel xl. 17, we find these *thirty chambers* (לְשִׁכֹּת) situated upon a *pavement* (רָצֶצָה); and vr. 18, another *pavement*, over against the gates, termed the *lower pavement* (הַרְצֶצָה הַתַּיִתָּה). There were therefore two pavements in this court; one, the *higher* of the two, joining the sides of the Temple, and on which the chambers of the priests stood; another, against the gates and the small chambers attached to the wall, termed the *lower pavement*. We find again (vr. 17), that these pavements and chambers were in the same enclosure with the "*outer court*." The outer court, therefore, was not *without* this enclosure, as Lamy and others make it. And, again, this enclosure contained both an *outer* and *inner court*. We have seen that it contained an outer court. At vr. 19 a measurement is made from the forefront of the lower gate (הַשַּׁעַר הַתַּיִתָּה), unto the forefront of the *inner court* (הַחֲצֵר הַבְּנִינִי), which I take to have extended from the entrance of the eastern gate to the west boundary wall. In vr. 17 we are told that there were chambers and a pavement made for the outer court; *thirty chambers* being upon the pavement. This pavement, as shown above, was the *higher pavement*; it appears here also to have been termed the *outer court* (הַחֲצֵר הַבְּנִינִי). The lower pavement, we have already seen, was termed the *inner court*. (Comp. ch. xlii. 4—14; xlii. 27).

These two courts, therefore, lay side by side. It also appears that the Temple stood on the *higher pavement*, from the circumstance that there was an ascent of steps from the lower pavement to it (xl. 49). A sort of fragment of this *higher pavement*, or *outer court*, will be seen in the plan, situated between the sheds of the boilers, and the chambers of the priests on each side of the Temple, and joining the extreme western boundary-wall. Each of these I take to have been termed the שֵׁרֶט, *shred, strip*, or the like, Ezek. xli. 12—15; xlii. 1. 10. 13; styled by the LXX. τὸ ἀπόλοιπον, or διαστήμα. See Dict. p. 110.

In Ezek. xl. 23. 27. 44, also xlii. 17, we read of a *gate* of the inner court, or an *inner gate*; and chap. xl. 19, of the *lower gate*. (הַשַּׁעַר הַתַּיִתָּה) intimating that there was more than one in this court, and in this direction; whence it should seem that the porch to this entrance, and probably to the others, had two gates, an *inner* and an *outer gate*. If so, each of these porches was enclosed; each *inner gate* opening into the *inner court*, or part appropriated to the Levites: which, however, in the front of the Temple, was common to both the priests and Levites, and is termed, 2 Chron. iv. 9, the *great court* (הַחֲצֵר הַגְּדוֹלָה), and the *court of the priests* (הַחֲצֵר הַכֹּהֲנִים). Once more; as the chambers attached to the sides of the Temple were assigned exclusively to the priests, so also was the *higher pavement*, or *outer court*; both were styled *Most Holy*, and therefore were inaccessible to the Levites. (Ezek. xlii. 13—15.) The distinctions of *inner* and *outer* here seem to have been made, the first with regard to the *outer enclosure* or *court* (ch. xlii. 19); the second, with reference to the Temple itself; or, it may be, as being beyond the wall separating it from that of the Levites, and termed *outer* on that account.

Having, then, so far determined the primary divisions of this first enclosure or court, with their terms; we may now proceed to point out its other particulars, according to the numbers laid down in the plan.

1. *The Holy of Holies, Most Holy place, or Oracle.* הַקֹּדֶשׁ הַקְּדוֹשׁ, — קֹדֶשׁ, or הַקֹּדֶשׁ הַקְּדוֹשׁ. LXX. τὸ ἅγιον, ἅγια ἅγιον, τὰ ἅγια τῶν ἁγίων, or δαβίρ. The measures of this were 20 cubits in length, breadth, and height, 1 Kings vi. 20; 2 Chron. iii. 8; Ezek. xli. 4.

2. *The Temple.* מִזְבֵּחַ, מִזְבֵּחַ, as above. LXX. ναός, δῶκος, βραδύλιον, θρόνος, &c.

3. *The Porch.* אֹמָס. LXX. κρημῖς, ναός. Twenty cubits by ten, 1 Kings vi. 3; 2 Chron. iii. 4; and, in this last place, 120 cubits high; so also the LXX. But, in all probability, some error in the numbers has crept in here.

4. Section of the *Most Holy Place*, or *Oracle*.

5. Section of the *Temple*, rising 10 cubits higher; its whole height being thirty cubits,* that of the Oracle twenty, 1 Kings vi. 2. 20, &c.

6. Section of the *Temple*, at its Eastern front, מִזְבֵּחַ.

7. } Chambers of the priests as appearing

8. } above the Eastern boundary wall.

9. *The Eastern gate*, מִזְבֵּחַ, מִזְבֵּחַ, Ezek. xl. 6, &c. See LXX. It was ten cubits wide, thirteen high. There were steps (probably seven) up to it. מִזְבֵּחַ, Ib. and vr. 11.

10. *The Northern gate*, with its eight steps, מִזְבֵּחַ, מִזְבֵּחַ, Ezek. xl. 37. But vr. 22, seven steps; reckoning exclusively, perhaps.

11. *The Southern gate* with its seven steps, מִזְבֵּחַ, מִזְבֵּחַ, Ezek. xl. 24, 26.

12, 13, 14, 15, 18, 19. Chambers of the Levites, who were charged with various services as singers, washers of the sacrifices, &c. Ezek. xl. 38. 44; xlv. 11—15. These chambers are termed מִזְבֵּחַ, constr. מִזְבֵּחַ, sing. מִזְבֵּחַ, Ezek. xl. 7. 10; also vr. 12. מִזְבֵּחַ.

Arab. مَسْجِدٌ, or مَسْجِدٌ, mansio (nocturna);

r. مَسْجِدٌ. Cogn. redup. مَسْجِدٌ, quievit. Syr. مَسْجِدٌ, thalamus. LXX. βέειμ θεέ. These were erected against the boundary wall, and

with it are termed מִזְבֵּחַ, Ezek. xl. 5, where we are told that the breadth of this erection was one reed, i. e. of six cubits and a span; giving about five cubits for the width of the chambers (Ib. vr. 7); and six and a span for their height. There were three of these chambers on each side of the gate (Ib. vr. 10, and so of every gate). Their measures were all alike (Ib.). There was a border (גִּבְלֵי) in front of these, one cubit in width: a sort of stone base, perhaps intended to keep persons, &c., from touching and soiling the walls (Ib. vr. 12.) Each chamber was six cubits long (Ib.)

These chambers had, moreover, מִזְבֵּחַ, i. e. friezes, or entablatures (see above), one cubit (in depth, apparently), and sixty in length; i. e. reaching over the whole system of these, with the sheds or boiling places attached to them, and encompassing likewise the porch of each gate (Ib. vr. 14); which will account for the whole length being sixty cubits.

They had also splayed windows (מִזְבֵּחַ), attached to their entablatures, looking towards the inner court (Ib. vr. 16.) And upon these entablatures were palm trees carved. (Ib.) The same was the case with all the chambers attached to the boundary wall of this court.

16, 17, 20, 21, 22, 23, 24, 25, seem to have been enclosed sheds, or pent-houses, such as to have presented the appearance of porches; and thence, apparently, they were termed מִזְבֵּחַ, i. q. מִזְבֵּחַ, Ezek. xl. 16; xlv. 20—24, &c. The Auth. Vers. styles these "arches;" things probably unknown at that time. With equal impropriety, perhaps, it renders מִזְבֵּחַ, by "post." The LXX. ignorant, as it should seem, of what these terms meant, have given them in Greek letters just as they found them., viz., ἀλάμ (vr. 16), αἰθριον τοῦ ἀλάμ (vr. 14). Comp. the chapter throughout.

26. *The higher pavement*, or *Outer Court*, as noticed above, termed also מִזְבֵּחַ, מִזְבֵּחַ, a walk of ten cubits (Ezek. xlii. 4), and *Court of the Priests* (2 Chron. iii. 9), which was assigned exclusively to the priests, as it lay against their chambers, and was elevated, in some degree, above that appropriated to the Levites. Ezek. xlii. 11, it is named מִזְבֵּחַ, as opposed, perhaps, to the lower pavement, on which the work of the Levites was carried on. On this pavement, and in front of the priests' chambers, was a wall of

* Josephus tells us, that another building, thirty cubits in height, was placed upon this, making sixty cubits in the whole; then, upon these, another also sixty cubits high, making the whole height of the Temple 120 cubits! A similar exaggeration is to be found in his myriads of vessels of gold used in the Temple service, while those of silver were double these numbers. It may be doubted, I think, whether such a writer is entitled to attention in any thing affecting his national vanity as a Jew.

fifty cubits in length, intended perhaps the more effectually to separate it from the lower pavement assigned to the Levites, but which, from its dimensions, would not cover the boiling-places at the west end (Ezek. xlii. 7). For in these (ch. xli. 19) it was the priests' office to boil the sacrifices. In the others, at the east end, the Levites probably officiated (Ib. vr. 24).

27. The boundary wall (חֹמֶת הַיְּהוּדָה Ezek. xl. 5), as noticed above.

The Furniture, &c. of the Temple, and its Courts, as marked by letters in the Plan.

a. *The Ark and Mercy-seat*, two-and-a-half cubits long, one-and-a-half broad, and one-and-a-half high, Exod. xxv. 10; xxxvii. 6, חֹמֶת הַיְּהוּדָה לְכַהֵן. LXX. τὸ ἱλαστήριον ἐπὶ τὴν κυβωτὸν ἄνωθεν.

b. *The Cherubim*, made of resinous wood, חֹמֶת הַיְּהוּדָה, 1 Kings vi. 23. LXX. χερουβίμ. Josephus χερουβεῖς. πηχῶν ἑκάτερον τὸ ὕψος πέντε; five cubits high each. (Antiq. Jud. viii. c. iii. § iii.) He adds, τὰς δὲ χερουβεῖς οὐδεὶς ὁποῖα τινες ἦσαν εἰπεῖν οὐδ' εἰκάσαι δύναται. Comp. Heb. ix. 5. In 1 Kings i. c. however, these figures are said to be ten cubits in height. It is probable, however, that they stood upon a sort of chariot, which may account for this difference. In Ezek. i. 5, seq. they are particularly described.

c. *The folding-doors of the Most Holy Place*, four cubits wide, 1 Kings vi. 31. 34. Comp. Ezek. xli. 23, 24, חֹמֶת הַיְּהוּדָה.

d. *The Vail* which hung in front of these, Exod. xxvi. 31, 32, חֹמֶת הַיְּהוּדָה. LXX. καταπέτασμα.

e. *The Candlestick of gold*, Exod. xxv. 31, &c., חֹמֶת הַיְּהוּדָה. LXX. λυχνία ἐκ χρυσοῦ καθαροῦ.

f. *The Golden Altar of Incense*, Exod. xxx. 1; xl. 26; 1 Kings vi. 20, &c.; one cubit long, one broad, and two high, חֹמֶת הַיְּהוּדָה. LXX. θυσιαστήριον θυμιάματος. But, Ezek. xli. 22, two cubits long, three high. The text, with Josephus, places this without the Vail: but Heb. ix. 4, within it. Termed a table apparently, Ezek. i. c. it. xliv. 16.

g. *The Table with twelve cakes of shewbread*, two cubits long, one broad, one-and-a-half high, Exod. xxv. 23. 30, &c., חֹמֶת הַיְּהוּדָה. LXX. ἡ τράπεζα.

h. *The Great Brazen Altar*, חֹמֶת הַיְּהוּדָה, and חֹמֶת הַיְּהוּדָה, said to be five cubits long,

five broad, and three high, Exod. xxxviii. 1, &c. But 2 Chron. iv. 1, twenty cubits long and broad, and ten high; and so Josephus, Antiq. viii. c. ii. § 7. LXX. θυσιαστήριον χαλκοῦν; θυσιαστήριον τῆς δλοκαντώσεως. And Ezek. xliii. 15. 16. Twelve cubits long and broad, and four high. This was placed before the house, Ezek. xl. 47, חֹמֶת הַיְּהוּדָה. Comp. Exod. xxxviii. 30; xl. 6.

i. *The Molten Sea*, חֹמֶת הַיְּהוּדָה. LXX. ἡ θάλασσα χυτή. Ten cubits from brim to brim, and five high. See Captain T. M. Jervis's very interesting work, entitled, "Records of Ancient Science," Calcutta, 1835, on the measures of this vessel. The Jews, Lamy, &c., generally place it without the Temple, near the great altar. (Comp. Exod. xl. 7.) But in 2 Chron. iv. 10, it is expressly said that "he set the sea on the right side of the east (end), over against the south." חֹמֶת הַיְּהוּדָה חֹמֶת הַיְּהוּדָה. See LXX. Comp. 1 Kings vii. 39, where this is repeated, and where it also appears that it was placed together with the *lavers* and their *bases*. In 2 Kings xxv. 13, it is said to have been within the house of the Lord, with the *bases*. Comp. Jer. lii. 17.

k. *Tables* (חֹמֶת הַיְּהוּדָה) with *bases* and *lavers* of brass in which they washed the sacrifices, 1 Kings vii. 27—39; 2 Chron. iv. 6. 8. These *bases* are termed חֹמֶת הַיְּהוּדָה; by Josephus, μεχωνώθ. They stood upon wheels with their axles, each a cubit and a half high. The *lavers of brass*, חֹמֶת הַיְּהוּדָה, contained forty baths each. The *bases* were four cubits long, four broad, and three high. But, according to Josephus, five cubits long, four broad, and six high. These *tables* or, perhaps, *tablets*, were placed, apparently, as covers to the *lavers*, no particular use being assigned to them in the sacred text: and, as the *lavers* were placed on wheels, it is probable that they were rolled out on great sacrificial occasions, so as to be near the great brazen altar for the use of the priests in preparing the sacrifices.

l. } Two large brazen pillars, cast by
m. } Hiram, each twelve cubits in circumference; but, according to Josephus, eighteen. חֹמֶת הַיְּהוּדָה. LXX. τοὺς δύο στύλους τῷ αἵλῳ τοῦ οἴκου, each eighteen cubits high, and fourteen in circumference, 1 Kings vii. 15—23. But, 2 Chron. iii. 15, seq., these pillars are said each to be thirty-five cubits high. They were set up in front of the Temple, one on the right hand

(south side), the other on the left. The former of these was named *Jakin*, (יָכִין), the latter *Boaz* (בּוֹאֵז). LXX. Ιαχούμ, Βολώζ. By Josephus, *Iachin*, *Boáz*. The Jews, Lamy, and others, place these pillars in the front of the porch, and leave the porch open. It appears to me, however, that there were doors to the porch; and, if so, these pillars could not have been placed there.

n. *Gates*, or *folding-doors*, of the Temple, 1 Kings vi. 33—35, יָדָהּ דְּחָתָהּ. — יָדָהּ דְּחָתָהּ. — יָדָהּ דְּחָתָהּ, Ezek. xli. 23, which, in vr. 25, are said to be of *thick wood to the front of the porch outward*, יָדָהּ דְּחָתָהּ דְּחָתָהּ. These appear to me, therefore, to have been the *doors* of the porch itself; and, if so, it must have been inclosed. See also Josephus, *Antiq.* (Ed. Hudson, p. 343), and Ezek. xl. 48, which gives six cubits for the width of these doors. In ch. xli. 2, we have for the breadth of the doors of the Temple (there *Tabernacle*) ten cubits. There must, therefore, have been folding doors to each. There were steps up to these gates. Ezek. xl. 49. According to the LXX. *ten*.*

o. *Thirty small chambers* for the priests fifteen being built on each side of the house, and of these there were three stories. To the two upper stories they ascended by *winding stairs* (מַעְבָּדִים), 1 Kings vi. 8;† and for the purpose of giving space for these, the outer wall, in which they were placed, was five cubits in thickness, ch. xli. 9. Each higher chamber, too, as the walls of the house diminished in thickness at the distance of about every six cubits in height, was one cubit wider than the next below it, 1 Kings vi. 6; the lowest being five cubits square and high. Over these chambers were the narrow windows of the Temple, 1 Kings vi. 5—7; Ezek. xli. 6, 7; xlii. 5. These chambers are termed generally מַעְבָּדִים, and מַעְבָּדִים, *a lying to*, or *ribs*, as buttresses, with reference to their position; but מַעְבָּדִים, because, perhaps, *attached* to the house. They are also styled *holy*, Ezek. xlii. 13, because appropriated to the sacred uses of the priests. Those on the south side were occupied by the priests who had the charge of the house; those on the north, to those who had that of the altar, Ezek. xl. 45, 46.

p. *Tables of stone*, on which the animals for sacrifice were slaughtered, each one-and-

a-half cubit in length and breadth, by one in height, Ezek. xl. 39—42, מַעְבָּדִים מַעְבָּדִים. LXX. τράπεζαι—λίθιναι λελαξευμένα. There were eight of these to each gate (Ib. vr. 41).*

q. *Narrow windows* of the Most Holy Place, over the chambers.

r. *Narrow windows* of the Temple over the chambers.

s. *Narrow windows* to the upper story of the chambers. In the lower stories the light was obtained, perhaps, through the winding stairs.

t. *Sheds or porches*, in which the flesh of the sacrifices was boiled. See Num. 16, &c. above.

u. *Chambers*, מַעְבָּדִים, &c. See Num. 12, 13, &c., above, having narrow *splayed* windows (מַעְבָּדִים מַעְבָּדִים, vr. 16). Also the *splayed windows* of the Temple.

v. *Five candlesticks* on each side of the Temple before the Oracle, 1 Kings vii. 49; 2 Chron. iv. 7, חֲמִשָּׁה מַעְבָּדִים. LXX. λυχνίαι—λυχνίαι χρυσαί.

w. *Steps* with *entrance doors*, to the Court and chambers of the Priests, Ezek. xlii. 9, 12; xlv. 19.

Such is an outline of the contents of the first *enclosure* or *Court*, as described by Ezekiel, &c. It has been noted above, from Ezek. xlii. 15, seq., that there was also an *outer space*, or *enclosure*, which had a boundary wall, Ezek. xlii. 20. According to Ezekiel, it was a square, each side of which measured 500 reeds. In Ezek. xlv. 19, this is expressly termed the *Outer Court*, (מַעְבָּדִים מַעְבָּדִים), for there the people, who had access upon no occasion to the inner court, usually assembled. This, again, is termed (2 Chron. xx. 5) the *new court* (מַעְבָּדִים מַעְבָּדִים), because, perhaps, it had been enclosed, or otherwise improved, by the then reigning King, Jehoshaphat. Other incidental notices might, perhaps, be found of this court; but nothing, certainly, that can justify the representations given of it by Villalpandus, Lamy, and others. Of a third *court*, or *enclosure*, usually styled the *Court of the Gentiles*, no mention whatever occurs in the

* "Within were hooks." Auth. Vers. (vr. 43). Heb. מַעְבָּדִים. Most probably, *channels*, a hand-breadth each (מַעְבָּדִים), so set in the pavement round about the house as to carry off the rain, and other water, &c., as resulting from the sacrifices. Gesenius makes them a sort of stable. But, how these could be a *hand-breadth* only in measure, I cannot see.

* Who read מַעְבָּדִים, for מַעְבָּדִים, here.

† Comp. Ezek. xli. 7.

Old Testament. It probably existed only from the times of Herod the Great.

Of the Second Enclosure, or Great Outer Court more particularly.

As we have no particular description given of this court, all we can say about it must necessarily be very general, and grounded, for the most part, on probabilities only. And, in the first place, as to its extent. The text of Ezekiel (xlii. 16—20) certainly gives 500 reeds for each of its sides, as marked in the plan: but, in all probability, this rests on the authority of erroneous readings only, for these reasons: I. Mount Moriah itself, on which the Temple stood, could not have contained an extent so great; nor, in all probability did the whole city of Jerusalem. II. The rabbins themselves have, for some reason or other, assigned 500 cubits only to the measure of each side of this square or court. III. The Septuagint has (vr. 17. *πῆχεις πεντακοσίους*, 500 cubits likewise and again (vr. 20) *πεντακοσίων πηχῶν ἔντρος*, the width of 500 cubits. In vr. 17, moreover, the textual reading of the Hebrew is *חמשה מאות*, *five cubits*; which probably ought to be *חמשה מאות פה*, *five hundred cubits*. And, if this may be relied on, *חמשה* ought to be understood in every other place; which, I have no doubt, was the intention of Ezekiel. This will make the whole practicable, and at the same time, account sufficiently for the varieties of statement and readings, as noticed above.

This court, too, must have had its gates, and these were, perhaps, like those in the first, severally placed in the east, the north, and south sides of its boundary wall. It had, moreover, a western gate, as appears from 1 Chron. xxvi. 16. These again, probably, had their porches and chambers (*דביר*, 1 Chron. xxvi. 15), which may have been—as this court also was—much larger than those in the smaller, but superior, court. One of these porches—perhaps that belonging to the eastern gate—might have been termed “Solomon’s,” from the circumstance that at this gate the king usually entered (Ezek. xlv. 3). Attached to this, again, were probably the chambers or offices used in matters of public interest, as the Treasury (*γαζοφυλάκιον*, *κορβαν*, Luke xxi. 1; Matt. xxvii. 6; 1 Chron. xxvi. 20. 24, *דביר*): certain chambers, also, assigned to the priests (Jer. xxxv. 2. 4); others, to the

princes (Ib.), which appear to have been in a higher story. One of these priests, moreover, viz., Shallum, was a keeper of the gate. Ib., chap. xxxviii. 14, we read of a chamber in the “third,” or “principal entry:” and in this the king discoursed with Jeremiah. That the treasury (*γαζοφυλάκιον*) was not in the first enclosure is evident from the circumstance that the people could not, in that case, have cast their contributions into it (Luke xxi. 1): that court being assigned exclusively to the priests and Levites. In one of these courts, Judas probably betrayed our Lord (Matt. xxvi. 14, &c.). In one of these, too, our Lord must, when a child, have disputed with the doctors (Luke ii. 46). In one of them, the Sanhedrim, or Council, must have condemned him (Luke xxii. 66), and intended to condemn Paul (Acts xxiii. 1, &c.). In this greater court, too, the prophets generally addressed the people, as also did our Lord on many occasions. Immediately before the eastern gate of the first court, in front of the great altar, and near the western extremity of this court, stood the king’s pulpit (*כִּסֵּא*, 2 Chron. vi. 12, 13; xxiii. 13), or pillar (*עמוד*, 2 Kings xi. 14), which must have been in this court, otherwise it could not have been surrounded by the soldiers and people. Still, even this court is termed *the House of the Lord* (*בֵּית יְהוָה*, Ib. vr. 13), as it is *the Temple* (*τὸ Ἱερόν*) in the New Testament. In 1 Chron. xxiii. 28—32; xxiv., seq.; xxvi.; xxviii. 11—14, will be found David’s distribution of the priests and Levites into courses, as also their several offices in and about the Temple.

It will be found, by referring to Exod. xxxvi., seq., that the Tabernacle, as erected by Moses, the Temple, as erected by Solomon, and the second Temple, as directed to be set up by Ezekiel, consisted generally of the same parts, measures, furniture, and vessels. In the Tabernacle, indeed, there were no side chambers for the priests, pillars named *Jakin* and *Boaz*, places in which to boil the sacrifices, small chambers (*דביר*) for the Levites, &c. It had, however, its staves, rings, curtains, and some other things not found in the Temple. But these differences arose mainly from the circumstance that the Tabernacle was moveable, and a mere temporary erection; the Temple was not so. In the second Temple, too, some things, common to both the Tabernacle and Temple, were wanting, as the Cherubim, the

Ark of the Covenant, the Mercy-seat, the Golden Altar of Incense, the Urim and Thummim, and the Shekinah, or appearance of the Divine presence. For, although the first four of these are described in the directions of Ezekiel, it does not appear that they were ever set up. Some discrepancies, both as to things and measurements, will be found in each of the different descriptions of these: and hence the great obscurity in which this subject has generally been involved. Much of this difficulty, however, may have resulted from the ignorance and arrogance of the copyists, who,—as it is still the case in the East,—occasionally had no hesitation in amending what they thought amiss in the text: of which the book of Ezekiel, and particularly those parts of it which describe the Temple, may be considered as good specimens. After all, nevertheless, a tolerable correct notion of the Temple and its furniture, may, I think, be obtained; and such, without entering into the nicer particulars of its architecture, &c., I have here endeavoured to give. If, indeed, I have differed very greatly from others, and have, perhaps, erred in some instances—which in a subject of so much difficulty may be excusable—I have only to say, by way of defence, that I have done the best in my power to arrive at the truth, and have spared no pains, and, I trust, have been guided by no prejudiced opinions or views, in my endeavours to do this; and, I will add, when it shall be shown that I have erred, I shall be as ready to give up the notions I now hold, as I have to reject those of my predecessors in this question.

It is worthy of remark in this place, that, as certain services, offices and officers of the Christian Church, had their origin in those of primitive times, patriarchal as well as Jewish;*

* See my Third Letter to Dr. Pye Smith, p. 141, seq.

so also had the forms and general furniture of the Christian Churches themselves. If the reader will take the trouble to examine the plates given in the last volume of Bingham's "Antiquities of the Christian Church," or of Beveridge's edition of the Apostolical Canons, &c., he will find that the *Chancel*, or *Sanctuary*, occupies the situation of the *Oracle*, or *Most Holy Place* in the Temple. The *Bema* (Lord's table), that of the *Ark* and *Mercy-seat*. The "*locus audientium*," that of the *Porch*: and that, as in the Temple—though not precisely in the same situation—the *Pastophoria* (see the LXX.) were the places of residence assigned to the priests; so were they in the primitive Churches. The enclosure of the whole, too, within certain precincts—as it is still the case in our cathedrals—which a very large portion of the nomenclature of places, offices, and officers,* afford other and very striking instances of coincidence in this respect. The Temple itself, too, as conceived by me at least, could not have exhibited either an appearance, or magnitude, differing much from many of our churches as they now are. The Temple of the Heavenly Jerusalem (comp. Gal. iv. 26), moreover, as described by John (Rev. xxi.), as the "Tabernacle of God with men"—if intended to be a description of the Christian Church, which I think cannot be denied—would lead us to believe that an analogy with the Temple would, to some extent at least, still be preserved. And such, in spirit and appointments, the Christian and Apostolic Church is.

* See Vitringa de Synagoga Vetera. The most approved writers and Tracts on the above subjects are, Lamy, "De Tabernaculo Fœderis," &c., Parisii, 1720; Calmet. Dictionary of the Bible, with Mr. Taylor's "Fragments." The Tracts, by Villalpandus, Capellus, &c., as prefixed to the London Polyglott; Lightfoot, on the Temple, &c., from which the names and titles of other writers and works will be learned.

APPENDIX B.

ENGLISH INDEX.

The numerals refer to the pages of the Dictionary; the letter *a* to the first column;
b to the second.

- Abase, 612 a.
 Abate, 596 b, 614 a.
 Abdomen, 208 b.
 Abhor, 119 b, 167 b, 617 a,
 626 b.
 Abhorrence, 119 b, 620 b.
 Abide, 276 a, 325 b.
 Ability, 244 a, 292 a.
 Abject, 612 a.
 Able, 256 a, 288 b.
 Be able, 256 a.
 Abode, *n.* 585 b.
 Abominable, 626 b.
 Abomination, 613 b, 614 b,
 620 b.
 Above, 458 b.
 Abound, 168 a, 578 b.
 About, 435 b.
 Abroad, 188 b.
 Abrupt, 480 a.
 Absent, 445 a.
 Abstain, 413 b, 607 b.
 Abundance, 10 a, 253 b, 260 b,
 284 b, 348 b, 357 b, 548 a,
 572 a, 612 b, 621 a.
 Abundant, 547 b, 606 a.
 Abundantly, 548 a, 621 a.
 Accept, 428 b, 521 b.
 Acceptable, 383 b.
 Accepting, 387 a.
 Accident, 151 a, 388 a, 489 b.
 Accomplish, 464 b, 514 a.
 Account, *n.* 7 a, 12 b, 128 b.
 Accursed, 53 b.
 Accusation, 574 b.
 Accuse, 452 a.
 Accuser, 574 b.
 Accustom to, 329 b.
 Acknowledge, 246 b, 420 a.
 Acquaint, 439 b.
 Acquaintance (person), 359 a.
 Acquire, 383 a, 522 a, 532 a,
 562 b.
 Acquisition, 387 b, 532 a.
 Acquit, 426 b, 510 a.
 Acquittal, 509 b, 604 b.
 Across, 448 a.
 Action, 460 a, 497 b.
 Adamant, 605 a.
 Add, 262 b.
 Adder, 49 a.
 Adhere, 125 b.
 Adjure, 584 b.
 Admonish, 167 b, 264 b.
 Adore, 431 a.
 Adorn, 450 b, 457 a, 489 a.
 Adversary, 13 a, 528 b, 574 b,
 615 b, 628 b.
 Adversity, 519 b.
 Advice, 472 b.
 Advise, 263 b, 264 b.
 Adulterous, 169 a.
 Adultery, 401 a; commit —,
 401 a.
 Afar, 559 a.
 Affair, 126 a.
 Affinity, contract —, 231 a.
 Afflict, 199 a, 243 b, 311 b,
 327 b, 406 a, 467 b, 503 a,
 565 b.
 Afflicted, 468 b.
 Affliction, 243 b, 327 b, 381 a,
 406 a, 468 b.
 Affluence, 590 a.
 Affluent, 590 a.
 Affright, *v.* 87 b, 215 a, 221 b,
 231 b, 482 a.
 Aforetime, 547 a.
 Afraid, 270 a; be —, 270 a.
 After, 21 a, 86 b.
 After-birth, 601 a.
 Aftermath, 332 a.
 Afterwards, 21 a.
 Against, 452 b.
 Again, 452 b.
 Agate, 582 b.
 Age (generation), 134 b; of
 age, 85 b; old —, 176 a.
 Aged, 176 a, 277 b.
 Agitate, 412 a, 550 b.
 Agitation, 158 a, 168 b, 174 b,
 408 a, 626 a.
 Agree, 17 b, 263 a.
 Agreeable, 478 a.
 Agreement, 94 a.
 Air, *n.* 555 b.
 Alarm, *v.* 87 b, 215 a, 482 a;
 n. 124 a.
 Alas, 10 b, 19 b.
 Alcove, 521 a.
 Alienate, 420 a.
 Alike, 396 a.
 Alive, 193 b; keep —, 194 b.
 All, 296 a.
 Allow, 248 a, 417 b, 432 a.
 Allowed, 601 a.
 Almighty, 587 a.
 Almond, 613 a; —tree, 324 a,
 613 a.
 Almost, 378 a.
 Aloes, 11 a.
 Alone, 19 b, 72 a.
 Aloud, 525 b.
 Already, 286 b.
 Also, 47 b, 116 b.
 Altar, 338 b, 348 b.
 Alter, 346 b.
 Amaze, 74 a.
 Amazement, 74 a.
 Ambassador, 326 a, 362 a,
 513 b.
 Ambuscader, 51 b.
 Ambush, 335 b, 376 b.
 Amend, 255 a.
 Amethyst, 21 a.
 Amiable, 421 b.
 Amidst, 537 b.
 Among, 80 a, 537 b, 620 a.
 Amount, *n.* 444 a, 546 a.
 Ample, 556 b.
 Ancestor, 547 a.
 Ancient, 487 b, 522 b, 523 b.
 Ankle, 541 a.
 Angel, 361 b.
 Anger, *n.* 48 a, 87 b, 175 a,
 205 a, b, 306 a, 448 b,
 534 b, 550 b; *v.* 389 b.
 Angle, 168 a, 387 b.
 Angry, 175 b; be —, 45 a,
 86 a, 175 a, 221 b, 448 a,
 457 b, 535 a.
 Animal, 193 b, 195 a, 424 a.
 Anoint, 145 a, 394 b, 421 a,
 437 a.
 Anointed, *part.* 395 a.
 Announce, 96 b, 365 a,
 401 b.
 Annoy, 430 b.
 Anointing, *n.* 394 b.
 Another, 21 b.
 Answer, *v.* 467 b, 588 b, 619 b;
 n. 380 b, 630 b.
 Ant, 420 b.

- Antelope, 24 b, 284 a, 509 a, 617 b.
 Antiquity, 450 a, 453 b, 523 a.
 Anxiety, 124 a.
 Any, any one, 26 a, 296 a.
 Apart, 72 a; set —, 413 b.
 Ape, 527 a.
 Apothecary, 569 b.
 Appear, 545 a.
 Appearance, 190 a, 388 b, 457 b.
 Appease, 308 b; be appeased, 556 a.
 Apple, 627 b.
 Appoint, 263 a, 370 b, 424 b, 432 a, 464 b, 499 a, 511 a, 526 a, 573 a, 585 a, 595 b; appointed time, 345 a.
 Appointment, 219 a, 382 b.
 Apportion, 204 a, 217 b, 414 a.
 Apprehend, 625 a.
 Approach, v. 407 a, 538 a.
 Approbation, 568 a.
 Approve, 494 b, 568 a, 574 a, 609 b.
 Archer, 253 b, 347 a.
 Argue, 255 b, 561 a.
 Argument, 20 a, 362 a, 620 a.
 Arise, 454 a, 459 a, 526 a, 527 b.
 Ark, 53 a, 618 a.
 Arm, n. 19 a, 177 a; v. 203 a, 439 b.
 Arms, 431 a.
 Army, 7 a, 195 b, 352 b, 431 a, 508 a.
 Armoury, 431 a.
 Around, 435 b.
 Arrange, 431 b, 451 b, 480 b, 499 a.
 Arrangement, 381 b, 382 b, 399 a, 480 a.
 Arrive, 354 a, 383 a, 405 b, 625 a.
 Arrow, 217 a, b.
 Art, 226 a.
 Artifice, 391 b, 419 b, 562 b.
 Artificer, 40 b, 226 b, 227 b.
 As, 299 b.
 Ascend, 459 a.
 Ascent, 379 b.
 Ascribe, 432 a, 573 a.
 Ashamed, be —, 77 a, 215 b, 299 a.
 Ashes, 49 b, 145 a, 492 b.
 Ask, 581 a.
 Asleep, 277 b.
 Asp, 458 b, 507 b.
 Ass, 66 a, 206 a, 458 a; wild —, 479 a, 500 a.
 Assault, v. 104 b.
 Assay, 79 a.
 Assemblage, 386 b.
 Assemble, 104 b, 263 a, 303 a, 474 a, 517 b, 525 a, 536 b, 543 b.
 Assembling, 388 a.
 Assembly, 345 a, 386 b, 437 a, 450 b, 524 b.
 Assign, 585 a.
 Assist, 428 b, 456 a, 595 b.
 Associate, n. 181 b, 303 a; v. 564 b, 568 a.
 Astonish, 605 b.
 Astonished, be —, 605 a, 619 b, 624 b.
 Astonishment, 74 a, 154 b, 396 a, 604 a, 605 b, 624 b.
 Astray, go —, 627 a.
 Asylum, 386 b.
 Athirst, 515 a.
 Atone, 308 b.
 Atonement, 307 b.
 Attack, n. 619 a; v. 104 b, 405 a, 586 b, 589 a.
 Attain, 429 b.
 Attend, 18 b, 542 b, 607 a, 608 a, 609 b, 616 a.
 Attention, 542 a.
 Attentive, 542 a.
 Aunt, 131 b.
 Author, 2 a.
 Authority, 393 b, 395 a, 396 a, 601 a, 629 a.
 Autumn, 224 b.
 Avaricious, 295 a.
 Avenge, 427 a.
 Avenger, 99 b.
 Aversion, 626 a.
 Avoid, 420 b, 607 a.
 Awake, v. 269 b, 454 a, 527 b.
 Awe, 564 b.
 Awl, 392 a.
 Axe, 121 b, 381 a, 539 a.
 Axle, 444 b.
 Babe, 253 a.
 Back, n. 100 a, 107 a, 315 a, 481 b.
 Backslider, 574 b.
 Backsliding, n. 394 a; *adj.* 394 a.
 Backwards, 20 a, 21 b.
 Bad, 564 a.
 Badness, 564 a.
 g, 43 b, 259 a, 295 b, 521 b.
 Bake, 48 a.
 Baker, 48 a.
 Balance, n. 335 a, 398 a.
 Bald, 102 a, 540 a; be —, 391 a, 540 a.
 Baldness, 102 a, 539 b.
 Band (of men), 6 a, 180 a.
 Bandage, 18 a.
 Bank (of a river), 105 a, 578 a.
 Banish, 408 a.
 Banner, 130 a.
 Banquet, n. 398 b.
 Bar, n. 72 a, 93 a.
 Barber, 112 b.
 Bare, *adj.* 479 a, 512 b, 540 a; v. 227 a, 479 a, 482 a.
 Barefoot, 255 a.
 Bark, v. 402 a.
 Barley, 578 a.
 Barn, 122 a.
 Barren, 475 b.
 Base, n. 7 b, 9 a, 33 b, 358 a.
 Basely, act —, 172 a.
 Baseness, 97 a, 171 b.
 Basilisk, 519 a.
 Basis, 39 a, 301 b, 357 b.
 Basket, 131 b, 238 a, 298 a, 440 a, b, 516 b.
 Bason, 7 a, 112 b, 113 b, 306 a, 442 b.
 Bastard, 366 a.
 Bat, 457 a.
 Bathe, 560 a.
 Battle, n. 363 b, 431 a, 538 a.
 Battlement, 381 a, 495 b.
 Be, 151 a, 153 a.
 Beam, n. 40 b, 527 b; weaver's —, 371 b.
 Bean, 490 b.
 Bear, n. 124 b.
 Bear, v. carry, 242 b; bring forth, 428 b.
 Beard, 176 a.
 Beast, 87 a.
 Beat, 137 a, 142 a, 157 a, 342 a; — out, 180 a; — small, 142 b, 315 b.
 Beauty, 234 b, 265 b, 266 a, 612 b, 618 a, 627 b.
 Beautify, 265 b.
 Beautiful, 265 a, 611 b.
 Because, 264 a, 622 a; — of, 330 a, 380 b, 447 a.
 Beckon, 412 b.
 Become, 151 a.
 Bed, 267 b, 386 a, 395 b, 482 a.
 Bee, 125 a.
 Befal, 429 b.
 Before, 331 b, 404 a, 419 a, 495 b, 521 b, 523 a.
 Beg, 581 a.
 Beget, 257 a.
 Begin, 201 b, 515 b.
 Beginning, 523 b, 547 a, 621 b.
 Beguile, 430 a.
 Behead, 481 b.
 Behind, 20 a, 21 a, 86 b, 190 a.
 Behold, *int.* 53 a, 146 b, 158 b, 159 a.
 Behold, v. 420 a, 591 a.

- Believe, 41 a.
 Bell, *n.* 385 b, 498 a.
 Bellows, 382 a.
 Belly, 80 a, 110 b, 377 a.
 Beloved, 11 b, 131 b, 246 b.
 Belt, 18 a, 183 a.
 Bend, 307 b, 452 b, 454 b.
 Beneath, 622 a.
 Benefit, *n.* 446 b.
 Benevolence, 212 b.
 Benign, 234 b.
 Bequeath, 411 a.
 Bereave, 597 a.
 Berry, 120 b.
 Beseech, 399 b.
 Besides, 84 a, 84 b, 169 b, 452 b.
 Besiege, 426 a, 512 a.
 Betroth, 55 b.
 Between, 80 a.
 Bewail, 442 b.
 Beware, 607 b.
 Beyond, 448 a.
 Bid, 42 a, 511 a.
 Bier, 395 b.
 Bind, 18 b, 47 a, 180 b, 214 a, 308 b, 475 b, 543 a, 571 b, 578 b; — about, 183 a; — up, 169 a, 182 a, 520 b.
 Bird, 454 a, 518 b, 519 b.
 Birth, 257 b, 344 a, 620 a place of —, 344 a.
 Bite, *v.* 430 b.
 Bitter, 388 a, 391 b; be — 392 a.
 Bitterness, 366 b, 388 a, 390 a, 391 a, 392 b, 625 b.
 Black, 523 b, 591 a; be — 593 a.
 Blackthorn, 22 a.
 Blackness, 592 a.
 Blameless, 624 b.
 Blaspheme, 106 b, 225 a.
 Blemish, *n.* 344 a.
 Bless, 95 a.
 Blessed, 92 a.
 Blessing, *n.* 95 b.
 Blight, *n.* 587 a, b; *v.* 587 a.
 Blind, *adj.* 454 b; *v.* 454 b.
 Blindness, 454 b.
 Blood, 140 a.
 Blossom, *n.* 424 b, 425 a, 513 a; *v.* 412 b.
 Blot, *n.* 334 b; — out, 350 b.
 Blow, *n.* 357 b, 406 a; *v.* 422 b, 430 b, 490 b; — a trumpet, 629 a.
 Blue, 623 a.
 Blush, *v.* 77 a, 215 b.
 Blushing, *n.* 97 b.
 Board, *n.* 541 b.
 Boast, *n.* 627 b; *v.* 498 a, 583 a.
 Body, 97 a, 107 a, 108 b, 473 b.
 Boil, *v.* 97 a, 168 a, 571 a.
 Boiling, *n.* 571 a.
 Bolt, *n.* 373 b; *v.* 422 a.
 Bond, fetter, 170 a, 344 b; obligation, 376 b.
 Bondage, 446 b.
 Bondman, 446 b.
 Bondmaid, 611 a.
 Bone, 121 b, 473 b.
 Book, 443 b.
 Booth, 439 a.
 Booty, 77 b, 602 a.
 Border, *n.* 374 a, 456 b, 533 b, 578 a, 590 a.
 Bore, *v.* 426 a, 568 b.
 Born, 258 a; be —, 257 b.
 Borrow, 324 a, 581 a.
 Bosom, 179 b, 196 a, 218 a.
 Both, 609 a.
 Bottle, 12 a, 403 a, 456 b.
 Bottom, 541 b, 615 b.
 Bough, 139 a, 573 a.
 Bound, *n.* 102 b, 525 b; *adj.* 45 b.
 Boundary, 101 b, 525 a, 578 a, 623 a.
 Bow, *n.* 543; *v.* 416 a; — down, 307 b, 454 b, 591 b, 592 a; — himself down, 311 a.
 Bowels, 377 a.
 Bowl, 7 a, 112 b, 113 b, 373 b, 442 b, 443 a.
 Bow-string, 357 a.
 Box-tree, 618 a.
 Boy, 256 b, 422 a.
 Bracelet, 51 a, 515 b, 615 a.
 Bramble, 143 a, 187 a, 441 b.
 Branch, *n.* 72 a, 139 a, 172 b, 306 b, 354 a, 426 a, 442 a, 469 b, 489 a, 515 b.
 Brand, *n.* 12 b.
 Branding, *n.* 294 a.
 Brass, 413 b, 415 b.
 Brave, *adj.* 101 b.
 Bray, 409 b.
 Breach, *n.* 503 a.
 Bread, 130 a, 326 b.
 Breadth, 507 a, 558 b.
 Break, 169 a, 315 b, 365 b, 503 b, 504 a, 566 a; — down, 162 a, 424 a, 433 a, 503 a; — forth, 503 a; — in pieces, 231 b, 503 a, 569 a, 584 b.
 Breaker, 142 b, 394 a.
 Breaking, 565 a, 584 b, 585 a.
 Breast, 179 a, 190 a, 586 b.
 Breath, 424 a, 431 a, 555 b.
 Breathe, 424 b.
 Breeches, 358 b.
 Bribe, *v.* 576 a, 591 b; *n.* 91 b.
 ery, 591 b.
 Brick, 321 b.
 Brick-kiln, 362 a.
 Bride, 298 a.
 Bridgroom, 231 a.
 Bride, *n.* 352 b, 398 b, 564 a; *v.* 84 a.
 Bright, 512 b; be —, 15 b.
 Brighten, 392 a.
 Brightness, 167 b, 233 b, 512 b.
 Brilliancy, 266 a.
 Brim, 578 a.
 Brimstone, 120 a.
 Bring, 66 a, 75 b, 258 b, 428 b; — back, 413 b, 588 a; — down, 271 a, 302 b; — forth, 187 b, 257 a; — near, 407 a; — out, 266 b; — up, 459 a, 557 a.
 Broad, 558 b.
 Broider, 569 b.
 Brook, *n.* 414 a, 493 a.
 Broom, 571 b.
 Broth, 392 a.
 Brother, 19 a.
 Brother-in-law, 242 b.
 Brotherhood, 21 a.
 Bruise, *n.* 352 b, 365 b; *v.* 236 b, 315 b, 379 a, 569 a.
 Brutish, 87 b.
 Bucket, 139 a.
 Bud, *n.* 501 b; *v.* 501 b.
 Buffalo, 546 a.
 Build, 86 a.
 Building, *n.* 336 b, 388 a, 447 b, 619 a.
 Bull, 500 a.
 Bullock, 449 b.
 Bunch, 6 a.
 Bundle, 36 b, 521 b.
 Burden, *n.* 392 b, 417 a, 435 b, 436 a.
 Burial, 521 b.
 Burial-place, 521 b, 522 a.
 Burn, *v.* 87 b, 139 b, 268 b, 269 a, 289 b, 579 b.
 Burning, *n.* 87 b, 289 b, 346 b, 393 b, 570 b, 580 b; *adj.* 512 b.
 Burnt-offering, 459 b.
 Burst, 508 b, 510 b.
 y, 522 b.
 —h, 575 a.
 Business, 381 b, 447 b, 469 a, 575 a.
 Busybody, 428 a, 562 a.
 But, 96 a.
 Butcher, *n.* 233 a.
 Butler, 396 a.

- Butt, 355 a, 382 a.
 Butter, 205 a.
 Buy, 309 b.
 By-word, 396 a.
 Cage, 298 a.
 Cake, *n.* 199 b, 295 b, 377 b,
 449 a, 518 b, 569 b.
 Calamitous, 564 a.
 Calamity, 24 a, 83 a, 228 a,
 357 b, 392 b, 564 a, 565 a,
 584 b, 585 a, 587 b, 589 b.
 Caldron, 131 b, 529 b.
 Calf, 90 a, 449 b; *fatted* —,
 391 a.
 Call, *v.* 536 a; — *out*, 563 b.
 Camel, 118 a; *young* —,
 82 b.
 Camp, *n.* 48 a, 352 b.
 Can, *v.* 256 a.
 Canal, 12 a.
 Candlestick, 372 a.
 Cane, 531 b.
 Canopy, 569 b.
 Capable, 256 a.
 Capacious, 558 b.
 Capriciousness, 440 b.
 Captain, 492 a, 578 b.
 Captive, 46 a, 583 a; *carry*
 —, 582 b.
 Captivity, 108 a, 113 b, 114 a,
 582 b, 583 a; *go into* —,
 113 a.
 Carbuncle, 51 a.
 Carcase, 382 b, 403 b, 489 b.
 Care, *n.* 82 b.
 Care for, 90 a, 595 b.
 Carefully, 47 a.
 Carpenter, 226 b.
 Carry, 242 b, 428 b, 435 b,
 562 a; — *away*, 428 b; —
back, 588 b; — *forth*,
 266 b; — *on*, 628 a.
 Carrying, *n.* 392 b.
 Cart, 449 b.
 Carve, 219 a, b, 497 b, 506 b,
 530 b.
 Carving, *n.* 387 b, 506 a,
 517 b.
 Cassia, 522 b, 534 b.
 Cast, 600 a, 601 b; — *away*,
 176 b; — *down*, 271 a,
 411 a; — *forth*, 235 b,
 272 a; — *out*, 122 b;
 — *up*, 440 b.
 Castle, 337 a.
 Cataract, 516 b.
 Catch, 270 a, 329 a.
 Cattle, 87 a, 387 b.
 Cause, *n.* 12 b, 128 b, 136 b;
law-suit, 397 a; *v.* 600 a.
 Cautious, 479 b.
 Cave, 189 a, 381 b, 440 b.
 Cease, 79 b, 184 a, 347 b,
 410 b; 437 b, 447 b, 567 a,
 585 b, 613 b, 617 b, 625 b.
 Cedar, 53 b.
 Ceiling, 443 a.
 Celebrate, 246 a, 563 b, 595 a,
 626 a.
 Cell, 531 a.
 Censer, 387 a.
 Census, 382 b.
 Certain, 290 a.
 Certainly, 4 b, 28 a, 40 b,
 569 a.
 Cessation, 394 a, 490 b,
 585 b.
 Chaff, 112 b, 346 a, 454 b,
 542 a.
 Chain, *n.* 18 b, 415 b, 449 a,
 571 a, 571 b, 615 a, 616 a.
 Chalice, 102 b.
 Chamber, 184 a, 333 b, 430 b,
 460 a, 531 a, 617 a.
 Chance, 388 a.
 Change, *n.* (of clothes), 200 b;
v. 159 b, 202 b, 260 b,
 346 b, 435 a, 608 a.
 Channel, 493 a.
 Chaplet, 324 b.
 Charcoal, 492 b.
 Charge, *n.* 396 b; *v.* 499 a.
 Chariot, 391 b, 449 b, 561 b,
 562 a.
 Charioteer, 562 a.
 Charm, *n.* 327 b.
 Chase, *v.* 553 b.
 Chastise, 256 a, 262 b.
 Chastisement, 344 b.
 Cheek, 326 b, 569 b; — *bone*,
 326 b.
 Cheer, *v.* 442 a.
 Cheerful, 576 b.
 Cheese, 102 b.
 Cherish, 179 b.
 Cherub, 309 b.
 Chest, 53 a, 618 a.
 Chide, 119 b.
 Chiding, *n.* 119 b.
 Chief, *n.* 4 a, 405 a, 429 b,
 436 a, 546 a, 578 b.
 Child, 85 a, 238 b, 256 b,
 453 a, 627 a.
 Childhood, 422 a.
 Childless, 480 a, 596 b.
 Chilliness, 539 a.
 Chin, 176 a.
 Chirp, 519 a.
 Choice, *adj.* 336 b; *n.* 568 b.
 Choose, 79 a, 92 a, 96 a.
 Chosen, 78 b.
 Christ, 395 a.
 Churning, *n.* 357 a.
 Cinnamon, 532 a.
 Circle, 186 b.
 Circuit, 115 a, 435 b, 494 a,
 628 b; *make a* —, 434 b.
 Circular, 449 b.
 Circumcise, 344 a, 420 b.
 Circumcision, 344 a.
 Cistern, 77 a, 100 b.
 Citadel, 161 b, 384 b, 385 a.
 City, 458 a, 529 a, 540 a.
 Claim, 12 b.
 Clap his hands, 350 a, 578 b.
 Class, 409 b.
 Clay, 208 b, 214 a, 236 b,
 253 a, 363 b.
 Clean, *adj.* 90 b, 233 b; *v.*
 96 b, 170 b; *be* —, 233 b.
 Cleanliness, 90 b.
 Cleanse, 234 a, 286 a, 427 a.
 Cleansing, 233 b, 625 b.
 Clear, *adj.* distinct, 512 b;
free, 427 a.
 Clearness, 233 b.
 Cleave, *adhere*, 125 b; *divide*,
 89 a, 503 b, 609 b.
 Cleft, *n.* 98 a, 442 a.
 Clod, 109 b.
 Cloak, 71 b.
 Close, *v.* 23 a, 436 a; *adj.*
 539 b.
 Cloth, 577 a.
 Clothe, 322 a, 462 b.
 Clothes, 577 a.
 Clothing, *n.* 304 b, 362 a,
 378 b, 577 a, 623 b.
 Cloud, 430 a, 445 b, 469 a,
 592 b.
 Club, 621 b.
 Cluster, of grapes, 58 a.
 Coal, 569 a; *burning* —,
 110 b, 570 b.
 Coast, 101 b.
 Coat, *n.* 338 b, 339 a.
 Cock, 133 a.
 Coffin, 53 a.
 Cold, *n.* 536 a; 539 a, b; *adj.*
 536 a.
 Collar, 469 b.
 Collect, *v.* 46 b, 302 a, 303 a,
 332 a, 522 a, 525 a, 543 b.
 Collection, 47 a, 386 b, 522 a.
 Colour, 457 b.
 Column, 465 a.
 Come, 66 a, 75 a; — *back*,
 587 b; — *down*, 415 b; —
forth, 266 a; — *near*,
 407 a; — *together*, 522 a;
 — *up*, 459 a.
 Comeliness, 618 a.
 Comfort, *n.* 626 b; *v.* 411 a,
 414 b.
 Command, *n.* 335 a, 385 a,
 510 b; *v.* 511 a.
 Commemorate, 171 a.

- Commend, 582 b.
 Commerce, 438 b.
 Commit, 482 b, 497 b.
 Commotion, 158 a, 168 b, 174 b.
 Companion, 181 b, 303 a, 564 a, 565 a.
 Company (of persons), 180 a, 194 a.
 Compare, 140 b, 396 a, 589 a.
 Compasses, 351 a.
 Compassion, have —, 188 b, 559 b.
 Compel, 503 a.
 Complain, 325 b.
 Complaint, 575 a.
 Complete, *adj.* 297 a, 602 a, 625 a; be —, 297 b, 602 b, 625 b; *v.* 88 b, 118 a, 297 b, 299 a, 602 b.
 Completeness, 425 a, 623 a, 624 b.
 Completion, 623 a.
 Comply, 446 a.
 Composition, 399 a.
 Compound, *v.* 569 b.
 Comprehend, 315 b, 625 a.
 Compute, 227 b.
 Conceal, 179 b, 237 b, 239 b, 292 b, 303 b, 445 a, 461 b, 519 a.
 Concealed, *adj.* 48 b.
 Concealment, 350 b, 445 a.
 Concede, 248 a.
 Conceive (be with child or with young), 161 a, 447 b.
 Conception, 161 a.
 Concerning, *prep.* 115 a, 458 b.
 Concert, *v.* 173 a.
 Conciliate, 199 a.
 Conclude, 230 b.
 Concubine, 327 b, 493 b.
 Condemn, 570 b.
 Condole, 410 a.
 Conduct, *v.* 413 b.
 Conduit, 627 a. c.
 Confess, 247 a.
 Confession, 619 b.
 Confide, 41 a, 79 b, 213 a, 456 a.
 Confidence, 79 b, 213 b, 305 a, 386 b.
 Confine, 296 b.
 Confinement, 296 b, 374 a.
 Confirm, 41 b, 104 a, 464 b, 526 b.
 Conflict, *n.* 538 a.
 Confound, 83 b.
 Confounded, be —, 299 a.
 Confuse, 76 a, 83 b.
 Confusion, 299 a, 336 a.
 Congeal, 533 a.
 Congregate, 474 a.
 Congregation, 386 b, 388 a, 450 b.
 Conquer, 408 b, 418 b.
 Consecrate, 524 a.
 Consecration, 361 b.
 Consent, *v.* 17 b.
 Consequently, 474 b.
 Consider, 227 b, 420 a, 573 a, 575 b, 588 b.
 Consideration, 437 a.
 Consolation, 413 b, 415 a, 626 b.
 Conspiracy, 543 a.
 Conspire, 543 b.
 Consternation, 83 a.
 Constrain, 511 b.
 Constitute, 370 b.
 Construct, 567 a.
 Consult, 264 b.
 Consume, 87 b, 139 b, 374 a, 564 b, 625 b.
 Be consumed, 625 b.
 Consumption, 592 b.
 Contain, 289 b.
 Contemn, 75 b, 78 a, 154 b.
 Contemplate, 591 a.
 Contempt, 75 b, 143 a, 225 a, 529 b, 530 b, 599 b.
 Contemptuously, 390 a.
 Contend, 256 a.
 Contention, 136 b, 339 b, 391 a.
 Contest, *n.* 538 a.
 Continual, 625 a.
 Continually, 425 a, 449 b, 625 a.
 Continue, 395 a, 464 a, 597 b.
 Contract, *v.* 23 a.
 Contribution, 629 b.
 Contrite, 137 b, 585 a.
 Controversy, 560 b.
 Contusion, 352 b.
 Convert, *v.* 159 b.
 Convince, 255 b.
 Convocation, 388 a.
 Cook, *n.* 233 a; *v.* 97 a.
 Coolness, 388 a.
 Coping, 614 a.
 Copper, 413 b, 415 b.
 Copy, *n.* 396 b, 504 b.
 Cord, 23 a, 180 a, 280 a, 357 a, 449 a, 507 a, 525 a, 628 b.
 Coriander seed, 104 a.
 Corn, 90 b, 130 a, 584 b.
 Cornelian, 8 b.
 Corner, 168 a, 387 b, 488 a, 495 a, b.
 Corpse, 108 b, 489 b.
 Corpulent, 605 b.
 Correct, *v.* 262 b.
 Correction, 376 b.
 Correctness, 509 b.
 Corrupt, *adj.* 33 b, 180 a, 403 a; *v.* 180 b, 593 b.
 Corruptly, act —, 593 b.
 Costly, 269 b.
 Cotton, 505 b.
 Couch, *n.* 267 b, 354 b, 386 a, 482 a.
 Counsel, *n.* 345 b, 364 b, 437 a, 456 b, 472 b; *v.* 263 b, 264 b.
 Count, *v.* 443 b.
 Countenance, 495 b.
 Country, 8 b, 55 a, 101 b, 340 a, 572 b.
 Couple, *n.* 515 a.
 Courage, 102 a.
 Courageous, be —, 41 b.
 Course, of life, 390 a.
 Court, *n.* 217 b, 456 b.
 Covenant, *n.* 40 b, 94 a, 451 a; break a —, 593 b.
 Cover, 214 b, 215 a, 237 a, 239 b, 303 b, 308 a, 324 b, 439 a, 443 a, 456 b, 457 a, 462 b, 518 a, 569 a.
 Covering, *n.* 304 b, 344 b, 358 b, 375 b, 445 b, 518 a.
 Coverlet, 389 a, 577 a.
 Covet, 12 b, 205 b.
 Cowardice, 391 b.
 Craft, 630 a.
 Craftiness, 481 a.
 Crane, 449 a.
 Create, 91 b, 532 a.
 Creator, 91 b.
 Creature, 532 a.
 Crib, 3 a.
 Crime, 192 a, 505 a.
 Crimson, 310 b.
 Crooked, 475 b.
 Crookedness, 476 b.
 Crop, *n.* 534 b; of a bird, 389 a; *v.* 89 a, 332 b, 420 b.
 Cross, *v.* 514 a.
 Crow, *n.* 477 b.
 Crowd, *n.* 439 a.
 Crown, *n.* 315 a, 457 a, 519 a; of the head, 523 b; *v.* 457 a.
 Crucible, 386 a, 460 a.
 Cruel, 27 a, 480 a.
 Cruelty, 27 b.
 Crush, 454 a, 566 a, 568 b, 569 a, 574 a.
 Crushing, *n.* 568 b.
 Cry, *n.* 175 b, 401 b, 517 b, 525 b, 540 a, 590 a; *v.* 81 b; — out, 45 b, 175 b, 258 b, 401 a, 517 b, 520 a, 536 a, 563 b, 590 a.
 Crying, *n.* 81 b; — out, 45 b, 170 b.

- Cubit, 39 a.
 Cucumber, 388 a, 542 a.
 Cud, 121 a.
 Cummin, 300 b.
 Cunning, *adj.* 479 a;
 481 a.
 Cunningly, act —, 481 a.
 Cup, 45 b, 102 b, 291 a,
 522 a.
 Cupbearer, 398 a.
 Curd, 628 a.
 Cure, *v.* 566 b.
 Curse, *n.* 336 a, 530 b, 617 b,
v. 30 b, 55 b, 426 a, 521 a.
 Cursed, 53 b.
 Curtain, 273 a, 530 b.
 Custody, 355 a.
 Custom, 53 b, 143 b, 219 a,
 397 a, 627 a.
 Cut, *v.* 89 a, 98 b, 104 b,
 110 b, 173 a, 193 a, 217 a,
 219 b, 226 b, 493 b, 533 b,
 579 a; — down, 312 a,
 427 b, 535 a; — off, 88 a,
 106 b, 109 b, 122 a, 312 a,
 534 a, 535 a.
 Cutting, *n.* 353 a.
 Cymbals, 385 b, 514 b.
 Cypress, 92 a.
 Daily, 252 b.
 Damsel, 422 b.
 Dance, *n.* 351 a, 569 b;
v. 188 a.
 Dark, 188 a, 523 b; be —,
 228 b.
 Darken, 228 b.
 Darkness, 49 a, 228 a, 335 b,
 353 b, 431 a, 457 b, 459 b,
 481 b, 524 a.
 Dash, 353 a, 424 a.
 Daub, *v.* 235 a.
 Daughter, 97 b; — in-law,
 298 a.
 Dawn, *n.* 89 b, 394 b, 404 b,
 431 a, 593 a, 613 a.
 Day, 251 a.
 Dead, 133 b.
 Deadly, 564 a.
 Deaf, 226 b; be —, 226 b.
 Dear, 269 a, b.
 Death, 347 b, 866 a, 625 a;
 put to —, 348 a.
 Debase, 172 a, 302 b.
 Debased, be —, 302 a.
 Debt, 186 b, 393 b, 394 a,
 430 b.
 Decay, *n.* 73 b, 569 a.
 Decent, 391 b, 393 b, 563 a,
 630 a.
 Deceitful, 563 a.
 Deceive, 162 b, 292 b, 430 a,
 506 a, 562 b, 627 a.
 Deception, 147 a.
 Decide, 110 b, 219 b, 225 b
 561 a, 611 a.
 Decision, 396 a, 397 a
 584 b.
 Declare, 186 b, 404 a, b.
 Declaration, 400 b.
 Decline, *v.* 567 a.
 Deceit, 347 a.
 Decrease, *v.* 378 b.
 Decree, *n.* 506 a, 528 b
v. 570 a.
 Dedicate, 210 b, 394 b.
 Dedication, 210 b.
 Deep, *n.* 511 b, 619 a; *adj.*
 465 b, 466 a.
 Deepen, 466 a.
 Defeat, *n.* 338 a; *v.* 418 b.
 Defend, 561 a, 611 a.
 Defer, 21 a.
 Deficiency, 49 a, 214 a, b,
 292 b.
 Deficient, 213 b.
 Defile, *v.* 237 b.
 Defilement, 394 b.
 Defraud, 475 a, 485 a.
 Delay, *n.* 21 a; *v.* 341 b,
 395 b.
 Deliberation, 437 a.
 Delicacies, 377 a.
 Delicate, 451 a, 467 a.
 Delicateness, 561 b.
 Delight, *n.* 215 a, 229 b,
 377 a, 467 a, 611 a, 627 b.
v. 215 b, 555 a, 574 a,
 610 b; — in, 229 b.
 Delighting, *adj.* 215 b.
 Deliver, 204 a, 278 a, 364 a,
 425 b, 489 b, 591 b; — up,
 384 a.
 Deliverance, 160 a, 278 a,
 489 b, 555 b, 630 b.
 Delude, 162 b.
 Deluge, 336 a.
 Delusion, 342 b.
 Demand, *n.* 581 b.
 Den, 100 b, 189 a.
 Deny, 292 b.
 Denounce, 55 b.
 Depart, 18 a, 155 b, 169 a,
 324 a, 347 b, 410 a, 421 b,
 437 b, 573 b.
 Departure, 346 a.
 Depend, 610 a.
 Deposit, 499 b, 630 b.
 Depress, 311 b.
 Depth, 353 a, 380 b, 385 a,
 405 b.
 Deride, 325 b, 330 b, 331 a,
 574 a.
 Derision, 330 b.
 Descend, 151 a, 271 a.
 Descendant, 85 a.
 Descent, 347 a.
 Describe, 443 b.
 Desert, *n.* 339 a, 478 b,
 619 a; *v.* 423 a.
 Design, *n.* 353 b.
 Desire, *n.* 4 a, 12 b, 151 a,
 205 a, 215 a, 229 b, 424 a,
 564 a, 565 b, 617 a, b,
 630 b; *v.* 12 b, 205 b, 215 b,
 305 b, 581 b.
 Desirable, 234 b, 352 a.
 Desirous, 3 a, 4 a.
 Desist, 184 a, 347 b, 567 a.
 Desolate, *v.* 605 a; *adj.*
 605 a, b, be —, 220 b,
 277 b, 580 b, 605 a.
 Desolation, 220 b, 394 a,
 396 a, 581 a, 582 a, 604 a,
 605 b, 619 a.
 Despair, *v.* 242 a.
 Despise, 75 b, 76 b, 78 a,
 87 a, 401 a, 422 b, 529 b,
 589 b.
 Destitute, 4 a, 375 a, 481 b.
 Destitution, 596 a.
 Destroy, 2 b, 82 b, 84 a,
 181 a, 214 a, 224 a, 292 b,
 297 b, 350 b, 353 a, 433 a,
 434 a, 438 a, 442 b, 447 b,
 481 b, 534 a, 558 b, 581 b,
 585 a, 593 b, 597 a, 604 a,
 625 b.
 Destruction, 2 b, 24 a, 83 a,
 161 b, 228 a, 294 b, 492 b,
 527 b, 558 b, 581 a, 587 b,
 593 a, 618 b.
 Detain, 474 a.
 Determination, 173 a, 508 b,
 584 b.
 Determine, 172 b, 173 a,
 225 b, 263 a, 297 b, 426 a.
 Devastate, 84 a, 564 b.
 Devastation, 77 a, 220 b,
 586 b.
 Device, 228 a, 345 b.
 Devise, 227 b.
 Devote, 224 a; — himself,
 413 b.
 Devour, 27 b, 84 a, 214 a,
 327 a, 438 a.
 Dew, 237 a.
 Diadem, 315 a, 413 a, 457 a.
 Diamond, 605 a.
 Die, 348 a, 596 a.
 Difficult, 284 b, 559 a.
 Difficulty, 385 a, 519 b.
 Dig, 215 b, 231 b, 309 b,
 428 a, 506 b, 527 b.
 Dignity, 149 a, 151 a, 384 a,
 574 b.
 Diminish, 214 b, 378 b,
 530 a, 558 b, 567 a.
 Dip, 233 a.

- Direct, *v.* 279 a, 623 a.
 Direction, 621 a, b.
 Disagreeable, 564 a; *be* — 392 a.
 Discern, 80 b, 544 b.
 Discernment, 80 b, 618 b.
 Disciple, 330 a.
 Discipline, 344 b, 376 b.
 Discontinue, 184 a.
 Discord, 339 b.
 Discover, 383 b, 596 b.
 Discourage, 410 a.
 Discreet, 80 b.
 Discretion, 80 b.
 Disdain, 75 b.
 Disease, 133 a, 200 a, 351 b, 621 b.
 Diseased, 133 a; *be* — 392 a.
 Disentangle, 493 b.
 Disgrace, *n.* 403 b, 479 b. *v.* 458 b.
 Disguise, 608 b.
 Disgust, 614 b.
 Dish, 7 a, 442 b, 514 a.
 Dislike, *n.* 577 b; *v.* 319 b, 577 a.
 Dismiss, 600 a.
 Dismount, 516 b.
 Disobey, 389 b.
 Dispel, 133 a.
 Disperse, 78 a, 176 b, 412 a, 421 a, 424 a, 430 a, 490 b, 491 b.
 Disperser, 382 b.
 Dispersion, 627 b.
 Displease, 221 b.
 Displeasing, *adj.* 564 a.
 Dispose, 290 b, 480 b.
 Disposition, arrangement, 381 b; temper, 515 a.
 Dispossess, 274 b.
 Dispute, *n.* 339 b; *v.* 561 a, 611 b.
 Disregard, *v.* 401 a, 430 a, 574 a, 588 a, 596 b, 601 b.
 Dissemble, 72 a.
 Dissimulation, 71 b.
 Dissolve, 343 a, 374 a, 375 b.
 Distaff, 295 b.
 Distance, 390 b, 555 b, 559 a.
 Distant, 390 b, 559 a; *be* —, 560 a.
 Distinct, 512 b.
 Distinction, 604 a.
 Distinguish, 80 b.
 Distress, *n.* 124 a, 511 b, 513 b; *v.* 511 b, 520 b.
 Disturb, 139 a, 151 b, 410 b, 412 a, 550 b.
 Disturbance, 628 a.
 Divide, 72 b, 89 a, 110 b, 217 b, 431 b, 493 b, 503 b.
 Divination, 387 b, 415 b, 532 b.
 Divine, *v.* 415 b, 469 b, 532 b.
 Diviner, 469 b.
 Division, 217 b, 382 b, 493 b, 609 b.
 Divorce, *n.* 310 a, 599 a; *v.* 600 a.
 Do, 482 b.
 Doctrine, 197 b, 344 b, 621 a.
 Dog, 297 a.
 Dominion, 366 b.
 Door, 139 b, 506 b.
 Door-post, 349 a.
 Double, *v.* 307 b; *adj.* 396 b.
 Doubling, *n.* 307 a.
 Doubt, *n.* 560 b.
 Dough, 88 b, 480 a.
 Dove, 253 a.
 Downwards, 354 b.
 Dowry, 342 a.
 Doze, 277 b. *e.*
 Drag, *v.* 406 b.
 Drain out, 384 b.
 Draw, 395 a; — a sword, 561 a, 603 a; — water, 138 a, 580 a; — near, 538 a; — off, 433 b, 438 a; — out, 111 a, 394 a, 425 b.
 Dread, *n.* 124 a, 230 a; *v.* 577 b.
 Dreadful, 270 b.
 Dream, *n.* 199 b, 201 b; *v.* 201 b.
 Dregs, 607 b.
 Dress, *n.* 595 b; *v.* 322 a.
 Drink, *n.* 398 a, b, 613 b; *v.* 117 a, 434 b, 598 a, 616 b; strong —, 598 a; make to —, 613 a.
 Drinking, *n.* 617 a.
 Drive, 135 a, 142 a, 258 b, 408 a, 409 a; — about, 408 b; — away, 407 b; — out, 149 a, 240 a.
 Driver, 562 a.
 Driving, *n.* 371 a.
 Dromedary, 310 b.
 Drop, *n.* 6 b, 388 a, 417 b, 564 a; *v.* 413 a, 417 a, 481 b.
 Dross, 439 a.
 Drought, 220 b, 512 b, 513 a, 615 a, 623 b.
 Drown, 233 a.
 Drunkard, 596 a.
 Drunken, 596 a.
 Drunkenness, 598 b.
 Dry, 242 b, 512 b, 516 a; *v.* 221 a, 243 a; *be* —, 220 b, 226 a, 242 b.
 Dry land, 243 a.
 Dumb, 34 b; *be* —, 141 a, 226 b.
 Dung, 60 a, 115 a, 141 b, 220 a, 504 b, 510 b, 518 b, 628 a.
 Dungeon, 593 a.
 Duration, 453 b.
 During, 450 a.
 Dusk, 431 a, 513 b.
 Dust, 5 b, 471 a, 492 b, 592 b.
 Duty, 219 a, 508 b.
 Dwell, 108 b, 134 b, 276 a, 410 b, 597 b, 615 a.
 Dwelling, *n.* 340 a, 347 b, 395 b, 410 b, 414 a, 439 a, 531 a, 585 b.
 Each, 26 a, 296 a.
 Eagle, 431 b.
 Ear, 18 a; — of corn, 583 b.
 Early, 593 a, 597 b; seek —, 593 a.
 Earring, 413 a, 449 a.
 Earth, 55 a, 208 b, 471 a, 618 b.
 Earthenware, 226 a.
 Earthquake, 566 a.
 Ease, *n.* 599 a; *v.* 598 b.
 East, 346 a, 350 a, 523 a, b; — wind, 523 a.
 Easy, 530 a.
 Eat, 27 b, 92 a, 327 a.
 Ebony, 147 b.
 Edge, 578 a; — of the sword, 490 a, 692 b.
 Edict, 145 b, 335 a.
 Edifice, 86 a, 388 a.
 Educate, 106 a.
 Effeminacy, 561 b.
 Effeminate, 561 b, 81 a.
 Eight, 606 a.
 Either, 11 b.
 Elder, 105 a.
 Elderly, 277 b.
 Elegance, 209 b.
 Elevation, 99 a.
 Eleven, 486 a.
 Embalm, 210 a.
 Embassy, 362 a.
 Embolden, 320 a.
 Embrace, *v.* 181 b.
 Embroider, 569 b.
 Embroidery, 570 a.
 Emerald, 21 a, 492 a.
 Emerods, 470 b.
 Eminence, 385 a.
 Eminent, 557 a.
 Emit, 432 a.
 Employment, 446 b, 497 b, 498 a.
 Empty, *adj.* 90 b, 561 a; *v.* 89 b, 479 a, 561 a.

- Emptiness, 74 a, 77 a, 619 a.
 Encamp, 209 b.
 Enchanter, 22 a, 59 b, 327 b.
 Enchantment, 532 b.
 Enclose, 628 a.
 Encompass, 315 a.
 Encourage, 320 a, 428 b.
 End, *n.* 437 b, 533 b, 534 a
 v. 625 b.
 Ending, *n.* 623 a.
 Endure, 428 b, 435 b, 464 a.
 Enemy, 13 a, 476 b, 519 b,
 577 a, 615 b.
 Engrave, 219 a, b, 314 a,
 506 b.
 Engraving, *n.* 506 a.
 Enigma, 20 b, 194 b.
 Enjoin, 452 a.
 Enjoyment, 568 b, 627 b.
 Enlarge, 548 b, 559 a.
 Enlighten, 15 b, 167 b.
 Enmity, 24 a.
 Enough, 136 a, 547 b.
 Enraged, *be* —, 175 b.
 Enrich, 485 b.
 Enrol, 314 a.
 Ensign, 420 b.
 Ensnare, 490 b.
 Enter, 75 a.
 Entice, 506 a.
 Entice, 299 a, 625 a.
 Entirely, 299 a, 425 a, 621 a.
 Entrance, 70 b, 336 a, 506 b,
 610 b, 630 a.
 Entreat, 489 a.
 Entry, 336 a.
 Enumerate, 443 b.
 Enumeration, 443 b.
 Envy, *n.* 531 b; *v.* 531 a.
 Envious, 564 a.
 Epistle, 313 b, 359 b.
 Equal, *v.* 589 a.
 Equip, 203 a.
 Equity, 397 a, 509 b, 510 a,
 589 a.
 Equivalent, *n.* 625 a.
 Eradicate, 476 a.
 Erect, *v.* 86 a, 176 a, b.
 Err, 192 b, 585 b, 586 a.
 Error, 394 a, 585 b, 586 a,
 598 b, 620 b.
 Escape, *v.* 324 a, 364 a,
 411 b, 425 b, 494 a, 579 a;
 n. 382 b, 620 b.
 Espousals, 298 a.
 Espouse, 55 b.
 Establish, 261 b, 290 b, 464 b,
 527 a.
 Esteem, *v.* 227 b, 573 a; *n.*
 575 b.
 Estimate, 614 a.
 Estimation, 575 b.
 Eternal, 449 b, 461 b.
- Eternity, 449 b, 453 b.
 Eunuch, 444 b.
 Evening, 476 b.
 Event, 388 a.
 Ever, for —, 449 b, 461 b.
 Everlasting, 462 a.
 Every, 296 a.
 Evidence, 572 b.
 Evil, *n.* 565 a, 587 b; *adj.*
 564 a; *be* —, 565 b.
 Ewe, 559 b.
 Exact, *v.* 407 a.
 Exactor, 407 a.
 Exalt, 101 a, 557 a.
 Exalted, 390 a; *be* —, 572 a.
 Examination, 499 b.
 Examine, 79 a, 96 a, 499 a,
 572 a, 595 b, 614 a, 621 a,
 623 a.
 Exceed, 447 b, 451 b.
 Exceedingly, 334 a.
 Excellence, 266 a, 280 b,
 337 a, 348 b.
 Excellent, 266 a, 279 b.
 Except, *prep.* 13 b, 72 a,
 84 b, 168 b, 569 a.
 Exchange, *n.* 625 a; *v.* 260 b,
 346 b.
 Excite, 87 b, 121 a, 438 a,
 454 a, 482 a.
 Exclude, 519 a.
 Excrement, 508 a.
 Execute, 623 b.
 Exempt, *adj.* 427 a.
 Exile, 108 a.
 Exist, 151 a, 153 a.
 Expanse, 569 b.
 Expect, 196 b, 254 b, 402 a,
 517 b, 525 b.
 Expectation, 305 a, 336 b,
 386 b, 572 a, 620 a, 628 b.
 Expel, 123 a, 133 a, 434 a,
 601 b.
 Expense, 424 a.
 Experience, *n.* 340 b; *v.* 420 b.
 Experiment, 79 a.
 Expiate, 192 b, 308 a.
 Expiation, 307 b.
 Expire, 108 a, 422 b.
 Explanation, 505 b.
 Explain, 505 b, 507 b.
 Exposure, 479 b.
 Extend, 277 a, 548 b, 559 a.
 Extensive, 558 b.
 Extent, 339 a, 558 b.
 Extinguish, 142 a, 285 b.
 Extol, 557 a.
 Extraordinary, 279 b.
 Extremity, 49 a, 533 b, 534 a,
 623 a.
 Exult, 112 a, 134 a, 462 a, b,
 574 a.
 Exultation, 111 b.
- Eye, 457 b; — brow, 100 a;
 — lid, 470 b.
- Fabricate, 226 b.
 Face, *n.* 495 b.
 Fade, 403 a.
 Fail, 184 a, 292 b, 387 b,
 455 b, 625 b.
 Failing, *adj.* 124 a.
 Failure, 292 b, 599 a, 620 b.
 Faint, *v.* 462 b.
 Faintness, 124 a.
 Fair, (beautiful), 265 a.
 Fairness, correctness, 509 b.
 Faith, 39 b.
 Faithful, 39 b, 40 b, 341 b.
 Faithfulness, 425 a.
 Fall, *n.* 382 b; *v.* 151 a,
 423 a; — down, 423 a;
 — off, 430 b; — upon,
 489 a, b, 514 a; let —,
 602 a.
 False, 292 a; — witness,
 614 b.
 Falsehood, 13 b, 292 a, b,
 444 a, 587 b, 614 b;
 utter —, 614 b.
 Falsely, 587 b, 614 b; act —,
 614 b.
 Fame, 603 b, 606 a.
 Familiar, 33 a.
 Family, 39 a, 81 b, 319 b,
 397 a, 450 b, 531 a.
 Famine, 564 b.
 Famishing, *adj.* 564 b.
 Fan, *n.* (for winnowing) 350 a,
 560 b.
 Far, 559 a.
 Farther, 154 b.
 Fashion, *v.* 268 b, 290 a,
 512 a.
 Fast, *n.* 511 b; *v.* 511 b.
 Fasten, 562 b, 629 a.
 Fat, *adj.* 92 b, 145 b, 239 b,
 350 a, 391 a, 558 b, 605 b;
 be —, 606 a; *n.* 198 b.
 Fatal, 564 a.
 Father, 2 a; — in-law, 206 b,
 231 a.
 Fatherless, 279 b.
 Fatigued, 243 b, 264 b.
 Fatness, 145 a, 198 b, 396 b.
 Fatten, 3 a, 145 a.
 Fault, 570 b, 592 b, 598 b.
 Faultless, 624 b.
 Faulty, 570 b.
 Favour, *n.* 209 b, 210 b, 212 b,
 568 a, 621 b; *v.* 211 b,
 568 a.
 Fear, *n.* 25 a, 74 a, 196 a,
 221 b, 230 a, 270 a, 337 b,
 354 a, 491 b, 628 a;
 v. 109 a, 281 b, 244 a,

- 270 a, 481 b, 491 b, Fishing, 131 a.
 577 b. Fissure, 89 a, 98 a.
 Fearful, 25 a, 135 b, 221 b, Fist, 7 a.
 270 b, 482 a. Five, 209 a.
 Fearfulness, 381 b. Fix, 261 b, 290 b, 424 b,
 Feast, *n.* 27 b, 309 b, 326 b; 526 b, 597 b, 613 a, 623 a,
v. 27 b. 629 a.
 Feather, 5 b. Flag, reed, 6 b; standard,
 Feeble, 40 b. 130 a.
 Feebleness, 567 b. Flame, *n.* 322 b, 583 a;
 Feed, 3 a, 409 b, 564 b. *v.* 323 a.
 Feeding, *n.* 391 b. Flashing, *adj.* 96 a.
 Feel, 123 b, 261 a, 347 b, Flatter, 301 b.
 398 b. Flattering, 204 a.
 Feign, 420 a. Flax, 505 b.
 Fell, a tree, 423 b. Flea, 503 a.
 Fellow, 19 a. Flee, 92 b, 407 b, 411 b, 579 a.
 Female, 426 b, 559 b. Fleece, *n.* 109 b.
 Fence, *n.* 374 b, 393 a, 575 a; Fleeing, *adj.* 92 b.
v. 106 b, 437 a, 573 a. Fleet, *n.* 45 a.
 Ferment, *v.* 157 a, 207 b, Flesh, 97 a.
 208 a, b. Flight, 371 b.
 Fertile, 606 a. Flint, 202 b.
 Fertility, 145 a, 605 b. Float, *n.* 126 a, 567 b.
 Festival, 182 a, 345 a, 577 a; Flock, *n.* 391 b, 451 b, 508 a.
 keep a —, 182 b. Flood, 336 a.
 Fetter, *n.* 170 a, 286 a, 415 b, Floor, *n.* 569 a.
 436 b, 458 b, 513 a. Flour, 441 a, 531 a.
 Fever, 523 a. Flourish, 491 a, 501 b, 513 a,
 Few, 378 a. 514 a, 515 b.
 Fewness, 378 b. Flourishing, *adj.* 565 b.
 Fidelity, 40 b. Flow, 168 a, 511 b, 566 a,
 Field, 572 b, 587 a. 590 b.
 Fierce, 27 a. Flower, *n.* 425 b, 513 a, b;
 Fig, 489 a, 618 a. *v.* 513 a.
 Fight, *v.* 327 a, 508 b. Flute, 414 a.
 Figure, *n.* 512 a, 625 a. Flutter, 560 a.
 Fill, *v.* 360 b, 555 a; — up, Fly, *n.* 165 b; *v.* 124 a, 454 a.
 444 b. Fodder, 83 b, 376 a.
 Fillet, 50 a. Foe, 13 a.
 Filth, 438 b, 510 b. Fold, *n.* 358 a.
 Filthy, 237 a. Foliage, 459 b, 516 a.
 Filthiness, 510 b. Follow, 553 b.
 Find, 383 b, 596 b. Folly, 151 b, 403 b, 439 b,
 Fine, *v.* 470 a; *n.* 470 a. 507 a, 576 a, 619 a.
 Finger, 50 b; the little —, Food, 240 b, 349 a, 351 b,
 528 a. 358 b.
 Finish, 88 b, 118 b, 297 b, Fool, 13 a, 304 b, 439 b.
 299 a, 625 b. Foolish, 13 a, 156 b, 403 a,
 Finished, 297 a, 602 a. 507 a.
 Fir, 92 a. Foolishly, acted —, 403 a.
 Fire, 15 b, 56 a, 412 b; set Foolishness, 13 a, 304 b, 305 a.
 on —, 600 a. Foot, 551 a.
 Firebrand, 12 b. Footstep, 57 a, 386 a, 498 a.
 Firm, 209 a, 615 a. Footstool, 148 b, 287 a. *v.*
 Firmament, 569 b. Forbear, 54 b, 184 a.
 Firmness, 190 b, 424 b, Forbearance, 54 a.
 615 a, b. Force, *n.* 191 a, 195 b; *v.*
 First, 523 b, 547 a, 561 b. 133 a, 287 a.
 First-born, 82 a. Forehead, 385 b.
 First-fruits, 82 a. Foreign, 419 b.
 Fish, *n.* 129 b; *v.* 131 a. Foreigner, 169 a, 366 a,
 Fisherman, 131 a, 136 b. 419 b, 459 a.
- Foreskin, 480 b.
 Forest, 265 a.
 Foretel, 401 b.
 Forget, 430 a, 596 b.
 Forgetfulness, 430 b.
 Forgive, 428 b, 440 a.
 Forgiveness, 440 b.
 Forgiving, *adj.* 440 b.
 Fork, 349 b.
 Form, *n.* 512 a, 618 a, 619 a;
v. 91 b, 137 b, 268 b,
 290 a, 497 b, 512 a.
 Former, 523 b, 547 a, 561 b.
 Formerly, 495 b, 547 a,
 621 b.
 Formidable, 25 a.
 Fornication, 174 a.
 Forsake, 411 a, 417 b, 423 b,
 455 b, 560 b.
 Fortification, 89 a, 195 b,
 336 b.
 Fortify, 88 a, 89 a.
 Fortress, 384 b, 385 a.
 Forwards, 419 b, 495 b.
 Found, *v.* 261 b.
 Foundation, 9 a, 262 a,
 344 b, 357 b, 374 a, 615 b,
 616 b.
 Fountain, 336 a, 379 a,
 387 a.
 Four, 52 a.
 Fowl, 454 a.
 Fowler, 269 a.
 Fox, 590 a.
 Fracture, 564 a, 584 b.
 Fragment, 148 b, 568 a,
 582 a.
 Frankincense, 321 b.
 Fraud, 349 b, 475 b, 484 b.
 Fraudulent, 484 b.
 Free, *adj.* 216 a; *v.* 203 a,
 278 a.
 Freedom, 216 b, 277 a, 278 a,
 630 b.
 Freely, 210 b.
 Freewill, 407 b.
 Fresh, 194 a, 240 a, 326 a,
 560 b.
 Freshness, 274 a, 326 a.
 Friend, 391 b, 561 a, 564 a,
 565 a, 599 b.
 Friendship, 599 a.
 Fright, *n.* 83 a.
 Fringe, *n.* 513 b.
 Frog, 519 b.
 Front, 495 b.
 Frost, 539 b.
 Fruit, 2 b, 8 b, 243 b, 418 a,
 502 a, 618 b, 626 a; bear
 —, 501 a.
 Fruitful, 145 b.
 Frustrate, 410 a, 503 b.
 Frying-pan, 350 b.

- Fuel, 471 b.
 Fugitive, *n.* 494 a.
 Fulfil, 360 b, 568 a, 602 b.
 Full, 361 a, 571 b, 602 a; be —, 360 b, 571 b.
 Fuller, *n.* 286 a.
 Fulness, 360 a, 572 a, 624 b.
 Furnace, 281 a, 626 a.
 Furrow, *n.* 104 b, 381 a, 624 a.
 Fury, 205 b, 550 b.
 Fuse, *v.* 176 b, 268 a.
 Gain, *n.* 88 a; *v.* 88 a, 532 a, 562 b.
 Gall, *n.* 366 b, 392 b.
 Game, *n.* 512 b.
 Garden, 118 b.
 Garlick, 590 a.
 Garment, 320 b, 378 b, 576 a, 577 a.
 Garrison, 425 b.
 Gasp, *v.* 581 b.
 Gate, 506 b, 610 b, 630 a.
 Gather, 89 a, 302 a, 303 a, 332 a, 522 a, 543 b.
 Genealogy, 620 a.
 Generation, 134 b.
 Gentile, 107 b.
 Gentle, 561 b; be —, 562 a.
 Gently, 22 a.
 Get, 324 a.
 Giant, 422 b.
 Giddiness, 565 b, 598 b.
 Giddy, be —, 598 a.
 Gift, 58 a, 67 a, 165 b, 342 a, 372 a, 393 a, 399 a, b, 429 b, 629 b.
 Gin, 180 a, 491 b.
 Gird, 19 a, 183 a, 203 a.
 Girdle, 5 b, 183 a, 349 a.
 Girl, 256 b, 422 b.
 Give, 165 b, 248 a, 432 a; — up, 567 a; — way, 567 a.
 Glad, 576 b; be —, 83 a, 183 b.
 Gladden, 183 b.
 Gladness, 183 b.
 Glass, 170 b.
 Glean, 460 b.
 Gleaning, *n.* 460 b.
 Glittering, *adj.* 96 a, 425 b.
 Gloomily, 524 a.
 Gloomy, 523 b.
 Glorious, 9 a, 285 a.
 Glory, *n.* 99 a, 105 b, 149 a, 151 a, b, 233 b, 269 b, 285 b, 337 a, 627 b; *v.* 156 b.
 Gnash, 226 a.
 Go, 155 a, 258 a; — about, 621 a; — aside, 416 a, 437 b, 574 b; — astray, 574 b; — away, 18 a, 437 b; — back, 587 b; — down, 271 a; — forth, 266 a; — in, 75 a; — near, 407 a; — out, 266 a; — round, 621 a; — up, 459 a.
 Goad, *n.* 143 a, 365 b.
 Goat, 455 a, 487 a, 508 a, 518 b, 572 b, 577 b, 622 b; scape —, 455 a.
 Goblet, 442 b.
 God, 24 a, 31 a.
 Gold, 130 b, 167 a, 314 b.
 Goldsmith, 520 b.
 Good, *adj.* 234 b; *n.* 356 a; be —, 255 a.
 Good tidings, 96 b.
 Goodness, 213 a, 234 b.
 Govern, 553 a, 564 b.
 Government, 362 b, 393 b, 499 b.
 Governor, 492 b, 534 b.
 Grace, 209 b, 210 b, 422 a.
 Gracious, 210 a, 213 b.
 Grain, 500 b, 521 b, 561 a.
 Granary, 337 b, 366 a.
 Grandeur, 390 a.
 Grape, 466 b.
 Grasp, 531 a.
 Grass, 83 b.
 Grave, *n.* 581 a, 593 a.
 Graven image, 497 a.
 Graver, 456 b.
 Grayheaded, 575 a.
 Great, 8 a, 105 a, 286 a, 547 b, 572 b; be —, 105 b.
 Greatness, 105 a, 389 a, 549 a.
 Green, 560 b.
 Greenness, 2 b, 274 a.
 Grief, 243 b, 357 b, 472 a.
 Grieve, 392 b, 414 b, 472 a.
 Grievous, 44 b, 284 b.
 Grind, 236 b; — small, 142 b.
 Grinders, (teeth,) 399 a.
 Groan, *n.* 409 b; *v.* 409 b.
 Grope, 123 b, 261 a, 398 b.
 Gross, 239 b.
 Ground, *n.* 8 b, 572 b.
 Groundwork, 615 b.
 Grow, 459 a, 515 b, 549 a.
 Growl, 147 b, 157 b.
 Guard, *v.* 119 a, 417 b, 426 a, 607 a.
 Guest, 536 b.
 Guidance, 621 b.
 Guide, *n.* 409 a; *v.* 413 b.
 Guile, 391 b.
 Guilt, 58 b, 453 b, 570 b, 587 b.
 Guilty, 59 a, 570 b.
 Gull, *n.* 592 b.
 Habitation, 23 a, 166 a, 340 a, 357 b, 377 b, 386 b, 395 b, 410 b.
 Haft, 424 b.
 Hail, *n.* 29 b, 91 b.
 Hailstones, 4 b.
 Hair, 577 b, 578 a.
 Hairy, 577 b.
 Half, 217 b, 353 a.
 Hallow, 524 a.
 Halt, *adj.* 410 b; *v.* 615 a.
 Hammer, *n.* 157 a, 386 b, 492 b.
 Hand, 244 a, 306 a, 531 a.
 Handbreadth, 239 a.
 Handful, 509 a, 531 a, 610 a.
 Handle, *n.* 424 b; *v.* 628 a.
 Handmaid, 39 a; 611 a.
 Handsome, 234 b, 265 a.
 Hang, 212 a, 623 b; — down, 567 a.
 Happen, 153 a, 537 a, 539 a.
 Happiness, 234 b.
 Happy, 60 a, 234 b; be —, 255 a.
 Harass, 151 b.
 Harbour, *n.* 351 a.
 Hard, 92 b, 346 a, 542 b.
 Harden, 533 a, 542 b.
 Hard-hearted, 542 b.
 Hardness, 543 a, 628 a.
 Hare, 55 a.
 Harlot, 56 b, 168 b.
 Harm, *n.* 564 a, 620 b.
 Harp, *n.* 529 b.
 Harrow, *v.* 572 b.
 Harsh, 455 a.
 Harshness, 502 a.
 Harvest, *n.* 534 b.
 Haste, *n.* 196 b, 216 a; *v.* 14 b.
 Hasten, *v.* 189 b, 342 b, 523 a, 558 a.
 Hastily, 196 a.
 Hatch, 89 a, 130 a.
 Hate, *v.* 527 a, 574 b, 577 a.
 Hatred, 399 a, 577 b.
 Haughtily, 390 a, 557 b.
 Haughtiness, 99 a, 100 b, 107 b, 167 a, 390 a, 557 b.
 Haughty, 166 b, 250 b, 557 a; be —, 557 a.
 Haven, 351 a.
 Hawk, 424 b.
 Hay, 229
 He, 149 b.
 Head, 546 a.
 Heal, 566 b.
 Healing, *n.* 391 b, 567 a, 629 b.
 Health, 567 a.
 Heap, *n.* 105 b, 112 a, 244 a, 407 a, 457 a, 481 a, 509 a, 522 a, 623 b; *v.* 509 a.

- Hear, 606 a.
 Hearing, *n.* 162 a, 606 a.
 Hearken, 606 a.
 Heart, 82 b, 319 b.
 Hearth, 346 b.
 Heat, *n.* 205 a, b, 220 b, 222 a, 223 a; *v.* 17 b.
 Heathen, 107 b.
 Heaven, 604 b.
 Heavily, 285 b.
 Heaviness, 628 a.
 Heavy, 284 b.
 Hedge, *n.* 374 b; *v.* 573 a.
 Hedgehog, 533 a.
 Heed, *v.* 607 a.
 Heel, 475 a.
 Height, 100 b, 390 a, 527 a, 557 b.
 Heir, 274 b.
 Helmet, 289 b, 525 b.
 Help, *n.* 456 a; *v.* 441 a, 456 a.
 Helper, 456 a.
 Herald, *n.* 310 a.
 Herb, 482 a.
 Herbage, 274 a.
 Herd, *n.* 451 b.
 Herdsman, 77 a.
 Here, 490 a.
 Hereafter, 353 b.
 Heretofore, 603 b.
 Heritage, 414 a.
 Heron, 521 a.
 Hew, 217 a, 497 b.
 Hide, *v.* 179 b, 237 b, 461 b, 519 a.
 Hiding-place, 350 b, 376 b, 439 a.
 High, 100 b, 101 a, 390 a, 460 a, 557 a; *be* —, 101 a, 556 b, 572 a; *Most High*, 459 a, 460 a.
 High place, 85 a, 393 a, 562 b.
 Highway, 375 a.
 Hill, 103 a, 623 b.
 Hinderance, 381 a.
 Hinge, *n.* 505 b, 513 b.
 Hire, *n.* 576 a; *v.* 440 a, 576 a.
 Hiring, 575 b.
 Hiss, *v.* 615 b.
 Hissing, *n.* 615 a, b.
 History, 620 a.
 Hither, 157 a, 159 a, 490 a.
 Hoar frost, 307 a.
 Hold, *v.* 20 b, 625 a; — *out*, 196 b.
 Hole, 189 a.
 Holiness, 524 a.
 Hollow, *adj.* 402 a.
 Holy, 233 b, 522 b, 523 524 a.
 Holly, 629 b.
 Home, 81 a.
 Home-born, 19 a.
 Honey, 129 a, 265 a, 424 b.
 Honey-comb, 511 b.
 Honour, *n.* 149 a, 269 b, 509 a, 627 b; *v.* 149 a, 285 a.
 Honourable, 269 b, 285 a.
 Honoured, 269 a.
 Hoof, 502 b.
 Hook, 165 b, 439 a, 540 b.
 Hope, *n.* 305 a, 336 b, 386 b, 572 a, 620 a, 628 b; *v.* 254 b, 525 b, 572 a.
 Horn, 540 b.
 Hornet, 520 b.
 Horrible, 611 a.
 Horror, 577 b.
 Horse, *n.* 437 a, 504 b; *post* —, 562 b.
 Horseman, 504 b, 562 a.
 Host, 7 a.
 Hostage, 627 b.
 Hot, 204 b, 512 b; *be* —, 204 b, 221 b, 226 a, 254 b.
 Hour, 610 a.
 House, 81 a.
 Household, 397 a.
 Hover, 560 a.
 Howl, 258 b.
 Howling, *n.* 19 b.
 Humble, *v.* 287 a, 302 b, 467 b, 592 a, 612 a; *adj.* 468 b, 612 a.
 Humbled, *be* —, 302 a.
 Humility, 468 b.
 Hundred, 334 a.
 Hunger, *n.* 307 b, 564 b; *v.* 564 b.
 Hungry, 561 b, 564 b.
 Hunt, *v.* 511 a.
 Hunter, 513 a.
 Hunting, *n.* 512 b.
 Hurry, *n.* 215 a, 321 a; *v.* 74 a, 136 a, 189 b, 342 b.
 Hurt, *n.* 180 a; *v.* 162 a.
 Husband, 26 a, 87 a, 103 b.
 Husbandman, 28 b.
 Hut, 439 a.
 Hyæna, 509 a.
 Hymn, 172 b, 349 b, 628 a.
 Hyssop, 18 a.
 I, 44 b.
 Ice, 539 b.
 Idle, 473 a.
 Idleness, 473 b.
 Idol, 13 b, 34 a, 97 b, 192 b, 382 b, 471 b, 472 a, 497 a, 620 b.
 Idolatrous, 168 b.
 Idolatry, 13 b, 174 a.
 If, 158 b.
 Ignominy, 77 a, 97 b, 299 a.
 Ignorance, 228 a.
 Ignorant, 87 b, 507 a.
 Ill, sick, 199 a.
 Image, 382 b, 384 a, 393 a, 514 b.
 Imagination, 172 a, 268 a, 393 a, 514 b.
 Imagine, 140 b.
 Immediately, 505 b.
 Impatience, 535 a.
 Impel, 407 a, 408 a, 428 b.
 Impetuosity, 586 b.
 Impiety, 212 a, 403 b, 570 b.
 Impious, 403 a, 570 b.
 Implement, 298 b.
 Implore, 212 a.
 Impose, 573 a, 595 b.
 Imprison, 47 a.
 Imprisonment, 396 b.
 Impure, 237 a.
 Impurity, 408 a.
 Impute, 227 b.
 Incantation, 327 b.
 Incense, *n.* 387 a, 527 b, 528 b.
 Incision, 579 a.
 Inclination, 424 a.
 Incline, 416 b.
 Inclose, 436 a.
 Inclosure; 217 b, 218 b, 374 a, 436 a.
 Income, 618 b.
 Inconstancy, 13 a.
 Increase, *n.* 76 a, 348 b, 629 b; *v.* 410 a, 459 a, 548 b, 572 a.
 Incurable, 44 b.
 Indigenous, 19 a.
 Indignant, 175 b; *be* —, 175 a, b.
 Indignation, 175 a, 306 a.
 Induce, 408 a, 438 a.
 Infamy, 125 a.
 Infant, 238 b, 453 a.
 Infirm, 288 a; *be* —, 199 a, 288 b.
 Inflame, 139 b, 323 a, 490 b.
 Inflammation, 592 a.
 Inflict, 432 a, 573 a.
 Infliction, 406 a, b.
 Influence, *n.* 395 a.
 Inform, 247 a.
 Inhabit, 347 b, 597 b.
 Inhabitant, 597 b, 598 a, 621 a.
 Inherit, 274 b.
 Inheritance, 414 a.
 Iniquity, 14 a, 453 a, b.
 Injure, 187 a, 162 a, 180 b, 207 b, 299 b, 327 b, 379 a, 485 a.
 Injury, 45 b, 73 b, 151 a, 180 a, 207 b, 354 a, 394 b,

- 413 a, 485 a, 505 a, 564 a, 585 a.
 Injustice, 453 a, 570 b, 628 a.
 Ink, 136 b.
 Ink-horn, 532 b.
 Inn, 362 b.
 Inner, 490 a.
 Innkeeper, 168 b.
 Innocence, 170 b, 427 a.
 Innocent, 427 a, 509 b; b —, 426 b.
 Inquire, 90 a, 144 b, 220 a, 499 a, 581 a.
 Inquiry, 90 a, 216 a, 219 b.
 Insolence, 99 a, 167 a, 349 b, 554 a.
 Insolent, 402 a, 502 a, 554 a.
 Instability, 147 a.
 Instant, *n.* 552 a.
 Instead of, 622 a.
 Instruct, 198 a, 272 a.
 Instruction, 331 b, 621 a.
 Instrument, 298 b.
 Insult, *n.* 401 a; *v.* 325 b, 346 b, 512 b, 554 a.
 Integrity, 278 a, 624 b, 625 a.
 Intelligence, understanding, 80 b, 370 b.
 Intend, 172 b.
 Intent, *n.* 380 b.
 Intention, 172 a.
 Intercept, 329 a.
 Intercession, 628 a.
 Interest, *n.* 389 a, 393 b, 430 b.
 Interior, *n.* 81 b.
 Intermission, 159 b, 490 b.
 Interpret, 505 b, 507 b, 629 b.
 Interpretation, 505 b, 507 b.
 Interpreter, 326 a.
 Interval, 80 a, 559 a.
 Intoxicated, be —, 598 a.
 Intrepid, 101 b.
 Inundation, 177 b, 594 a, 612 b.
 Invade, 586 b.
 Inventor, 2 a.
 Invention, 349 b.
 Invest, 456 b.
 Investigate, 215 b, 216 a, 220 a.
 Investigation, 216 a, 219 b.
 Invite, 536 b.
 Invoke, 604 a.
 Inwards, *n.* 537 a.
 Iron, 92 b, 504 b.
 Irritate, 335 b.
 Issue, *v.* 168 a.
 Ivory, 608 a.
 Jar, *n.* 287 b, 295 b, 403 a.
 Jasper, 278 b.
 Jaw, 365 b.
 Jawbone, 326 b.
 Jealous, 531 b; 532 a; be — 531 a.
 Jealousy, 531 b.
 Jerboa, 458 a, 612 b.
 Jew, 249 a.
 Join, 181 b, 571 b, 598 b.
 Joined, be —, 324 a.
 Joiner, 374 a.
 Joining, *n.* 182 a.
 Joke, 512 b.
 Journey, *n.* 143 b, 341 375 b.
 Joy, *n.* 183 b, 393 a, 577 a, 580 b.
 Joyful, 576 b; be —, 576 b.
 Judge, *n.* 136 b, 494 a, 534 b, 611 b; *v.* 134 a, 238 a, 494 b, 611 a, 614 a.
 Judgment, 136 b, 238 494 a, 611 b.
 Juice, 398 b, 425 a.
 Just, 509 b.
 Justice, 397 a, 494 a, 509 b, 510 a; court of —, 397 a.
 Justification, 509 b.
 Justify, 510 a.
 Keep, 607 a; — alive, 194 b — back, 227 a, 373 a; — in mind, 607 a.
 Key, 383 a.
 Kick, *v.* 87 a.
 Kid, 105 a, 508 a.
 Kill, 161 a, 312 a, 406 a, 418 b, 528 a, 560 b, 568 b.
 Killing, *n.* 568 b.
 Kind, *n.* 173 b, 356 b; *adj.* 234 b.
 Kindle, 139 b, 522 b.
 Kindness, 212 b, 422 a, 619 a.
 Kindred, 344 a.
 King, 364 b.
 Kingdom, 365 a, 366 b.
 Kinsman, 99 b.
 Kiss, *n.* 430 b; *v.* 431 a.
 Kite, 545 b.
 Knead, 326 a.
 Kneading-trough, 394 a.
 Knee, 95 a.
 Kneel, 95 a.
 Knife, 220 b, 335 a, 519 b, 575 b.
 Knock, 142 a.
 Knot, 6 a, 515 b.
 Know, 246 b, 420 a, knowledge, 15 b, 80 b, 141 b, 142 a, 340 b, 370 b.
 Known, make —, 113 a, 247 a.
 Labour, *n.* 243 b, 381 a, b, 436 a, 465 a; *v.* 243 b, 446 a, 482 b.
 Lace, *n.* 507 a.
 Lack, *n.* 352 b; *v.* 214 b.
 Lad, 422 a.
 Ladder, 440 b.
 Lade, 238 b.
 Lady, 104 a, 570 a.
 Lake, 259 a.
 Lamb, 43 a, 237 a, 287 a, 309 a, 313 a, 508 a.
 Lame, 497 a.
 Lament, 4 a, 409 a, 442 b, 527 a.
 Lamentation, 82 a, 259 a, 376 a, 390 b, 529 a.
 Lamp, 331 b.
 Lance, 210 b, 294 b.
 Land, *n.* 8 b, 23 a, 55 a.
 Language, 332 b, 578 a.
 Languid, 124 a, 288 a.
 Languor, 124 a, 535 a.
 Lap, *n.* 95 a; *v.* 326 b.
 Large, 547 b, 558 b.
 Last, *adj.* 529 a.
 Latter, 21 a; — state, 21 b.
 Lattice, 223 b, 571 a.
 Laugh, 512 b, 574 a.
 Laughter, 512 b, 574 a.
 Law, 145 b, 219 a, 451 a, 621 a, 627 a.
 Lawful, 601 a.
 Lawgiver, 219 b.
 Lay, 428 b; — aside, 438 a; — hands on, 599 b; — hold of, 628 a; — on, 239 b; — up, 7 a, 51 a, 509 a, 519 a, 595 b; — wait, 509 b, 511 a; — waste, 509 b.
 Layer, 392 a, 407 b, 596 a.
 Lead, *n.* 45 a, 471 a; *v.* 144 a, 242 b, 258 b, 409 a, b, 413 b.
 Leader, 33 b, 405 a, 425 a, 534 b.
 Leaf, 459 b.
 League, 93 a.
 Lean, *adj.* 569 a; *v.* 441 a, 610 a.
 Leanness, 558 b.
 Leap, *v.* 112 a, 134 a, 138 a, 569 b.
 Learn, 37 a, 329 b.
 Learner, 624 a.
 Learning, *n.* 345 a.
 Leather, 454 b.
 Leave, *v.* 280 b, 411 a, 417 b, 465 b, 582 a, 584 b.
 Leaven, *n.* 571 a.
 Leech, 459 b.
 Leek, 218 a.
 Lees, 607 b.

- Left, *adj.* (not right) 576 a.
 Leg, 311 a, 590 b, 613 a.
 Lend, 324 a, 430 a, 447 a.
 Length, 54 a.
 Lengthen, 54 b, 395 a.
 Lentiles, 451 b.
 Leper, 520 a.
 Leprosy, 520 b.
 Lest, 495 a.
 Let, — down, 614 a; — go, 567 a.
 Letter, 313 b, 359 b, 431 b, 443 b, 506 a.
 Level, *v.* 415 b, 440 b, 589 a.
 Liar, 292 a.
 Libation, 375 a, 421 a.
 Liberal, 408 b, 590 a.
 Liberality, 407 b, 408 b.
 Liberty, 143 b, 216 b; set at —, 600 a.
 Lick, 326 b, 332 b.
 Lie, *n.* 72 b, 292 a; *v.* 292 a, b, 596 a.
 Lie, — down, 550 a, 596 a, 597 b; — in wait, 51 b; — with, 549 b, 586 a, 596 a.
 Life, 194 a, 195 a, 424 a, 431 a.
 Lift up, 176 b, 412 a, 417 a, 428 b, 557 a.
 Lifting up, *n.* 626 a.
 Light, *n.* 14 b, 404 b, 409 a, 418 b, 428 a; *adj.* 529 b.
 Lightness, 171 b.
 Lightning, 56 a, 78 a, 96 a, 570 b.
 Like, be — 140 b.
 Liken, 140 b.
 Likeness, 141 a, 625 a.
 Lily, 181 a, 591 a.
 Limb, 72 a.
 Lime, 112 a.
 Limit, *n.* 101 a, 533 b, 534 a; *v.* 102 b.
 Line, 180 a, 187 a, 525 a.
 Linen, 72 b, 76 b, 505 b, 616 b.
 Lintel, 24 b, 398 a.
 Lion, 54 a, 321 a, 329 a, 592 b; young —, 108 b, 307 a.
 Lip, 578 a.
 Listen, 542 b.
 Little, 528 a; a —, 349 b, 378 a.
 Littleness, 386 a.
 Live, *v.* 194 b.
 Livelihood, 424 a.
 Lively, 193 b.
 Liver, 284 b.
 Living, *adj.* 193 b.
 Lizard, 292 a, 508 a.
 Lo, 159 a.
 Load, *n.* 392 b, 416 b *v.* 465 b.
 Loaf, 295 b.
 Loathe, 119 b, 319 b, 525 b, 527 a, 614 b, 626 b.
 Loathing, 119 b.
 Lock, *n.* 373 b; of hair, 513 b, 527 b.
 Locust, 100 b, 107 a, 182 b, 213 b, 221 a, 440 b, 514 b.
 Lodge, *v.* 325 b.
 Lodging, 362 b.
 Lofly, 100 b, 101 a, 557 a; be —, 98 b, 101 a, 556 b, 572 a.
 Loftiness, 98 b, 99 a, 101 a.
 Loins, 203 a, 225 b, 304 b, 399 b.
 Long, *v.* 617 a.
 Long-suffering, 54 a.
 Look, *n.* 388 b, 457 b.
 Look, *v.* 402 a, 517 b, 572 a, 586 a, 595 b, 609 b, 614 a.
 Loop, *n.* 325 a, 540 b.
 Loose, *adj.* 615 a; *v.* loosen, 506 b, 615 a.
 Lord, 7 b, 87 a, 102 b, 388 b, the —, 249 a.
 Lose, 2 b, 597 a.
 Loss, 83 a, 413 a, 479 b.
 Lot, 109 a, 203 b.
 Loud, 557 a.
 Love, *n.* 10 b, 131 a, 246 b, 449 a; *v.* 10 b, 179 b, 449 a, 559 b, 568 a.
 Lovely, 10 b.
 Low, *adj.* 612 a; be —, 612 a.
 Lower, *v.* 592 a; *adj.* 622 b.
 Lowly, 468 b.
 Lowliness, 468 b.
 Lucre, 88 a.
 Luminary, 14 b, 334 b.
 Lurk, 51 b.
 Lust, *n.* 151 a.
 Lute, 301 b.
 Luxuriant, 444 a.
 Luxurious, 451 a, 581 b.
 Luxury, 627 b.
 Lyre, 301 b.
 Mace, (staff of authority), 387 a.
 Mad, 586 a.
 Madness, 586 b.
 Magician, 313 b.
 Magistrate, 534 b.
 Magnificence, 9 a, 105 b.
 Magnificent, 9 a.
 Magnify, 572 a.
 Maid-servant, 39 a.
 Maintain, 290 a.
 Majestic, 8 a.
 Majesty, 99 a, 100 b, 151 a, 169 b, 266 a, 285 b, 557 b.
 Make, 91 b, 268 b, 446 b, 482 b, 497 b, 573 a.
 Maker, 253 a.
 Male, 170 b.
 Man, 8 a, 26 a, 103 b; young —, 422 a.
 Manhood, 13 b.
 Mankind, 97 a, 618 b.
 Manna, 367 a.
 Manner, 53 b, 143 b, 375 b, 377 a, 397 a, 620 b, 621 a.
 Mantle, 71 b, 355 a, 378 b, 553 a.
 Many, 547 b, 572 b.
 Marble, 595 b, 616 b.
 March, *n.* 375 b, 517 a.
 Mare, 563 b.
 Mark, *n.* 17 a, 619 b; butt, 355 a; *v.* 617 b, 619 b.
 Market, 455 b.
 Marriage, give in —, 359 a, 600 a.
 Marry, 242 b.
 Marrow, 350 a.
 Marshal, *v.* 508 b.
 Marvel, *v.* 624 b.
 Mast, 630 a.
 Master, 7 b, 87 a.
 Mastich, 520 a.
 Matter, 128 b.
 Mature, *v.* 97 a.
 Measure, *n.* 339 a, 393 a, 601 a, 623 a; *v.* 289 b, 339 a, 623 a.
 Meat, 335 a.
 Mediator, 326 a.
 Medicine, 566 b.
 Meditate, 140 b, 148 a, 227 b, 573 a, 575 a.
 Meditation, 148 a.
 Meek, 468 b, 591 b.
 Meekness, 468 b.
 Meet, *v.* 263 a, 489 a, b, 537 a, 539 a.
 Meeting, *n.* 524 b, 540 a.
 Melt, 176 b, 343 a, 375 b, 421 a, 432 a.
 Melting, *n.* 162 b, 625 b.
 Memorial, 17 a, 18 a, 137 b, 170 b, 171 b.
 Memory, 138 a, 170 b, 604 a.
 Mention, *v.* 171 a.
 Merchandize, 374 b, 381 a, 387 a, 391 b, 455 b, 562 b.
 Merchant, 562 b, 621 a.
 Merciful, 559 a, 560 a.
 Mercy, 560 a, 621 b.
 Mercy, 576 b.
 Mercy-seat, 308 a.
 Merriment, 577 a.

- Message, 362 a, 575 a, 604 b.
 Messenger, 362 a, 513 b.
 Metropolis, 37 b.
 Mid-day, 510 b.
 Middle, *adj.* 620 a, 622 b; *n.* 320 a, 620 a.
 Midst, 537 b, 620 a.
 Midwife, 257 b.
 Might, *n.* 26 b, 105 b, 195 b, 334 a, 455 a, b.
 Mighty, 4 a, 24 a, 26 b, 49 a, 101 b, 190 b, 213 b, 286 a, 455 b, 488 a.
 Milk, *n.* 198 a.
 Mill, *n.* 236 a, 559 b.
 Millstone, 493 b, 561 b.
 Mind, *n.* 82 b, 340 b, 555 b.
 Mineral, 4 b.
 Miracle, 17 a, 382 b, 493 a, 624 b.
 Mirage, 615 a.
 Mire, 88 a, 236 b, 253 a.
 Mirror, 389 a, 545 b.
 Mischief, 565 a, 584 b.
 Miserable, 4 a.
 Misery, 3 a, 49 a, 228 a, 468 b.
 Miss, a mark, 192 b; lose, 499 a.
 Missile, 375 b, 599 b.
 Missing, be —, 451 b.
 Mist, 7 b.
 Mistake, *n.* 394 a.
 Mistress, 87 b, 104 a.
 Mitre, 337 a.
 Mix, 84 a, 374 b, 478 b.
 Mixture, 348 b, 374 b.
 Moan, *v.* 157 b.
 Mock, 346 b, 530 b, 627 b.
 Mockery, 627 b.
 Model, *n.* 619 a.
 Moist, 240 a, 326 a, 560 b.
 Mole, 199 a, 626 b.
 Molten-image, 375 a, 421 a.
 Moment, 552 a.
 Money, 305 a.
 Month, 184 b, 273 a.
 Monument, 171 b.
 Moon, 273 a, 321 a; new —, 303 b.
 Moor, heath, 381 a.
 Moreover, 116 b.
 Morning, 89 b; in the —, 597 b.
 Morrow, 353 a.
 Mortal, 44 b.
 Mortar (for pounding), 340 a, 359 b.
 Moth, 442 a, 484 b.
 Mother, 37 b; — in-law, 206 a, 231 a.
 Mound, 385 a, 407 a, 440 b, 513 a, 623 b.
 Mount, *n.* 244 a.
 Mountain, 160 a, 236 a.
 Mourn, 4 a, 81 b, 258 b, 414 b.
 Mournfully, 524 a.
 Mourning, *n.* 4 a, 82 a.
 Mouse, 458 a.
 Mouth, 490 a.
 Move, himself, 347 b.
 Much, 547 b, 572 b.
 Mud, 88 a, 236 b, 567 b.
 Mule, 500 b.
 Multiply, 548 b.
 Multitude, 157 b, 352 b, 439 a, 473 b, 508 a, 524 b, 548 a, 612 b.
 Murder, *n.* 568 b; *v.* 568 b.
 Murderer, 568 b.
 Murmur, *n.* 147 b, 624 a; *v.* 14 a, 147 b, 325 b, 552 a.
 Music, 173 b, 405 b, 595 a.
 Musician, 405 b, 595 a.
 Muzzle, *v.* 214 a.
 Myrrh, 388 b.
 Myrtle, 148 b.
 Nail, *n.* 375 b, 393 b, 519 b, — of the hand, 519 b.
 Naked, 458 a, 479 a, b.
 Nakedness, 378 a, 403 b, 458 a, 479 a, 480 a.
 Name, *v.* 301 b, 426 a, 536 a, 573 a; *n.* 603 b.
 Nard, 428 a.
 Narrative, 7 a.
 Narrow, 519 b.
 Nation, 107 b, 319 b.
 Nativity, 344 a.
 Navel, 615 a, b.
 Near, *prep.* 51 a, 344 a, 466 b; *adj.* 539 b.
 Necessity, 228 a, 520 a.
 Neck, 120 b, 481 b, 510 b, 512 a.
 Necromancer, 22 a.
 Need, *n.* 89 a, 352 b, 520 a.
 Needy, 4 a.
 Neglect, *v.* 417 b, 430 a, 451 b, 455 b, 596 b.
 Negligence, 599 a.
 Negligent, 599 a.
 Neighbour, 564 b, 598 a.
 Neigh, 510 b.
 Neighing, *n.* 384 b.
 Nerve, 111 a.
 Nest, 531 a.
 Net, 224 a, 358 b, 385 a, 571 a.
 Nettle, *n.* 530 b, 531 a.
 Net-work, 571 a.
 Nevertheless, 13 b.
 New, 186 a.
 News, 606 a.
 Night, 328 b.
 Night-watch, 59 b.
 Nine, 630 b.
 Nitre, 433 b.
 No, 318 a.
 Noble, *adj.* 285 a; *n.* 220 a, 372 a, 504 b.
 Noble-minded, 408 b.
 Noble-mindedness, 408 b.
 Noise, *n.* 566 a, 581 a.
 Noon, 510 b.
 Noose, *n.* 515 b.
 North, 518 a, 576 a.
 Nose, 47 b; — jewel, 413 a.
 Nostrils, 47 b, 414 a.
 Not, 25 a, 28 b, 82 b, 318 a; — yet, 240 a.
 Nothing, 619 a.
 Notice, *v.* 402 b, 607 a.
 Nourish, 564 b.
 Nourishing, 605 b.
 Now, 486 b.
 Nudity, 381 a, 480 a.
 Number, *n.* 373 a, 376 a, 444 a; *v.* 370 b, 443 b, 499 a.
 Numerous, 284 b; be —, 615 b.
 Nurse, *n.* 261 b, 357 a, 373 b.
 Nut, 6 a, 80 a.
 Oak, 33 a.
 Oar, 394 b, 594 b.
 Oath, 30 a, 582 b.
 Obdurate, 542 b.
 Obey, 606 a.
 Obedience, do —, 591 b.
 Object, *n.* (mark), 355 a, 575 b.
 Obligation, 47 a, 376 b, 449 a.
 Obscure, *adj.* 48 b.
 Observance, 219 a, 396 b, 607 b.
 Observe, 90 a, 177 a, 415 b, 426 a, 517 b, 544 a, 607 a.
 Observation, 90 a.
 Obstinacy, 543 a.
 Obtain, 191 b, 324 a, 383 a, 428 b, 429 b, 625 a.
 Occupation, 381 b.
 Occurrence, 489 b.
 Ocean, 619 a.
 Odour, 561 a; be in bad —, 71 a.
 Offence, 359 b.
 Offend, 192 b.
 Offensive, 564 a.
 Offer, *v.* present an offering, 407 a, 412 a, 459 a, 538 b, 557 a.
 Offering, *n.* 372 a, 374 b, 539 a, 594 a, 603 a, 626 a,

- 629 b; burnt —, 459 b; free-will —, 407 b; peace —, 603 a; sin —, 58 b.
 Office, 499 b.
 Officer, 500 a, 594 a.
 Offspring, 258 a, 389 a, 502 a, 508 a, 586 b.
 Oil, 267 b, 394 b, 605 b; vat, 268 b.
 Ointment, 392 a, 569 b, 605 b.
 Old, 83 a, 176 a, 277 b; grow —, 83 a, 176 a; — age, 176 a, 575 b.
 Olive, 170 a.
 Olive-tree, 170 a.
 Omit, 451 b.
 On, 458 b.
 Once, 498 a.
 One, 19 b.
 Only, *adj.* 19 b, 254 a; *adv.* 27 a, 569 a.
 Onion, 88 a.
 Onward, 154 b.
 Onyx, 592 b.
 Open, v. 113 a, 498 a, b, 499 b, 506 b.
 Opening, *n.* 383 a, 610 b, 630 a.
 Opinion, 141 b, 142 a.
 Opponent, 574 b, 628 b.
 Oppose, 561 a, 574 b.
 Opposite, 344 a.
 Opposition, 509 b, 574 b.
 Oppress, 137 a, 236 b, 261 a, 327 b, 485 a, 566 a, 569 a.
 Oppression, 327 b, 382 a, 390 a, 484 b, 485 a, 502 a.
 Oppressive, 284 b, 295 a, 484 b.
 Oppressor, 383 a, 563 b.
 Or, 11 b.
 Oracle, part of the temple, 125 a.
 Order, *n.* 235 b, 381 b; *v.* 511 a; in order that, 330 a.
 Origin, 387 a, 523 b, 615 b.
 Orion, 804 b.
 Ornament, *n.* 200 a, 551 a, 488 b, 509 a, 627 b.
 Orphan, 279 b.
 Osier, 477 b.
 Ostrich, 264 a, 563 b, 621 b.
 Other, 21 a.
 Otherwise, 13 b, 31 a.
 Outer, 196 a.
 Outgoing, 346 a.
 Outside, 188 b.
 Outstretched, 416 b.
 Outwards, 189 a.
 Oven, 626 a.
 Over, 379 a, 458 b.
 Over-against, 344 a.
 Overcome, 423 b.
 Overflow, 168 a, 406 b, 490 b, 503 a, 566 a, 574 a, 590 b, 594 a.
 Overflowing, *n.* 612 b, *613 a.
 Overlay, 214 b, 512 a, 518 a, 569 a.
 Overplus, 451 b.
 Overpower, 566 a.
 Oversee, 425 a.
 Overseer, 425 a, 500 a.
 Overtake, 429 b.
 Overthrow, *n.* 342 a; *v.* 441 a.
 Own, *v.* 532 a.
 Ox, 90 a, 591 a, 621 a.
 Pace, *n.* 551 a.
 Pacify, 199 a.
 Pain, *n.* 196 a, 200 a, 284 a, 357 a, 472 a, b; *v.* 243 b, 284 a; suffer —, 187 b.
 Painful, 564 a.
 Paint, *v.* 235 a.
 Palace, 55 a, 81 a, 153 b, 161 b, 236 b.
 Palate, 196 b.
 Palm, of the hand, 306 a, 610 a; — tree, 625 b.
 Pang, 180 b, 394 a, 513 b.
 Pant, 581 b.
 Panther, 420 b.
 Parable, 396 a; utter —, 396 a.
 Parapet, 381 a, 495 b.
 Parched, *adj.* 457 b, 513 a, be —, 431 b.
 Pardon, *v.* 428 b, 440 a.
 Park, 500 b.
 Parrot, 623 a.
 Part, *n.* 72 a, 203 b, 217 b, 370 b, 373 b.
 Partiality, 453 a.
 Particle, 521 b.
 Partridge, 537 b.
 Party, 450 b.
 Pass, *v.* 447 b, 450 b; — by, 202 b; — over, 447 b; *n.* 448 a.
 Passage, *n.* 376 b, 448 a.
 Passover, 497 a.
 Pasture, *n.* 391 b, 565 a.
 Pasturing, *n.* 391 b.
 Patch, 237 a.
 Path, 53 b, 375 a, 377 a, 432 a, 583 b.
 Pattern, 619 a.
 Pavement, 569 a.
 Paw, *n.* 244 a.
 Pay, *v.* 614 a.
 Peace, 599 a, 603 a; beat —, 602 b.
 Peacock, 623 a.
 Pearl, 496 a.
 Pedestal, 7 b.
 Pedigree, 620 a.
 Peel, 498 b.
 Pelican, 521 a.
 Pelt, 444 a.
 Pen, 456 b; — knife, 627 b.
 People, 333 b, 462 b.
 Perceive, 80 b, 247 b, 402 a, 544 b, 591 a.
 Perfect, *adj.* 602 a, 624 b, 625 a; be —, 625 a.
 Perfection, 358 a, 425 a, 623 a.
 Perfidious, 72 a.
 Perfidy, 71 b, 72 a.
 Perform, 446 b, 483 a, 497 b, 602 b.
 Perfume, *n.* 96 b, 387 a, 392 a, 441 a, 569 b; *v.* 528 a, 569 b.
 Perfumer, 569 b.
 Perfuming, 569 b.
 Perhaps, 13 b.
 Perish, 2 b, 83 a, 348 a, 358 a, 423 a, 437 b, 442 b.
 Perjure, 628 b.
 Permission, 570 a.
 Permit, 411 a, 601 a.
 Perpetual, 625 a.
 Perpetuity, 425 a, 625 a.
 Perplex, 76 a, 585 a.
 Perplexity, 336 a.
 Persecute, 553 b.
 Persevere, 324 a, 464 a.
 Persist, 464 a.
 Person, 424 a, 495 b.
 Persuade, 506 a.
 Perverse, 476 b, 507 b.
 Perversion, 159 b, 619 a.
 Perversely, act —, 379 b, 444 b, 452 b.
 Perverseness, 326 a, 379 a, 440 b, 476 b, 509 b, 619 a.
 Pervert, 416 b, 441 a, 452 b, 454 b.
 Pestilence, 126 a, 338 a.
 Pestle, 459 b.
 Petition, 56 a, 87 a, 90 b.
 Physician, 566 b.
 Picture, *n.* 514 b.
 Piece, *n.* 148 b, 431 b, 493 b, 505 b.
 Pierce, 142 b, 201 a, 426 a, 427 b, 428 a, 568 b.
 Piety, 213 a.
 Pigeon, 253 a; young —, 107 b.
 Pillar, 384 a, 385 a, 425 b, 465 a.
 Pillow, *n.* 376 a.
 Pin, *n.* 279 b.
 Pine, *n.* 24 b, 31 a.
 Pipe, *n.* 200 a; *v.* 201 615 b.

- Piping, *n.* 615 a.
 Pit, 70 b, 100 b, 108 a, 492 a, 589 b, 592 a, b, 593 a.
 Pitch, *n.* 175 b, 208 b, 307 b.
v. — a tent, 11 a, 209 b, 308 a, 417 a, 629 a;
 Pitcher, 287 b.
 Pity, *n.* 413 b, 560 a; *v.* 188 b, 414 b, 559 b.
 Pitiful, 559 a.
 Place, *n.* 67 a, 301 b, 357 b, 386 b, 413 b; *v.* 411 a, 424 b, 432 a, 459 a, 499 a, 526 b, 562 a, 573 a, 595 b, 596 a, 597 b, 613 a.
 Plague, *n.* 338 a.
 Plain, *n.* 338 b, 357 a, 381 a, b.
 Plaister, *n.* 112 a, 575 a; *v.* 235 a, 237 a, 575 a.
 Plan, *n.* 399 a.
 Plane-tree, 481 a.
 Planets, 349 a.
 Plank, 100 b, 541 b.
 Plant, *n.* 354 b, 417 a, 515 b, 575 a, 617 a; *v.* 417 a, 617 b.
 Plantation, 58 b, 417 a.
 Plate, of metal, 491 b, 570 a.
 Play, *v.* 574 a, 610 b.
 Plead, 134 a, 255 b.
 Pleasant, 398 b, 421 b; *be* —, 422 a.
 Pleasantness, 422 a, 612 b.
 Please, 612 b.
 Pleasing, *adj.* 611 b.
 Pleasure, 451 a, b, 467 a, 568 b, 577 a, 627 b.
 Pledge, *n.* 180 b, 447 a, 478 b; *v.* 447 a, 478 a.
 Pleiades, 295 a.
 Plenty, 152 a, 558 b.
 Plot, *v.* 261 b.
 Plough, *v.* 226 b.
 Ploughman, 28 b, 243 a.
 Ploughshare, 65 b.
 Pluck, *v.* 240 b; — off, 528 a; — out, 391 a; — up, 434 a.
 Plumage, 513 a.
 Plummets, 4 b. *r*
 Plump, 605 b.
 Plunder, *v.* 425 b, 586 b, 602 a, 609 b.
 Plundering, *n.* 586 b.
 Plunge, *v.* 233 a.
 Poison, *n.* 546 b.
 Pole, 343 b.
 Polish, *v.* 391 a, 392 a.
 Polished, *adj.* 530 a.
 Pollute, 99 b, 237 b, 593 b, 614 b.
 Polluted, *adj.* 133 a, 237 a; *be* —, 237 b.
 Pollution, 99 a.
 Pomegranate, 563 a.
 Pond, 6 b.
 Ponder, 494 b, 623 a.
 Pool, 6 b, 96 a.
 Poor, 4 a, 138 a, 375 a, 468 b, 481 b, 561 b; *be* —, 275 a, 343 b, 558 a.
 Poplar, 321 b.
 Porch, 344 b, 374 a.
 Porter, carrier, 436 a; door-keeper, 610 b, 630 b.
 Portion, *n.* 72 a, 98 b, 203 b, 217 b, 370 b, 373 b, 394 b, 414 a, b, 597 a.
 Possess, 274 b, 414 a.
 Possession, 20 b, 275 a, 347 a, 387 b, 414 a, 532 a; *kept* —, 628 a.
 Possessor, 87 a.
 Posterity, 620 a.
 Pot, 131 b, 391 a, 439 a, 501 b.
 Potentate, 102 b.
 Potsherd, 226 a.
 Potter, 492 a.
 Poverty, 138 b, 375 a, 468 b, 561 b.
 Pour, 176 b, 268 a, 406 b, 421 a, 432 a, 442 b, 479 a, 490 b, 561 a, 611 b.
 Powder, *n.* 5 b.
 Power, 13 b, 41 b, 101 b, 177 a, 214 a, 244 a, 292 a, 334 a, 455 a, 473 b, 601 a, 629 a.
 Powerful, 8 a, 14 a, 24 a, 39 b, 121 b, 213 b, 256 a, 286 a, 473 a, 480 a, 629 a; *be* —, 41 b.
 Practice, 497 b.
 Practise, 497 b.
 Praise, *n.* 154 b, 173 b, 455 a, 619 a, b; *v.* 156 b, 246 a, 582 b.
 Pray, 86 b, 488 b, 494 b, 513 b, 581 a.
 Prayer, 87 a, 393 b, 575 a, 621 b, 628 a.
 Preach, 536 b.
 Preacher, 525 a.
 Precede, 523 a.
 Precept, 128 b, 385 a, 450 b, 499 b, 510 b.
 Precious, 234 b, 269 a, b.
 Preciousness, 269 b.
 Precocious, 82 a.
 Preference, 392 b.
 Pregnant, 161 a.
 Prepare, 255 b, 290 b, 486 b, 524 a, 569 b.
 Prepared, *adj.* 487 a.
 Presence, 495 b.
 Present, *n.* 95 b, 408 a, 591 b, 594 a, 599 a, 630 b; *v.* 538 b.
 Preserve, 426 a, 607 a.
 Preside, 425 a, 464 a.
 President, 425 a.
 Press, *v.* urge, 14 b, 37 a, 218 a, 499 a; squeeze, 379 a, 454 a, 574 a.
 Pressure, 386 a.
 Presume, 168 a.
 Pretext, 459 b.
 Prevail, 103 b, 456 a, 579 a.
 Prevent, 296 b.
 Previously, 603 b.
 Prey, *n.* 240 a, 365 b, 384 b, 385 a, 396 b, 512 b.
 Price, 342 a, 351 b, 358 b.
 Pride, 98 b, 100 b, 101 a, 167 a, 492 a, 581 b.
 Priest, 288 b; *act as* —, 289 a.
 Priesthood, 289 a.
 Primogeniture, 82 a.
 Prince, 405 a, 408 b, 421 a, 429 b, 495 b, 534 b, 546 a, 558 b, 578 b.
 Princess, 579 a.
 Principal, 547 a.
 Prison, 77 a, 296 b, 355 a, 374 a, 396 b, 436 b.
 Prisoner, 46 a.
 Privately, 601 a.
 Privilege, 219 a.
 Proceed, 155 a, 258 a.
 Proceeding, *n.* 155 a, 386 a.
 Procession, 619 a.
 Proclamation, 540 a.
 Proclaim, 175 b, 310 a, 536 b, 537 b, 606 b.
 Produce, *n.* 8 b, 76 a, 121 a, 242 a, 418 a, 447 a, 502 b, 508 a, 599 b, 618 b, 626 a; *v.* 410 a, 432 a, 482 b, 515 b, 532 a.
 Profane, *adj.* 201 a; *v.* 201 a; *be* —, 201 a.
 Profit, *n.* 88 a, 253 b, 313 b, 618 b; *v.* 264 a.
 Profound, 465 a.
 Progeny, 178 a, 586 b.
 Progress, 517 a.
 Prohibit, 410 a.
 Project, *n.* 353 b; *v.* 261 b.
 Prolong, 54 b, 395 a.
 Promise, *v.* 42 a.
 Prong, 608 a.
 Proof, 450 a, b.
 Prop, *n.* 375 b.
 Proper, *be* —, 589 a.
 Property, 562 a.

- Prophecy, 392 b, 393 a, 401 b.
 Prophesy, 401 b.
 Prophet, 402 b, 518 a, 545 a.
 Prophetess, 402 b.
 Propitiation, 307 b.
 Proprietor, 7 b.
 Prosper, 491 a, 514 a, 575 b.
 Prosperity, 15 b, 234 b, 313 b,
 428 a, 599 a, 603 a, 605 b.
 Prosperous, 234 b, 421 b,
 565 b, 599 a; be —, 439 a,
 442 a, 598 b, 606 a.
 Prostitute, 524 b.
 Prostrate, v. 423 b, 591 b.
 Protect, 119 a, 215 a, 439 b.
 Protection, 513 b.
 Protest, 452 a.
 Protract, 395 b.
 Proud, 100 b, 101 a, 166 b,
 402 a, 492 a.
 Provender, 376 a.
 Proverb, 396 a.
 Provide, 544 b, 621 a.
 Providence, 499 b.
 Province, 340 a.
 Provision, 13 b, 240 b, 242 a,
 326 b; provisions, 512 b,
 513 a, 584 b.
 Provoke, 531 a, 551 a.
 Prowess, 102 a.
 Prudence, 80 b, 437 a, 481 a,
 618 b.
 Prudent, 479 b.
 Prudently, act —, 481 a.
 Prune, 89 a, 173 a.
 Pruning instrument, 349 b.
 Psalm, 349 b, 619 a.
 Publish, 71 a, 536 b.
 Puff at, 490 b.
 Pull off, 430 b.
 Punish, 256 a, 427 a, 467 b,
 494 b, 499 a, 611 a.
 Punishment, 136 b, 397 a,
 420 a, 427 b, 453 b, 499 b,
 620 a.
 Pupil, of the eye, 26 a, 71 b.
 Purchase, *n.* 387 b; *v.* 309 b,
 532 a.
 Pure, 14 a, 90 b, 170 b, 233 b,
 384 b, 520 b; be —, 170 b,
 233 b, 426 b.
 Purge, 433 b.
 Purification, 233 b, 390 b,
 625 b.
 Purify, 170 b, 234 a, 520 b,
 524 a.
 Purity, 90 b, 170 b.
 Purple, 52 b.
 Purpose, *n.* 380 b, 565 b; *v.*
 621 a.
 Purse, 295 b.
 Pursue, 511 a, 553 a.
 Push, with horns, 405 a.
 Put, 432 b, 573 a; — away,
 347 b; — forth, 599 b; —
 on, 322 a, 599 b; — out,
 142 a.
 Putrify, 563 a.
 Quadruped, 74 b.
 Quail, *n.* 576 a.
 Quantity, 399 a.
 Quarrel, *n.* 560 b; *v.* 425 a,
 561 a.
 Queen, 102 b, 586 a.
 Quench, 585 a.
 Question, *v.* 581 a.
 Quick, 341 b, 342 a.
 Quickly, 9 b.
 Quiet, *adj.* 133 b, 581 b,
 613 b; be —, 598 b, 613 b;
v. 582 b, 596 b; *n.* 371 a,
 389 b, 555 b, 599 b.
 Quietly, 601 a.
 Quietness, 133 b, 141 a,
 416 a.
 Quit, *v.* 411 a.
 Quiver, *n.* 59 b.
 Quill, 5 b.
 Race, a running, 390 a;
 people, 134 b.
 Raft, 567 b.
 Rage, *n.* 175 a, 565 b; *v.*
 157 b, 578 a.
 Raiment, 362 a.
 Rain, *n.* 355 a; *v.* 355 a,
 413 a; former —, 347 a;
 latter —, 365 b.
 Rainbow, 544 b.
 Raise, 101 a, 428 b, 454 a,
 464 b, 526 b, 572 a.
 Be raised, 556 a.
 Ram, 24 b.
 Range, *n.* 235 b.
 Rank, *n.* 572 b.
 Ransom, *n.* 490 a.
 Rapine, 72 a, 110 a, 231 b.
 Rare, 19 b, 269 b.
 Rashness, 336 b.
 Ratify, 104 a.
 Rattling, *n.* 566 a.
 Raven, 477 b.
 Raw, 194 a, 400 b.
 Razor, 347 a, 627 b.
 Reach, 405 b, 429 b, 489 a,
 625 a.
 Read, *v.* 536 b.
 Readily, 342 a.
 Reading, *n.* 388 a.
 Ready, 341 b, 342 a, 487 a;
 make —, 561 a.
 Really, 300 b.
 Reap, 535 b.
 Rear, *n.* 475 a.
 Rebel, *v.* 379 b, 380 b, 505 a.
 Rebellion, 389 b, 391 a, 444 a,
 505 a.
 Rebellious, 389 b, 391 a,
 589 a.
 Rebuke, *n.* 119 b, 338 a; *v.*
 119 b.
 Recall, 588 b.
 Receive, 332 b.
 Recent, 186 a.
 Recite, 467 a.
 Reckon, 227 b, 443 b, 623 b.
 Recline, 610 a.
 Recognise, 247 a, 420 a.
 Recompense, *n.* 603 a, 625 a;
v. 118 a.
 Record, *n.* 137 b, 138 a,
 170 b, 171 b, 313 b, 443 b;
v. 171 a.
 Recount, *v.* 443 b.
 Rectitude, 278 b.
 Red, 8 b.
 Redeem, 99 b, 489 b.
 Redeemer, 99 b.
 Redemption, 100 a, 489 b;
 — price, 307 b, 490 a.
 Red-haired, 9 a.
 Reduce, 139 a, 287 a.
 Reed, 3 a, 6 b, 117 a, 531 b.
 Refine, 520 b.
 Refined, 14 a.
 Refiner, 520 b.
 Reflect, 575 b.
 Refresh, 15 b, 442 a, 567 a,
 588 a, 613 b.
 Refreshment, 613 b.
 Refuge, 352 b, 371 b, 376 b,
 377 b, 387 a, 393 a, 455 a;
 take —, 452 b.
 Refuse, *v.* 335 b, 588 b.
 Regard, *v.* 246 b, 420 a,
 542 b, 573 a, 595 b, 607 a,
 609 b.
 Region, 8 b, 115 a, 340 a.
 Register, *n.* 313 b, 443 b; *v.*
 314 a.
 Reign, *v.* 474 a.
 Reins, of the body, 298 b.
 Reject, 87 a, 174 b, 176 b,
 335 b, 401 a, b, 420 a,
 452 a.
 Rejection, 599 b.
 Rejoice, 112 a, 183 b, 459 b,
 462 a, b, 563 b, 574 a,
 576 b.
 Rejoicing, *adj.* 111 b, 459 b,
 460 a; *n.* 393 a, 564 a,
 577 a, 580 b.
 Relation, 19 a, 99 b, 231 a.
 Relationship, 100 a.
 Relatives, 344 a.
 Relax, 374 a.
 Release, *n.* 604 b; *v.* 604 b.
 Rely, 610 a.

- Remain, 276 a, 280 a, 325 b, 464 a, 582 a.
 Remainder, 280 a, 582 a.
 Remedy, *n.* 391 b, 566 b.
 Remember, 171 a, 607 a.
 Remembrance, 604 a.
 Remnant, 579 b, 582 a.
 Remove, *v.* 347 b, 421 433 b, 438 a, 447 b, 488 a, 557 a, 560 b, 573 b, 608 b.
 Rend, 541 a.
 Render, 432 a, 573 a, 595 b.
 Renew, 186 a, 202 b.
 Renown, 604 a.
 Renunciation, 599 a.
 Repair, *v.* 73 b, 445 a, 566 b.
 Repairing, *n.* 53 a.
 Repay, 118 a, 602 b.
 Repeat, 262 b, 460 b, 588 a, 608 a.
 Repent, 414 b, 587 b.
 Report, *n.* 604 b, 606 a.
 Reproach, *n.* 225 a, 401 a; 105 a, 225 a.
 Reproof, 119 b, 620 a.
 Reprove, 119 b, 452 a.
 Reptile, 563 b.
 Reputation, 603 b.
 Request, *n.* 56 a, 581 b; 86 b, 90 b, 581 a.
 Require, 581 a, 595 b.
 Requite, 602 b.
 Rescue, *v.* 425 b, 498 503 b, 591 b.
 Resemblance, 514 b, 619 a, 625 a.
 Resemble, 140 b, 396 a, 589 a.
 Reside, 108 b, 166 b, 276 a, 279 b.
 Residence, 166 a, 337 347 b, 377 b, 386 b.
 Residue, 280 a.
 Resolution, 508 b.
 Resound, 565 b, 595 a.
 Rest, *n.* 141 a, 371 a, 416 a, 585 b, 613 b; *v.* 410 b, 424 b, 552 b, 585 b, 597 b, 613 b.
 Resting-place, 371 a, 389 b, 410 b.
 Restitution, 625 a; make —, 602 b.
 Restlessness, 408 a.
 Restore, 186 a, 588 a, 602 b, 603 a.
 Restrain, 182 a, 183 a, 227 a, 296 b, 474 a, 582 b.
 Restraint, 381 a, 385 a, 386 a, 449 a, 474 a.
 Result, *n.* 388 a, 437 b, 465 a, 502 a, 620 b.
 Retain, 191 b, 607 a.
 Retire, 573 b.
 Retribution, 118 a, 603 619 a.
 Return, *n.* 589 a; *v.* 435 a, 587 b, 619 b.
 Returning, *n.* 594 b, 630 b.
 Reveal, 113 a.
 Revelation, 190 a, b, 545 b.
 Revenge, *v.* 427 a; *n.* 427 b.
 Revenue, 618 b.
 Reverence, *v.* 524 a, 577 b, 607 a; *n.* 346 b.
 Revile, 530 a.
 Reviling, *n.* 530 b.
 Revoke, 588 b.
 Revolution, 374 a.
 Reward, *n.* 6 b, 351 b, 393 b, 502 a, 576 a; *v.* 118 602 b.
 Rib, 462 a, 514 b.
 Rich, 284 b, 484 b, 605 b.
 Riches, 485 b, 488 b.
 Richness, 605 b.
 Riddle, 194 b; propose — 186 b.
 Ride, 562 a.
 Rider, 561 b, 562 a.
 Ridge, 608 a.
 Ridicule, *n.* 330 b, 512 b; 330 b, 331 a.
 Riding, *n.* 562 a.
 Right, *n.* 397 a; *adj.* 278 b not left, 26 a.
 Righteous, 278 b, 509 b.
 Righteousness, 357 a, 509 b, 510 a.
 Ring, *n.* 115 a, 233 a, 449 a, *v.* 563 b.
 Ripen, 97 a, 118 a, 210 a.
 Rise, 526 a.
 Rising, *n.* 529 a.
 River, 242 a, 409 b, 414 a.
 Road, 53 b, 143 b, 375 a.
 Roar, *v.* 157 b, 409 b, 422 a, 565 b, 580 b.
 Roaring, *n.* 409 b, 550 b, 580 b.
 Roast, 513 b, 529 b.
 Rob, 193 b.
 Robe, 10 a, 378 b, 623 b.
 Robust, 605 b.
 Rock, *n.* 306 b, 440 b, 512 a, 519 b.
 Rod, 193 b, 354 a, 583 a.
 Roll, *v.* 115 b.
 Roof, *n.* 104 a, 527 b; *v.* 267 a.
 Room, space, 386 b; chamber, 617 a.
 Root, *n.* 615 b; take —, 616 a.
 Root up, 476 a, 616 a.
 Rope, 180 a, 354 a, 449 a.
 Rottenness, 386 b, 569 a.
 Round, *adj.* 449 b.
 Rouse, 454 a.
 Rout, *v.* 158 a, 408 b.
 Row, *n.* 572 b, 574 a; *v.* 589 b.
 Royalty, 362 b.
 Rub bare, 391 a.
 Ruby, 8 b, 287 b.
 Ruddy, 8 b.
 Ruin, *v.* 84 a, 89 a, 159 b, 231 b, 261 a, 297 b, 433 a, 481 b, 593 b, 605 a; *n.* 151 a, 161 b, 294 b, 313 b, 354 a, 382 b, 457 a, 581 a, 584 b, 585 a, 586 b.
 Rule, *n.* 362 b, 365 a, 366 b, 396 a; *v.* 396 a, 474 a, 553 a, 573 b, 580 b, 600 b, 611 a.
 Ruler, 366 b, 534 b, 578 b, 601 a, 611 b.
 Rumbling, *n.* 566 a.
 Run, 558 a; — over, 86 b; — through, 142 b; — to and fro, 614 b.
 Running, *n.* 390 a.
 Running to and fro, 398 a.
 Rut, of a wheel, 377 a.
 Sabbath, 585 b.
 Sack, 43 b, 578 b.
 Sackcloth, 578 b.
 Sacred, 522 b.
 Sacrifice, *n.* 166 a; *v.* 166 b.
 Sad, 564 a.
 Sadness, 306 a, 564 a.
 Safe, 602 a.
 Safety, 277 a, 278 a, 382 b, 387 a, 590 a, 599 a, 630 b.
 Sail, *n.* 383 a, 420 b.
 Sailor, 180 b, 363 b.
 Sale, 366 b.
 Salt, *n.* 363 a; *adj.* 363 b.
 Salt, *v.* 363 a.
 Saltpit, 359 a.
 Salute, *v.* 599 a.
 Salvation, 277 a, 278 a, 630 a.
 Sanctify, 524 a.
 Sanctuary, 386 b, 524 a.
 Sand, 188 a.
 Sandal, 422 a.
 Sapphire, 443 a.
 Satan, 574 b.
 Satiare, 555 a.
 Satisfied, 571 b.
 Satisfy, 555 a, 568 a, 571 b.
 Save, 278 a, 364 a.
 Saviour, 278 a.
 Saw, *n.* 338 a, 393 a; *v.* 122 b.
 Saw, *v.* 122 b.
 Say, 42 a.

- Saying, *n.* 42 a, 128 b, 362 a.
 Scab, 376 a.
 Scabbard, 627 b.
 Scale, *n.* of a fish, 542 a.
 Scar, 180 a.
 Soarce, 269 b.
 Scarlet, 609 a, 620 a.
 Scatter, 78 a, 178 b, 395 b, 406 b, 408 b, 417 b, 421 a, 490 b, 491 b, 504 a.
 Scattering, 627 b.
 Scent, *v.* 556 b.
 Sceptre, 354 a, 583 a.
 Science, 141 b, 142 a.
 Scoffer, 331 a.
 Scorn, *n.* 530 b, 565 b
 v. 325 b, 331 a, 530 b.
 Scorpion, 476 a.
 Scourge, *n.* 589 b, 594 a.
 Scrape, 120 b.
 Scratch, 120 b.
 Scrawl, 619 b.
 Scribe, 443 b.
 Scripture, 313 b.
 Scrutinize, 426 a.
 Sea, 259 a.
 Sea-monster, 324 b.
 Sea-shore, 188 b.
 Sea-weed, 437 b.
 Seal, *n.* 189 b, 231 a, 233 a, 456 a.
 Seal, *v.* 230 b.
 Search, *v.* 215 b, 216 a, 219 b;
 n. 216 a.
 Season, *n.* 173 a, 486 b.
 Seat, *n.* 347 b, 374 a, 562 a.
 Second, 609 a.
 Secret, *n.* 437 a, 558 b;
 493 a.
 Secretary, 443 b.
 Secure, *adj.* 581 b; *be* —,
 602 b.
 Security, 387 a, 621 a.
 Seduce, 506 a.
 See, 190 a, 544 a.
 Seed, 177 a, b.
 Seed-time, 178 a.
 Seed, 90 a, 144 b.
 Seer, 545 a.
 Seize, 20 b, 395 a, 601 a,
 628 a.
 Select, *v.* 96 a.
 Self, 424 a, 473 b.
 Sell, 359 a, 432 a.
 Send, 599 b; — away, 600 a;
 — forth, 271 b, 600 a.
 Sentence, *n.* 506 a.
 Separate, *v.* 72 b, 96 a, 169 b,
 500 b; *adj.* 72 b.
 Separation, 609 b.
 Sepulchres, 77 a, 522 a.
 Series, 235 b.
 Serpent, 415 a, 626 b.
 Servant, 422 a, 446 b; *majd*
 —, 611 a.
 Serve, 446 a, 494 a, 608 a.
 Service, 446 b, 447 b, 508 b.
 Servitude, 446 b, 459 a.
 Set, 573 a, 595 b; — in
 order, 629 a; — up, 267 a,
 424 b, 459 a, 526 b, 557 a,
 573 a.
 Set time, 345 a.
 Settlement, 414 a.
 Seven, 584 a.
 Severity, 628 a.
 Sew, *v.* 628 a.
 Shade, 513 b.
 Shadow, *n.* 513 b, 514 a, b.
 Shake, 119 b, 412 a, 482 a,
 550 b, 566 b.
 Shaking, *n.* of the head, 371 a;
 trembling, 566 a.
 Shame, *n.* 77 a, 97 b, 299 a,
 403 b, 479 b; *v.* 215 b,
 243 a, 299 b.
 Share, *n.* 414 a.
 Sharp, 183 a, 222 b, 609 a;
 be —, 225 b.
 Sharpen, 183 b, 328 a, 609 a.
 Shatter, 490 b.
 Shave, 114 a, 540 a.
 Sheaf, 36 b, 465 a, 466 b.
 Shear, 109 b, 533 b.
 Sheath, 408 b.
 Shed, — blood, 611 b;
 — tears, 139 a.
 Sheep, 508 a, 516 a, 559 b,
 572 b.
 Shekel, 613 b.
 Shelter, *n.* 513 b.
 Shepherd, 565 a.
 Shew, *v.* 186 b, 255 b,
 545 a.
 Shield, *n.* 338 a, 516 a; *v.*
 215 a.
 Shine, 15 b, 156 b, 405 a,
 540 b.
 Ship, *n.* 45 a, 443 a, 512 b.
 Shirt, 315 a.
 Shoe, *n.* 422 a.
 Shoe-latchet, 579 a.
 Shoot, *n.* 72 a, 193 b, 271 b,
 387 a, 417 a, 501 b, 515 b,
 579 b, 599 b, 617 a; *v.*
 548 a, 562 b, 600 a; — up,
 516 b.
 Shore, 188 b, 578 a.
 Short, 535 a.
 Shorten, 535 b.
 Shortly, 539 b.
 Shoulder, 177 a, 315 a, 597 a.
 Shout, *n.* 152 b, 175 b, 563 b,
 629 b; *v.* 467 a, 510 b,
 511 a, 520 a, 536 a, 557 b,
 563 b.
 Shouting, *n.* 564 a, 581 a,
 629 b.
 Shower, *n.* 123 a, 549 a.
 Shrine, of an idol, 63 a, 439 a.
 Shrive, *v.* 403 a.
 Shudder, 577 b.
 Shuddering, *n.* 577 b.
 Shut, 23 a, 436 a, 440 a;
 — up, 426 a, 474 a, 580 b.
 Sick, 133 a; *be* —, 199 a.
 Sickle, 224 a, 337 b.
 Sickness, 133 a, 200 a, 351 b.
 Side, 273 b, 448 a, 509 a,
 514 b.
 Siege, 385 a.
 Sieve, 286 b.
 Sigh, *n.* 44 b.
 Sighing, *n.* 44 b.
 Sight, 388 b, 457 b.
 Sign, *n.* 345 b.
 Signal, 393 a.
 Signification, 575 b.
 Silence, 34 a, 133 b, 141 a.
 Silent, 34 b, 133 b, 613 b;
 be —, 140 b, 141 a, 228 a,
 440 a, 516 a, 617 b.
 Silly, 506 a.
 Silver, 305 a.
 Similitude, 141 a.
 Sin, *n.* 13 b, 83 b, 192 a, b,
 453 b; *v.* 192 b.
 Sincere, 624 b.
 Sincerity, 624 b.
 Sinew, 111 a, 471 b.
 Sing, 173 a, 563 b, 595 a.
 Singer, 173 b, 595 a.
 Singing, 563 b, 564 a, 595 a.
 Singly, 254 a.
 Singular, 19 b.
 Sink, *v.* 589 b, 614 a; —
 down, 233 a, 413 a.
 Sinner, 14 a.
 Sister, 20 a; sister-in-law,
 242 b.
 Sit, 276 a, 279 b.
 Six, 616 b.
 Skill, 575 b, 576 a, 618 b.
 Skilful, 341 b; *be* —, 575 b.
 Skin, *n.* 112 b, 403 a, 454 b;
 for liquids, 12 a, 400 b,
 403 a, 456 b; *v.* 505 a.
 Skip, 138 a.
 Skirmish, 574 b.
 Skirt, *n.* 302 b, 590 a.
 Skull, 112 b.
 Sky, 569 b, 592 b, 604 b.
 Slain, 201 a.
 Slander, *v.* 333 b.
 Slaughter, *n.* 160 b, 166 a,
 232 b, 354 a, 357 b, 527 b,
 568 b; *v.* 166 b, 568 b,
 592 a.
 Slaughtering, *n.* 592 a.

- Slave, 446 b, 447 a.
 Slavery, 447 a.
 Slay, 161 a, 232 b, 528 a, 592 a.
 Sleep, *n.* 608 a, b, 626 a; *v.* 277 b, 411 b, 596 a.
 Sleepiness, 411 b.
 Sleeping, 277 b.
 Sleepless, *be* —, 613 a.
 Sling, *n.* 530 b; *v.* 530 b.
 Slinger, 530 b.
 Slip, 612 a.
 Slippery, 204 a.
 Sloth, 473 b.
 Slothful, 473 a; *be* —, 567 b.
 Sluggish, 473 a.
 Sluggishness, 411 b, 473 b.
 Slumber, *n.* 626 a; *v.* 277 b.
 Slumbering, 277 b.
 Small, 142 b, 517 a, 519 b, 528 a, 535 a; *be* —, 528 a.
 Smallness, 138 b, 517 a.
 Smell, *v.* 556 b; *n.* 561 a.
 Smile, *v.* 574 a.
 Smite, 418 b.
 Smith, 226 b.
 Smoke, *n.* 484 b, 528 b; *v.* 485 a.
 Smooth, *adj.* 204 a; *v.* 391 a, 589 a; *be* —, 204 a.
 Snail, 583 b.
 Snare, *n.* 180 a, 346 b, 364 b, 491 b, 515 b, 571 a; 270 a, 428 a.
 Snatch, 231 b.
 Sneezing, *n.* 457 a.
 Snow, *n.* 598 b, 623 b.
 Snuffers, 366 a.
 So, 288 a.
 p. 94 b, 433 b.
 Sobbing, *n.* 44 b.
 Soft, 561 b.
 Softly, 22 a.
 Softness, effeminacy, 391 b, 561 b.
 Soil, *n.* 8 b.
 Sojourn, *v.* 108 b.
 Sojourner, 120 a, 121 a, 621 a.
 Sojourning, *n.* 337 b.
 Sole, of the foot, 306 a, 615 b.
 Solitary, 72 b, 479 b, 605 a.
 Solve, 615 a.
 Some one, 19 b.
 Somebody, 36 b.
 Something, 126 a.
 Son, 85 a, 90 b, 165; — *in law*, 231 a.
 Song, 172 b, 173 b, 405 b, 563 b, 595 a.
 Sorrow, *n.* 13 b, 49 a, 124 a, 243 b, 357 b, 390 a, 391 b, 409 b, 465 a, 575 a, 584 b; *v.* 14 a.
 Sorrowful, 14 a.
 Sort, 173 b.
 Soul, 424 a, 555 b.
 Sound, *n.* 525 b, 529 b, 606 a; *adj.* 624 b; *v.* 557 b, 595 a.
 Soundness, 391 b, 399 a, 599 a.
 Source, 546 a, 615 b.
 South, 260 b, 404 a, 622 b.
 Sovereign, *n.* 429 b.
 Sovereignty, 413 a, 601 a.
 Sow, *v.* 178 a.
 Space, 386 b, 555 b.
 Spacious, 556 b.
 Span, *n.* 178 b.
 Spare, 188 b, 206 b.
 Spark, 294 b.
 Sparrow, 518 b.
 Speak, 128 a, 365 a, 467 a, 575 a.
 Spear, 210 b, 291 b, 529 a, 563 a, 575 a.
 Speech, 575 a, 578 a.
 Spelt, 305 a.
 Spice, *n.* 392 a.
 Spider, 458 a.
 Spikenard, 428 a.
 Spill, 406 b.
 Spine, 472 b.
 Spinning-wheel, 494 a.
 Spirit, 555 b; — of divination, 12 a.
 Spit, *v.* 274 a, 570 a.
 Spittle, 561 b, 569 a.
 Splendid, 8 a.
 Splendour, 169 b, 285 b, 627 b.
 Spoil, *n.* 77 b, 200 b, 365 b, 450 a, 583 a, 590 a, 602 a; *v.* 78 a, 602 a.
 Spokesman, 402 b.
 Spontaneous, 592 b.
 Sport, *v.* 512 b, 574 a.
 Spot, *n.* 344 a.
 Spotted, *adj.* 91 b.
 Spread, 176 b, 416 a, 504 a, 505 a, 593 b.
 Spreading, *n.* 383 a.
 Spring, fountain, 336 a, 387 a, 457 b.
 Sprinkle, 178 b, 412 a, b, 564 a.
 Spurn, 78 a.
 Spy, *n.* 621 a.
 Square, 549 b.
 Stable, *n.* 17 a, 53 b.
 Staff, 343 b, 354 a, 531 b, 583 a.
 Stagger, 313 a, 627 a.
 Staggering, *n.* 630 a.
 Stain, *v.* 233 a; *n.* 334 b.
 Stalk, 531 b.
 Stall, 3 a, 17 a, 53 b, 389 b, 567 b.
 Stamp, *v.* 570 a.
 Stand, *v.* 424 b, 464 a, 526 a; — *fast*, 267 a.
 Standard, 130 a, 420 b, 623 a, b.
 Standing, *n.* 380 a.
 Standing corn, 530 b.
 Star, 289 b.
 Station, *n.* 301 b, 380 a, 384 a.
 Statute, 219 a.
 Staves, 72 a.
 Steal, 118 b.
 Steel-yard, 494 b.
 Stem, 531 b.
 Stench, 512 b.
 Step, *n.* 155 a, 379 b, 386 a, 459 b, 504 b, 517 a; *v.* 504 b; — *on*, 144 a.
 Stick, *n.* 354 a, 534 b.
 Still, *adv.* 450 a, 452 b.
 Sting, *v.* 504 a.
 Stink, *v.* 71 a, 174 b.
 Stir up, 454 a.
 Stock, of a tree, 110 a.
 Stomach, 521 a.
 Stone, *n.* 4 b, 512 a; *v.* 444 a, 551 b.
 Stoop, *v.* 592 a, 596 b.
 Stop, 214 a.
 Store-house, 46 a.
 Stork, 213 b.
 Storm, *n.* 577 b, 587 b.
 Stout, 605 b.
 Stove, 19 a.
 Strange, 169 b, 419 b, 420 a.
 Stranger, 169 a, 420 a.
 Strangling, *n.* 352 b.
 Straw, 618 b.
 Stray, 2 b.
 Stream, *n.* 242 b, 409 b, 413 a, 414 a, 493 a, 583 b.
 Street, 559 a, 590 b.
 Strength, 25 a, 177 a, 190 b, 191 a, 195 a, 214 a, 455 a, 473 b, 627 b, 629 a.
 Strengthen, 41 b, 88 a, 103 b, 191 a, 292 a, 474 a, 526 b, 567 a.
 Stretch, — *out*, 277 a, 398 b, 570 a; *the hand*, 395 a, 416 a, 504 a.
 Strew, 267 b, 593 b.
 Strife, 339 b, 391 a, 560 b.
 Strike, 157 a, 350 b, 405 b, 406 a, 418 b, 560 b, 629 a.
 String, 280 a.

- Strip, *v.* 479 a; — off, 430 b, 505 a.
 Stripe, 342 a.
 Strive, contend, 561 a.
 Stroke, 354 a, 357 b, 406 a.
 Strong, 121 b, 190 b, 213 b, 455 a, 480 a, 629 a; be —, 191 a, 214 a, 456 a, 629 b.
 Stronghold, 377 b.
 Structure, 86 a.
 Struggle, *v.* 507 b, 569 a.
 Stubble, 542 a.
 Stubborn, 444 b.
 Stubbornness, 513 a.
 Stumble, 313 a, 321 a, 489 b.
 Stumbling, *n.* 359 b, 406 b.
 Stumbling-block, 359 a.
 Stupid, 87 b, 239 b, 284 b.
 Stupor, 629 b.
 Subdue, 89 a, 287 a, 553 a.
 Subject, *n.* 396 b.
 Sublimity, 99 a.
 Submit, 567 b.
 Subscribe, 614 a.
 Subtle, 465 b.
 Suburbs, 338 b.
 Subversion, 159 b, 342 a.
 Subvert, 159 b.
 Succeed, 274 b, 514 a.
 Success, 425 a.
 Succour, *n.* 456 a.
 Succour, *v.* 456 a.
 Suck, *v.* 261 a, 384 b, 386 a.
 Sucker, 426 a.
 Suckle, 261 a, 453 a.
 Suckling, 253 a, 453 a.
 Suddenly, 505 b, 507 b.
 Suddenness, 507 b.
 Suffer, 44 a.
 Suffice, 578 b.
 Sufficiency, 136 a, 572 a.
 Sufficient, be —, 589 a.
 Suffocation, 352 b.
 Suffuse, 83 b.
 Suit, *n.* 480 a, 560 b.
 Sulphur, 120 a.
 Sum, *n.* 546 a.
 Summer, 528 b, 529 a.
 Summon, 175 b, 525 a, 536 b, 606 b.
 Sun, 224 b, 607 b.
 Supplication, 621 b.
 Support, *v.* 290 a, 428 b, 435 b, 441 a, 442 a, 526 b, 567 a, 610 a, 625 a; *n.* 375 b, 397 a.
 Supreme, 546 a.
 Surbase, 456 b.
 Sure, 290 a.
 Surely, 28 a.
 Surety, 478 b.
 Surface, 495 b.
 Surfeit, *v.* 571 b.
 Surround, 315 a, 427 b, 434 b, 457 a, 512 a.
 Suspend, 623 b.
 Sustain, 290 a.
 Swallow, *n.* 143 a, 437 a; *v.* 84 a, 581 b, 616 b.
 Swarm, *n.* 450 b.
 Swear, 30 b, 584 a.
 Sweat, *n.* 174 b.
 Sweep away, 122 b, 438 b.
 Sweet, 398 b, 421 b; be —, 399 b.
 Sweeten, 399 b.
 Sweetness, 367 a, 398 b, 399 b.
 Swift, 529 b.
 Swim, 574 a.
 Swine, 190 b.
 Sword, 220 a.
 Sycamore, 614 a.
 Syriac, 55 a.
 Tabernacle, 395 b.
 Table, 600 b.
 Tablet, 114 b, 324 b.
 Tabret, 627 b.
 Tail, 174 a.
 Take, 20 b, 331 b, 414 b, 428 b, 521 b; — away, 332 a, 425 b, 428 b; — hold, 20 b, 395 a, 428 b, 625 a; — off, 603 a; — up, 557 a.
 Talent, 295 b.
 Talk, *v.* 443 b, 575 a.
 Tall, 100 b, 101 a.
 Tamarisk, 58 a.
 Tambourine, 627 a.
 Task, *n.* 435 b, 436 a; — master, 407 a.
 Taste, *n.* 238 a; *v.* 238 a.
 Taunt, *n.* 609 a.
 Tax, *n.* 83 a, 373 b, 470 a; *v.* 470 a.
 Teach, 37 a, 272 a, 329 b, 575 b.
 Teacher, 347 a.
 Tear, *n.* 141 b; *v.* 541 a, 585 a; — in pieces, 438 a, 503 b, 609 b.
 Tell, 365 a, 404 b.
 Tempest, 577 b, 578 a, 587 b.
 Tempestuous, be —, 578 a.
 Temple, 81 a, 153 b, 395 b; of the head, 569 b.
 Tempt, 420 b.
 Temptation, 374 b.
 Ten, 483 b.
 Tend, 409 a.
 Tender, 467 a, 561 b; be —, 562 a.
 Tenderness, 561 b.
 Tendon, 471 b.
 Tent, 11 a.
 Terminate, 603 a.
 Termination, 533 b, 620 b, 623 a.
 Terrible, 270 b.
 Terrify, 74 a, 87 b.
 Terror, 74 a, 83 a, 88 a, 230 a, 337 b, 354 a, 381 b, 577 b, 605 b, 628 a.
 Testimony, 450 a, 572 b.
 Thanksgiving, 619 b.
 Then, 8 a, 17 b.
 Thence, 603 b.
 There, 603 b, 624 b.
 Therefore, 305 b, 323 a, 329 b.
 These, 29 a, 31 a.
 They, 157 a.
 Thick, 449 a.
 Thicket, 439 a.
 Thickness, 447 a.
 Thief, 118 b.
 Thigh, 273 b, 492 a.
 Thin, *adj.* 142 b, 569 a; beat —, 570 a.
 Thing, 126 a.
 Think, 140 b, 227 b.
 Thirst, *n.* 515 a, 623 b; *v.* 515 a.
 Thirsty, 515 a; be —, 614 b.
 Thirty, 603 b.
 This, 124 a, 137 a, 141 b, 150 a, 154 b, 167 a.
 Thither, 603 b.
 Thorn, 187 a, 439 a, 516 a, b, 527 b, 575 a.
 Thoroughly, 425 a.
 Thou, 66 a.
 Thought, *n.* 349 b, 353 b.
 Thousand, 37 a.
 Thread, *n.* 187 a, 507 a, 527 b, 628 b.
 Three, 603 a.
 Threefold, 603 b.
 Thresh, 10 b.
 Threshing-floor, 9 a, 122 a.
 Threshing-machine, 347 a.
 Threshold, 383 a, 442 b.
 Throat, 121 a, 330 b.
 Throne, 303 b, 311 a.
 Through, 620 a.
 Throw, 562 b, 600 a, 601 b; — away, 601 b; — down, 423 b, 601 b; — in, 629 a; — off, 89 b, 600 a; — out, 601 b; — up, 440 b.
 Thrust, — in, 629 a; — out, 149 a.
 Thumb, 75 a.
 Thunder, *n.* 525 b, 565 b; *v.* 565 b.
 Thus, 288 a.

- Tiara, 50 a.
 Tidings, 604 b.
 Tie, *v.* 47 a, 543 a, 562 b.
 578 b; — up, 512 a, 520 b.
 Till, *v.* 446 a.
 Tillage, 446 b.
 Timber, 471 b, 473 a.
 Time, period, 173 a, 451 b.
 486 b; turn, 498 a, 551 a.
 Timid, 221 b, 561 b; be —
 562 a.
 Tin, 72 b.
 Tingle, 514 a.
 Tithe, *n.* 382 a; *v.* 484 a.
 To, 29 a, 316 a.
 Toe, 50 b; great —, 75 a.
 Together, 254 a.
 Toll, *n.* 465 a.
 Tomb, 522 a, 581 a.
 Tongs, 366 a.
 Tongue, 332 b, 333 b.
 Tooth, 608 a.
 Top, 546 a.
 Topaz, 492 a.
 Torch, 331 b.
 Torrent, 48 b, 414 a.
 Totter, 313 a, 343 b, 377 a.
 Tottering, *n.* 343 b.
 Touch, *v.* 398 b, 405 b.
 Tow, *n.* 422 b.
 Towards, 29 a, 316 a, 419 b,
 448 a.
 Tower, *n.* 337 a, 438 b, 520 a.
 Town, 458 a, 540 a.
 Track, *n.* 475 a.
 Traffic, *n.* 374 b.
 Train, *n.* 590 a; *v.* 330 a.
 Trample, 76 b, 563 a, 567 b;
 — on, 87 a, 135 a.
 Trampling, 336 a, 391 b,
 618 b.
 Trance, 629 b.
 Tranquil, 581 b.
 Transfer, *n.* 625 a.
 Transgress, 202 b, 447 b,
 505 a.
 Transgression, 505 a.
 Translate, 629 b.
 Trap, 346 b, 364 b.
 Travail, *n.* 465 a.
 Travel, *v.* 54 a, 421 b.
 Treacherous, 72 a.
 Treachery, 71 b.
 Tread, 76 b, 135 a, 144 a,
 563 a; — down, 144 a;
 — out, 135 a.
 Treading out, 137 a, 340 a.
 Treason, 543 a.
 Treasure, *n.* 14 b, 119 a,
 354 b, 419 b, 499 b; *v.*
 51 a, 509 a, 519 a.
 Treasury, 14 b, 375 a.
 Treat, 460 b.
 Tree, 25 a, 471 b.
 Tremble, 119 b, 221 b, 481 b,
 550 b, 564 b, 566 a.
 Trembling, *n.* 196 a, 221 b,
 494 b, 551 a, 560 b, 564 b,
 565 b, 566 a, 571 b, 630 a.
 Trespass, *n.* 505 a; *v.* 447 b.
 Trial, 79 a, 374 b.
 Tribe, 194 a, 319 b, 354 b,
 397 a, 583 a.
 Tribute, 358 b, 373 b, 374 b,
 392 b, 393 a.
 Troop, 104 b.
 Trouble, *n.* 386 a, 550 b,
 623 b; *v.* 458 b.
 Trough, 554 b, 614 b.
 Trowsers, 444 a.
 True, 278 b, 509 b, 543 a.
 Truly, 301 a.
 Trumpet, 218 b, 540 b, 590 b.
 Trunk, of a tree, 110 a.
 Trust, *v.* 213 a, 441 a, 525 b,
 610 a; *n.* 336 b.
 Truth, 43 a, 357 a, 425 a,
 509 b, 510 a, 543 a.
 Try, 79 a, 220 a, 420 b.
 Tube, 346 a.
 Tumor, 470 b.
 Tumult, 341 b, 552 b, 565 b,
 566 a, 626 a.
 Turban, 385 b, 516 b.
 Turn, *n.* time, 620 b; *v.* 169 a;
 — about, 434 b; — aside,
 437 b; — away, 587 b;
 — back, 159 b, 587 b,
 597 a; — himself, 495 a,
 587 b; — over, 159 b.
 Turtle dove, 620 b.
 Tutor, 40 b.
 Twelve, 609 a.
 Twenty, 484 a.
 Twice, 498 a.
 Twig, 387 a.
 Twilight, 431 a, 593 a.
 Twins, 617 b, 618 a.
 Twist, 591 b.
 Two, 609 a.
 Tyranny, 554 a.
 Unblameable, 624 b.
 Uncircumcised, 481 a.
 Uncircumcision, 480 b.
 Uncle, 131 b.
 Unclean, 133 a, 237 a.
 Uncover, 113 a.
 Under, 621 b, 622 a.
 Understand, 80 b, 606 a.
 Understanding, *n.* 370 b,
 575 b, 576 a, 618 b.
 Undertake, 420 b, 521 b.
 Undeservedly, 210 b.
 Unfair, 453 a.
 Unfairness, 453 a.
 Ungodliness, 212 a.
 Ungodly, 212 a.
 Unimportant, 561 b.
 Unintelligible, 466 a.
 Unite, 254 a.
 Unjust, 453 a, 570 b.
 Unleavened bread, 384 b.
 Unless, 13 b, 31 a, 325 a.
 Unlevel, 381 a.
 Unrestrained, 601 a.
 Unsearchable, 465 b.
 Untie, 506 b, 615 a.
 Until, 450 a.
 Untimely birth, 423 a.
 Unto, 450 a.
 Unyielding, 190 b.
 Upbraid, 225 a.
 Uphold, 625 a.
 Upon, 458 b.
 Upper, 460 a.
 Upright, 278 b.
 Upwards, 379 b.
 Urge, 14 b, 37 a, 135 a, 136 a,
 438 a, 499 a, 511 b.
 Urgent, 218 a, 415 a.
 Usury, 629 b.
 Utter, *v.* 404 a, 428 b, 490 b,
 506 b, 575 a, 611 b.
 Utterly, 297 a.
 Vacillate, 377 a.
 Vain, in —, 619 a; — thing,
 619 a.
 Vale, 466 a.
 Valiant, 101 b.
 Valley, 89 b, 111 a, 414 a,
 466 a.
 Valuable, 234 b, 358 b.
 Value, *n.* 269 b, 358 b, 480 a;
 v. 440 a.
 Vanity, 147 a, 587 b.
 Vapour, 7 b, 430 a, 528 b.
 Vary, 412 a.
 Vast, 547 b.
 Vat, 123 b, 268 b.
 Vegetables, 178 b.
 Vehemence, 191 a.
 Vehicle, 562 a.
 Veil, *n.* 273 a, 502 a, 515 b,
 517 a, 553 a; *v.* 214 b,
 319 b, 324 b, 374 b.
 Vengeance, 427 b.
 Venison, 512 b.
 Venom, 546 b.
 Very, 334 a.
 Vessel, 298 b, 335 a, 403 a,
 516 a, 518 b, 618 b.
 Vex, 261 a, 319 b, 458 b,
 520 a.
 Vexation, 174 b, 306 a, 390 a,
 465 a, 550 b, 584 b, 623 b.
 View, *v.* 190 a, 544 a, 591 a;
 n. 389 a.

- Vigorous, 193 b.
 Vigour, 292 a, 326 a.
 Village, 218 b, 308 a, 501 b.
 Vindicate, 611 a.
 Vine, 120 a.
 Vinegar, 207 b.
 Vineyard, 310 b.
 Vintage, 88 a.
 Violence, 72 a, 83 a, 177 a,
 207 a, 586 b, commit —,
 207 b.
 Violent, 26 b, 480 a, 601 a;
 be —, 629 b.
 Violet, *adj.* 623 a.
 Viper, 49 b.
 Virgin, 98 a, 461 a.
 Virtue, 13 b.
 Vision, 190 a, b, 351 a, 388 b,
 389 a, 545 b. •
 Visit, 499 a, 544 b.
 Voice, 525 b, 529 b.
 Void, 90 b; become —, 89 b.
 Vomit, *n.* 521 a, 528 b; *v.*
 528 b.
 Vow, *n.* 409 a; *v.* 408 b.
 Vulture, 559 b.
 Wages, 6 b, 351 b, 393 b,
 497 b, 498 a.
 Waggon, 377 a, 508 a.
 Wail, *v.* 258 b.
 Wailing, *n.* 259 a, 376 a.
 Wait, 196 b, 254 b, 525 b;
 — on, 616 a.
 Walk, *v.* 144 a, 155 a, 258 a,
 517 a, 563 a; *n.* 341 b.
 Walking stick, 387 a, 397 a.
 Wall, *n.* 86 a, 106 b, 188 a,
 196 a, 314 b, 529 a, 591 b,
 615 a; *v.* 106 b.
 Wander, *v.* 192 b, 407 b,
 410 a, 412 a, 627 a.
 Want, *n.* 214 a, 228 a,
 307 b, 375 a; *v.* 214 b,
 352 b.
 Wanting, *adj.* 214 b.
 Wanton, 581 b. •
 War, *n.* 327 a, 363 b, 538 a;
v. 327 a.
 Wardrobe, 336 a.
 Ware, *n.* 381 a.
 Warfare, 508 b.
 Warlike, 103 b; be —,
 103 b.
 Warm, be —, 254 b.
 Warn, 167 b, 452 a.
 Warning, *n.* 17 a.
 Warp, *n.* 617 a.
 Wash, *v.* 286 a, 560 a, 594 b;
 — away, 594 a.
 Washing, *n.* 560 a.
 Wasp, 520 b.
 Waste, *v.* 130 a, 297 b, 374 a,
 387 b, 586 b; — away,
 387 b, 403 a, 431 b.
 Wasting, *n.* 535 a, 588 b.
 Watch, *v.* 417 b, 426 a, 457 b,
 517 b, 591 a, 607 a, 613 a;
n. 59 b, 607 b.
 Watcher, 458 a.
 Watching, *n.* 396 b.
 Watchman, 518 a, 607 b.
 Watchtower, 386 a, 518 b,
 519 a.
 Water, *n.* 356 b; *v.* 613 a.
 Watered, *adj.* 555 a.
 Watering, *n.* 560 b, 613 b.
 Wave, *n.* 112 a, 619 a.
 Wax, *n.* 134 a. •
 Way, 53 b, 143 b, 155 a,
 375 b, 377 a.
 We, 44 b, 415 a.
 Weak, 138 a, 288 a, 567 b;
 be —, 288 b.
 Weaken, 139 a, 374 a, 410 a,
 567 a.
 Weakness, 535 a, 567 b.
 Wealth, 13 b, 152 a, 242 a,
 243 b, 286 a, 292 a, 362 a,
 381 b, 387 b, 419 b, 438 b,
 532 a, 562 a, 621 a.
 Wean, 118 a.
 Weapon, 220 a, 599 b.
 Wear, 322 a, 428 b, 456 b.
 Weariness, 465 a, 623 b.
 Weary, *adj.* 243 b, 264 b,
 457 b, 465 b; *v.* 319 b,
 446 a; be —, 264 b, 319 a.
 Weave, 52 b.
 Weaver, 52 b.
 Web, 52 a, 375 a.
 Wedge, 333 a.
 Week, 582 b.
 Weep, 81 b.
 Weeping, *n.* 4 a, 81 b, 141 b.
 — igh, 614 a, 623 b, 629 a.
 — ight, 269 b, 284 b, 398 a.
 Weighty, 284 b.
 Welfare, 5.
 Well, *n.* 70 b, 77 a, 100 b,
 108 a, 379 a.
 Well, *adv.* do —, 235 a,
 255 a.
 West, 381 a.
 Western, 20 a, 21 a, 259 b.
 Wet, *v.* 509 a.
 Whale, 325 a.
 What, 334 a, 340 b, 367 b.
 Wheat, 193 a, 210 b.
 Wheel, *n.* 14 b, 112 b, 377 a.
 When, 43 b, 399 a.
 Whence, 43 b.
 Where, 23 b, 26 a, 43 b,
 603 b.
 Whey, 561 b.
 Whether, 11 b.
 While, 450 a.
 Whip, *n.* 589 b, 594 a.
 Whirlwind, 112 b, 437 b,
 442 b.
 Whisper, *n.* 327 b.
 Whistle, *v.* 615 b.
 Whistling, *n.* 615 a.
 White, 321 a, 512 b.
 Whiten, 321 b.
 Whiteness, 321 b, 512 b; —
 of the hair, 575 a.
 Whither, 43 b, 603 b.
 Who, 60 b, 136 a, 367 b.
 Whole, entire, 299 a, 625 a;
n. 296 a.
 Wholly, 254 a, 299 a, 425 a.
 Whore, play the —, 174 a.
 Whoredom, 174 a, b.
 Why, 339 b.
 Wicked, 392 b, 453 a, 564 a,
 570 b.
 Wickedness, 83 b, 192 a,
 392 b, 565 a, 570 b.
 Wide, 558 a; — place,
 390 b.
 Widow, 36 b.
 Widower, 36 b.
 Widowhood, 36 b.
 Width, 558 b.
 Wife, 56 b.
 Wild-beast, 74 b.
 Wilderness, 339 a, 513 a,
 619 a.
 Will, *n.* 215 a, 564 a, 565 a,
 568 b. •
 Willing, 3 a, 215 b, 408 b;
 be —, 508 b.
 Willow, 477 b.
 Wind, *n.* 556 b.
 Window, 52 a, 199 b, 289 a,
 351 a, 510 b.
 Wine, 208 a, 255 b, 434 b,
 470 a, 622 b; — press,
 491 a; — vat, 268 b.
 Wing, *n.* 302 b.
 Winter, *n.* 444 b.
 Wipe out, 350 b.
 Wisdom, 197 b, 370 b, 456 b,
 575 b, 621 a, b.
 Wise, 197 a; be —, 198 a,
 575 b; — man, 196 b.
 Wish, *n.* 565 a; *v.* 508 b.
 With, 463 a.
 Withdraw, 208 a, 413 b,
 420 b, 503 b, 560 a, 567 a,
 588 b.
 Wither, 242 b, 531 a.
 Withhold, 51 a, 183 a, 227 a,
 292 b, 296 b, 373 a, 419 b,
 567 a, 588 b, 609 b.
 Within, 80 a, 81 b, 496 a,
 620 a.
 Without, outwards, 90 b.

